Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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The Reformed Church Messenger.

ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

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(For Terms, see page 11.)

Editorial Notes.

"A HAPPY NEW YEAR!"

—To step from the Old to the New Year is a thing of no little moment. The past is irrevocable, the future is to be spent. The shortcomings and failures of the past if regretted should have much to do with the shaping of life and conduct in the future. Hence the first step in the New Year should be in the right direction. To do that requires resolution and the seeking of the ever present help of Him who allots time to His, to prepare for the other higher and better life. Such as enter upon the New Year with a sincere purpose to serve the Lord throughout its days well and faithfully, will find it to be indeed a *happy* New Year.

—Entered into rest, Tuesday morning, December 23d, Rev. Simon Wolf, pastor of the McConnellsburg charge, Fulton county, Pa., at an advanced age. His burial took place on Christmas afternoon. An obituary will appear at a later date. May the Lord comfort and sustain the bereaved!

—The account of the dedication of St. Mark's Memorial church, East End, Pittsburgh, Pa., by Rev. John H. Prugh, pastor of Grace church, that city, is interesting. It tells of a novel and pleasing event in the Church, and the gentleman erecting this memorial has set a noble example to others who might likewise help forward the Church in her work.

—The Christmas number of *The Independent* of New York is a superior one. It contains a number of articles upon Christmas subjects written by representative men of the different denominations, Rev. Em'l V. Gerhart, D. D., LL. D., President of the Theological Seminary, Lancaster, Pa., representing our Church. The copy upon our table is printed in gold upon fine paper, for which the publisher has our thanks.

—It is officially announced that Rev. Sylvanus Stall, who was elected by the *Lutheran Observer* Association as Assistant Editor of that paper, has accepted the position, and will on February 1st, enter upon his duties. Rev. Stall is heartily welcomed by the editorial fraternity to their ranks and the hope is expressed that he may in his enlarged sphere of usefulness in the Church of his choice, find abundant opportunities for the exercise of his well known abilities and his past experience in similar work.

—The address of Rev. Chas. A. Sntee of Kansas City, Mo., is not given correctly in our Almanac. It should be 1618 Central street. His correspondents will please note this.

—We were favored with a visit to our sanctum on last Saturday afternoon from the venerable Dr. Schaff, who was on his way to attend a meeting of the Society of Church History in Washington, D. C., this week. He seemed to be in good health and possessed with his old time vigor. He made many inquiries about the Church, showing his continued interest in the Church of his fathers, and in which he spent the earlier years of his life in this, his adopted country. His old students and friends in the Church will unite in the wish that his useful life may be lengthened out many more years so that he may be permitted to complete the work he has so well begun and carried forward to the present.

—The following bequests were made by the late Elder Henry Wirt in his last will and testament: Ministerial Relief Society, $2000; Bethany Orphan's Home, $1000; St. Paul's Orphan's Home, $[illegible]; Board of Home Missions, $[illegible]; Board of Foreign Missions, $1000; Library of Emanuel's Reformed church, Hanover, Pa., $3000; towards a new parsonage for Emanuel's Reformed church, $2000. Total $11,000, which is about one sixth of his estate. The balance he left to his widow and sixteen lineal heirs. He did not forget his Church whilst living and devised generously for the benefit of the different objects of benevolence under her care, and thus has perpetuated, if needs be, his name in them for all time to come. A worthy example to all who have of this world's goods to bestow.

—The Church will regret to learn of the extreme illness of the wife of Dr. Peter's of Danville, Pa. It is to be hoped the worst fears may not be realized. The son who has been very ill is now convalescing. The prayers of the Church should be offered for the recovery of the wife and mother.

—We have received a copy of *The Holiday Courier*, issued at Rimersburg, Pa., from the press of Clarion Collegiate Institute, located at that place. Should proper encouragement be given to the enterprise, the Principal of the Institute, Prof. W. W. Deatrick, proposes to publish it weekly after January next, under the title of the *Rimersburg Courier* in the interests of the town and community. The work will be done in the Manual Training Department of the Institute. It will start as a five column quarto. The subscription price will be one dollar a year in advance. From the specimen before us we have no doubt the enterprise will prove a success.

—Our Christmas number was well received and highly spoken of by our many readers. We would like to make improvements upon future numbers. An increased circulation will bring all these. Our friends can by a little effort, bring this all about. Shall we have their aid? Every subscriber could without much trouble secure at least one new subscriber. That would double our present number. For two new ones a copy of our new and handsome book, "In Olden Days Beyond the Sea," will be sent. We hope our Book Department will be kept busy mailing it to our friends in return for sending us the names of new subscribers. It is a book every Reformed family should have. The translator and the writer of one of the stories are both in the Reformed Church; the latter is a German minister in our Church in Iowa.

—Our Almanac has so far met with a large sale. There are no doubt many congregations that have not yet been supplied. It should be well circulated through them. Those who have not yet ordered a supply we hope will do so. We desire it to reach a larger circulation this year than in past years. We know of some pastors who ordered several hundred copies and put them in the hands of some active boys in the congregation to sell. In no time the supply was exhausted and more were ordered. Others can do this and the Missionary Society or the Sunday-school can have the profits in their treasuries. As we have said before, it is a wonder to many who are aware of the cost of things, that our Almanac can be sold at the low price of 5 cents apiece by the hundred. The truth is the publisher is selling them barely at cost to him. He could issue one inferior in illustrations, contents and paper, and sell it at the same price, but he prefers to issue such as will be a credit to the Church, and well worth preserving.

Sometimes pastors are requested by subscribers to inform the publisher of the church paper to discontinue sending it to them. Pastors as a general thing, do not like to do so. They endeavor to induce those making such a request, not to stop its weekly visits to their homes, and in a number of cases succeed. But when they are not able to change their minds, may we suggest, when sending notice to discontinue it, that they try to send the name of a new one with it, so as not to lessen the number upon the list? Is it not a good suggestion? We hope it will be generally adopted.

—There are always some subscribers who for one and another reason send word to the publisher of their church paper, to discontinue sending it to them at the end of the year. Some give as a reason that they must curtail expenses during the next year, and the first thing they think they can do without is the church paper. They may be subscribers for several secular papers, but not one of them can they think of doing without. Why should they so easily decide against the best of them all if they only could think so? They can best answer the question themselves. What a great pleasure and source of information they are depriving their families of. Do not do without the church paper! Renew it from year to year and do not stop at that, but induce your fellow members to subscribe for it.

Poetry.

A HAPPY NEW YEAR.

BY FRANCIS RIDLEY HAVERGAL.

A happy New Year! Oh, such may it be!
Joyously, surely, and fully for thee!
Fear not and faint not, but be of good cheer,
And trustfully enter thy happy new year!

Happy, so happy! Thy Father shall guide,
Protect thee, preserve thee, and always provide!
Onward and upward along the right way,
Lovingly lead thee day by day.

Happy, so happy! Thy Saviour shall be
Ever more precious and present with thee!
Happy, so happy! His Spirit thy Guest,
Filling with glory the place of his rest.

Happy, so happy! Though shadows around
May gather and darken, they flee at the sound
Of the glorious voice that saith, "Be of good cheer!"
Then joyously enter thy happy New Year!

Communications.

For Reformed Church Messenger.

OUR CHURCH BOOKS.

An ideal Church book includes the liturgy in full, all the great chants, the gospels and epistles, the hymns and suitable family and private prayers.

The catechism should have bound in with it hymns for the catechetical class, confirmation and communion, and prayers for committal and use by the members of the class, adapted for the period of instruction and for after life.

When we now look at what we actually have in these respects, it must be owned that we are much at sea. We have all these things, and it is orthodox Reformed to have them; but we have them in a scattered form, separate, and not at hand when needed. We are getting along, and we have been getting along, certainly; and yet it cannot be denied that our public worship has generally a certain limp in it, a weak step here and there, growing out of this very state of things; a defect not necessary in itself, but solely owing to the circumstances described.

And our catechetical instructions would also gain in force for the future by the incorporation of hymns and prayers, which should be learned by the young like the catechism itself. Catechism, hymns and prayers, as in the book, should form a service during the hours of instruction.

Let any pastor or intelligent layman reflect on these statements, and we think he will agree with us that there is wide room here for work to be done by the Church in the way of its own perfecting and for the perfecting of its membership.

We are rich in liturgies, hymn-books and editions of the catechism. We are rich also in the variety of optional service in our public worship. And free service (so-called) has also its forms and regulations with us, as with everybody else who uses it. The very abundance, however, carries with it a weakness often painfully manifest.

The congregation which the writer serves as pastor, has services in two languages—German and English.

In German we use a hymn-book claiming to be of the union sort, published by the firm of Radde, of New York. Of late years the title-page, as a rule, has printed on it the name Lutheran and excludes the name Reformed, apparently in deference to the *renaissance* of Lutheranism within the last thirty years. The type is worn out and the paper poor. In place of this book we would like to adopt our German (Schaff's) hymn-book, published at our own book concern [illegible] What stands in the way? Sim- [illegible] that our own hymn-book lacks the gospels and epistles. Our German people are used to follow the minister when he reads the gospel and epistle for the day, turning to them in their hymn-books. It is a praiseworthy habit, and altogether Reformed whatever else it may be at the same time. It ought not to be weakened but strengthened. It ought not to die out for lack of opportunity. It is an interesting sight to see the whole congregation, book in hand, follow the pastor when he reads the Scriptures. Let our hymn-books, German and English, have also the gospels and epistles of the Church year.

Our old "Psalms and Hymns" and the so-called Chambersburg German hymn-book were sadly defective in these respects, as well as in some others, and did their share in bringing about the popular notion that there is nothing distinctive in the doctrine and worship of the Reformed Church. The fact that those books have been retired is one evidence that the distinctive character of the Church has begun to assert itself.

The "Hymnal" is a great improvent on "The Psalms and Hymns." It follows also the popular habit of having tunes printed with the hymns. It is an open question whether that is desirable or not for the book in the hands of the great congregation, however convenient it may be for those who can read the notes. Two editions, the one with notes and the other without them, cover the ground in this matter. The gospels and epistles, nevertheless, should not be wanting.

"Hymns for the Reformed Church" is a book which was meant from the first to go with the Order of Worship and be bound within the same covers. The two together, including of course the lessons, constitute the most complete book of worship which the Reformed Church in this country has produced. We think no one can successfully question this statement, no matter what his theological predilections may be. In fact, theological bias has very little to do in determining what fulness, beauty and richness mean in a book of worship. One may have all these attributes and yet not be to our particular taste. Who is right on the theological score is a separate, and measurably an independent question.

"The Directory of Worship" has so far stood practically alone. If the prospective new hymn book of the General Synod meets with favor, it were desirable to bring it and the "Directory" together, and have the lessons also printed with them.

Whenever a liturgy is used in part or as a whole, the hymns and lessons should form one book with it, so that the people, the congregation, could have them conveniently at command. It is awkward to have to reach for several books to get through one service; against the habits of our membership; not suited to the mode of sitting in many of our churches, or to the structure of the pews in them.

If no liturgy whatever is in use, then the hymn book should contain the gospel and epistle lessons, whether the habit to follow the minister in reading them obtains or not. Where the habit does not exist, it is one of the things to be restored by all means. It is a Reformed habit out and out. Let it come back to us everywhere.

"Have the Bible in the pew, and that will meet the case." Well enough. But how few congregations form the habit of having it there? And then the inconvenience of leaving it, or carrying it along, when the service closes, in so many of our churches, where families do not have particular pews. Some congregations can have the Bible in the pew, and it is well if they do have it; but it is practically almost impossible for many others to have it there.

WYOMING.

For Reformed Church Messenger.

THE RECENT ENDOWMENT MOVEMENT IN THE POTOMAC SYNOD.

The completion of the endowment movement inaugurated six years ago at Hanover, by the Synod of the Potomac has been a subject of congratulation to the Synod. All who were present at that meeting will remember that, notwithstanding the enthusiasm manifested in the project, there were many doubts and misgivings concerning the accomplishment of the work. That these doubts and misgivings were groundless and that the Synod has been enabled to see even in six years the fulfillment of the obligation which she then assumed may well call forth the spirit of thankfulness.

It may be well, however, in the midst of the general satisfaction over the result which prevails, to reflect upon the significance of the movement which has been in progress during the last six years in the Potomac Synod. When the project of securing thirty-five thousand dollars was started, it was the intention to secure this amount in large contributions. Notwithstanding the efforts made by the committee to do this they failed of success, and it was then determined to make the work a general one by bringing it before the membership of the whole Synod. The necessities of the case forced this change of procedure. But the necessities were deeper than were at first apparent. The necessity of adopting a method so general in its character as to reach almost every member of the Synod, in order to secure thirty-five thousand dollars revealed a deeper necessity, namely, that of awakening an interest in our Theological Seminary in the membership of the Church. Why did not the wealthy members of the Church promptly respond to the appeal which was so urgently made first to them? Because they felt no interest in the movement. The Theological Seminary is an institution concerning which a large proportion of the membership of the Church knew comparatively nothing. Many even of the more intelligent portion of the membership of our Synod knew little, and thought still less of its claims upon them, the character of the work done in it, and of the necessity of enlarging its capacities for work. The very failure to secure a prompt and willing response to the appeal of Synod revealed either an ignorance of the importance of a fully-equipped Theological Seminary, or an indifference towards the subject. If it was ignorance, information and enlightenment were needed. If it was indifference an interest had to be awakened. The committee, fully alive to the necessities of the case, determined to inaugurate a general movement in the Synod in the interest of our educational institution and with particular reference to our Theological Seminary and the project to increase its endowment. For this end conventions were held in every charge in the Synod. The *owners* of our Theological Seminary were made acquainted with the condition of their institution. The relation between the members of the Church and the Theological Seminary was dwelt upon. The claims of this institution upon the benevolence of the people, and the necessity of development in our institutions of learning commensurate with the growth of the Church, numerically and intellectually—these and other subjects of a kindred character were thoroughly discussed and every member of the Church was made to reflect upon them. From a movement inaugurated to secure thirty-five thousand dollars there was developed a movement to awaken an interest in higher education and disseminate information concerning our literary institutions. The thirty-five thousand dollars was almost lost sight of (the committee will bear witness that it was not altogether forgotten). But very little was said about money. The money came because of the general interest that was awakened. Never before in the life of the present generation of this section of the Church, had the members of the Church and our Theological Seminary been brought so closely together. Seeds were sown broadcast over the Synod. The *first* fruits were thirty-five thousand dollars and an increased number of students both in the College and Seminary. The ground has been broken up. The seed has been sown. It needs now but cultivation. Already the bud and blossom of another harvest appear.

Need we wonder that our rich men did not quickly respond to the first appeal of the Synod? The rich are generally men of mature years. When they give of their possessions, it is generally to objects in which an interest has been awakened in early life, an interest which has been fostered as they grew in wealth. Until the recent endowment movement little or nothing had been done in the Potomac Synod within the memory of the present generation to awaken and develope a hearty interest in our Theological Seminary. But many are the poor and the men in moderate circumstances, who willingly contributed in small amounts to the recent endowment fund, and who will be the rich in a few years. And when the Church asks again for contributions for the cause of higher education (if she does not wait too long to ask), she will meet with a more prompt and liberal response from the rich because of the thorough work done during the last six years. The truth that the work of endowing our literary institutions should devolve mainly upon the wealthy members of the Church was emphasized in the endowment movement, but there is a deeper truth which properly received more emphasis. It is the truth that every member of the Church ought to feel a deep interest in our institutions of learning, and especially in our Theological Seminary, and that because of the interdependent relation subsisting between the Seminary and the Church at large, every member of the Church ought to feel it a privilege to give according to his means to its support. If this truth be fixed in the minds of the members of the Church, it will in due time bring forth its fruit. If the Pittsburgh and the Eastern Synods are fortunate enough to secure by a few large contributions the amounts for which they are pledged, it will, none the less, be of permanent advantage to both our educational institutions and the members of the Church, to hold educational conventions throughout the boards of these synods and it will be of still further advantage for the members generally to give and for the Seminary to receive contributions large *and* small. No one should be debarred from the exercise of a privilege because his gift is necessarily small. The final result of this work thoroughly done, will be, not merely the securing of a sum fixed upon as now necessary, but also the awakening of an interest in our Seminary, which will continue to manifest itself in an increased number of students as well as of gifts.

The work done in the Potomac Synod during the past six years was not merely the work of securing thirty-five thousand dollars. Those who look upon it in that light fail to see its true significance. It was a work in the interests of higher education, from which we may with reason look for greater results than those which have already accrued. Nor are we disappointed in our hopes. Already the signs point towards their realization. The large classes in the College and Seminary, the movement looking towards the erection of a Seminary building and towards the esablishment of the Potomac Synod Fellowship, are but the natural results of the persistent and patient work done in the Potomac Synod during the last six years. C. S. S.

Westminster, December 16, 1890.

For Reformed Church Messenger.

A LOW VIEW OF THE MINISTRY.

"The idea of a clerical caste is wholly foreign to the New Testament; the terms 'clergy' and 'laity' are inventions of the dark ages."

A friend has sent us a slip containing the above quotation, taken from a monthly publication in our Reformed Church. There is danger that such language may be understood as setting aside all distinction between the ministry and laity in the Church, ignoring altogether the office of the ministry as of New Testament origin. It is true that the word "clergy" is seldom used in the New Testament. In Acts 1: 25 it is used to designate the *lot* cast in the election of Matthias, and in 1st Peter 5: 3, as referring to the *charge allotted* to the Christian ministry. But while the word was seldom used, yet the office itself designated by it is frequently referred to in the New Testament. We grant that the Old Testament office of the priesthood was abolished when Christ came, and that the New Testament does not teach an office like that of priest in the Roman Catholic sense, as one who offers the sacrifice of the Mass, but certainly our Lord did ordain a ministry in His Church, including *a class* of men holding office as distinguished from the ordinary membership. Indeed there could be no organization at all without this rudimental distinction between those governing and those governed. At first the ministry included only the Apostles, whom Christ called and commissioned to go forth into all the world and make disciples of all nations. But these Apostles then ordained elders and deacons to carry forward the work of the ministry, and these certainly formed a class, if not a caste, whom the members of the Church were enjoined to reverence and obey. (Heb. 13: 7.)

It is true, we repeat, that the New Testament does not teach a radical and essential distinction between the ministry and the laity, in the Roman Catholic sense, according to which the ministry moves on a plane above, and separate from, the laity. The ministry is a function *in* the Church, not above and separate from the membership, but we should be careful in making this distinction not to ignore entirely the office of the Christian ministry, as an office deriving its authority, not from men, but from Christ. In a sense all are kings and priests, but in a sense also there is a class set apart and ordained to teach and rule in the Church different from the ordinary members. All are called to teach the glad tidings of salvation by virtue of their position of Christians, but all are not called to occupy the pulpit and preach as ministers in the special sense. Else why do we speak of a call to the ministry? And why does the Church seek out and train a special class of young men for the sacred office? And why allow only those thus called and trained to occupy the pulpit and dispense the holy sacraments? There must be a class to attend to this duty, and they are to be reverenced as those sent by Christ to minister in His name. And there must be names or titles by which to distinguish them. The terms "clergy" and "laity" are very generally used, and we see no evil in such use in an evangelical sense. We may use the words ministry and membership, the name is not important, but it is important that we recognize the distinction they imply.

And surely such recognition of the ministry in the Church is no reflection upon the members, nor does it interfere with recognizing a sphere for the members to work in. The minister and layman, each has his sphere of work, and they should mutually co-operate, and thus work together for the spread of the Gospel. A good deal is said, and wisely said no doubt, in our day, about the work of the laity, personal effort, &c., but nothing can be gained in emphasizing this point by ignoring the special office of the ministry, and the directing and governing authority in the Church. All tendency to organizations apart from the ministry in the Church must in the end work out dangerous consequences, for, after all, it is the Word of God preached to dying men that is to work a change in their spiritual condition. It was the sermon of St. Peter on the day of Pentecost that wrought to the conversion of the three thousand, and it was mainly by the preaching of the Apostles, including St. Paul, that the Church was established among Jews and Gentiles. Let us then encourage what is called lay work and personal effort, but not to the disparagement of the office and work of the ministry. Even the "dark ages" were not altogether dark. The labor performed in those days by such devoted missionaries as Augustine, Columbanus, Boniface, Ansgar, and others, resulted in the Christianizing of semi-barbarous Europe, and the teaching of such men as Anselm, Bernard, Thomas of Aquin, and others, can compare very favorably with the greatest lights in this 19th century. When we have done as great a work in Christianizing China, Japan, India, &c., as they did in Christianizing Europe before the end of the 10th century, we may congratulate ourselves that our work is at least equal to theirs; but even then we may not boast. *X.*

For Reformed Church Messenger.

THE MUTUAL RELATIONS BETWEEN THE EDUCATIONAL INSTITUTIONS AND THE LAITY OF THE CHURCH.*

An Address delivered before the Potomac Synod at Hanover, Pa., October 26, 1890,

BY REV. A. T. G. APPLE.

Every profound movement in the life of any Church has found its inspiring, guiding and governing forces in the Schools. From the times when Samuel's Schools of the Prophets became the centre of influence in the intellectual awakening of Israel, to the present day when our Theological Seminaries are leading off in the remarkable advances in church work as well as theology that are taking place,—all along the course of history we find the same principle in operation. To show this, we need only refer to the Catechetical schools of Antioch and especially those of Alexandria in the third century, the schools established by Charlemagne and Alfred in the eighth century, the schools of the Middle-ages, and the epoch making impulses originating in each, which left their marks on whole ages succeeding, or to bring its search nearer home, we need only refer to the fact that until the founding of our own educational institutions the Reformed Church can scarcely be said to have had a history in this country, and that the birth of those institutions marks the first beginning of her really self-conscious-life; while their subsequent development was productive of such a struggle as to bring to a systematic expression the peculiar genius and life of the Church, as marks that period as one of the most remarkable eras in our history.

The reasons for all this are not far to find, and in this connection they need be only briefly stated. In the first place, right-thinking is very closely related to right-acting; a man's beliefs will invariably show themselves in his life. False doctrine produces false ideals, which in turn produce false character. While, indeed, there are exceptions—men whose lives are better than their beliefs,—yet, as a rule, what a man thinks and believes set the pace for his walk in life. What is true of the individual is true of a Church. Let a false or rationalistic system of doctrine be promulgated in the Seminaries of a Church and eventually the morals of the people will become paralyzed by the dead virus. On the other hand, a true system of teaching will conduce to the moral and spiritual health of even the humblest church-members. In the second place, our views of truth are constantly advancing—growing broader, higher and purer. Each age sees the truth from a standpoint that is an advance upon the preceding age, in a form especially adapted to its own peculiar needs. Theological science, therefore, is a living thing. It must grow, or it dies. It must constantly advance, or it petrifies. It must ever produce treasures new and old from the inexhaustible sources of revealed truth,—treasures to satisfy the especial wants of the time. And in this onward march from the darkness into light it is from the mountain tops of our educational institutions that there is first seen the dawning of a better day. And finally it is not only intellectual leadership that we find in these institutions, but where they truly subserve their purpose, the moral and spiritual power also that is inspired by all right-thinking finds it origin in them, whence the spirit of the whole Church is fructified.

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* Published by request.

But while it is true on the one hand that strong and vigorous educational institutions are the life of the Church, and make themselves felt eventually even in the practical life of the humblest member, it is equally true on the other hand that there is a reflex influence of the laity upon the schools. We might in this view liken the Church to the body; and as *sana mens in sano corpore* is the ideal man and the *sanum corpus* is the only foundation for the *sana mens*, so an earnest, zealous membership in a Church is the foundation on which the educational instutions of that Church must rest if they would continue to be a power in the Kingdom of Christ. From them, as from the brain centre, there must radiate and ramify through the whole body new fibers that not only bear outwards the impulses originating in that center, but which bear back again responsive influences that by their reflex action serve to sustain brain life and bind together the whole body in a vigorous activity. In this therefore, as in everything else, there is no giving without receiving, no action without reaction. The relation between the Educational institutions of a Church and its membership is a mutual one. This is seen to be especially true in the case of our own institutions at Lancaster. The movement which resulted in their establishment was to a greater degree than is commonly supposed a popular one. It seems to have been typified by the meeting at Bedford, where the project had its birth; for we are told by an eye witness* that the people filled the church and crowded the doors and even the windows anxiously watching the course of debate. And in the subsequent struggle for existence, although the brunt of the battle fell upon the devoted, recently deceased, leaders, yet had not their hearts and hands been upheld by an earnest intelligent laity, their work must have ended in failure. But more decidedly popular has been the movement that has just been brought to a successful completion. Here the general character of the response to the appeal that went forth and the heartiness with which that response came was a surprise even to its most ardent supporters. And the people of the Reformed Church within the bounds of the Potomac Synod have shown, and nobly shown, that the interests and wants of the Church need only be properly presented to them in order to meet with a ready and willing answer. It has been the privilege of the greater number of pastors here, as it was our own, to help in this good work, and we feel certain that the experience of all must, like our own, have been one of unalloyed pleasure at the showing which our membership gave of an earnest, hearty, working interest in our Seminary at Lancaster. This evidence is far more encouraging than the endowment itself to one who has the future welfare of our Church at heart. What the Seminary wants is not so much the *money* as the *hearts* of the people; for when it once has these, all else needful will come, not only money, but what is better, consecrated young men to swell the ranks of the ministry. And it is not only because the Endowment movement has strengthened the financial foundation of the Seminary but also because it has been effective in enlisting the interest and love of the Reformed people that it has been so signal a success. Were the results to be measured by the financial return alone, we might doubt, as some did in the beginning of the movement, whether the severe and wearing labors of the devoted men who bore the chief part, have met with an adequate return,—important as is the addition to the endowment of the Seminary. But when we look upon it in the light of what might be called a missionary movement, that is the rousing of the people to the great work of the Church, and to the importance of our institutions as the centres in that work, it is at once apparent that the arduous labors expended have been but the sowing of precious seed that will spring up and bear fruit in the years to come. There is not the least doubt that many a father or mother as the pledge was signed, made a far greater pledge which dedicated a son to the ministry; while how many of the boys as they gave their mites had stirred up in them a desire to be ministers will be known only when all secrets will be revealed.

Most devout thanks be to God that the work is so gloriously completed! Most heartfelt gratitude do we raise to Him that He has crowned our efforts with success. Praise and glory do we give Him for the evidence of the Holy Spirit He has shown us so many times. We believe the endowment work just accomplished to be another act in the carrying out of God's great plan of saving men in which He is using our beloved Church as His instrument.

But while we give heartfelt thanks let us be clear as to the spirit in which we do so. Do we say "thank God" in the sense in which the galley slave says it, when dizzy and exhausted he sinks down upon the sand his journey ended; or do we say it in the spirit of the happy farmer when he thanks God for the harvest of the one year at the same time that he strikes in the plow for the harvest of the next. In other words, shall this work stand out as a solitary effort in the history of our institutions, or shall it mark the beginning of an *era* in which our institutions, and especially the theological seminary, shall receive increasing attention, an era in which the mutual bond uniting it with the people shall go on growing stronger and stronger. A long period of comparative inaction, so far as any general effort is concerned, stretches through the years immediately preceding the inaugurating of the endowment movement. Shall the Church lapse back again into the same inactivity and enter upon another period barren of any advance along the lines we have started? If there were the least disposition to complain, the Seminary would be justified in urging that the growth and advance in scholarship on her part through many fruitful years has not met with an adequate response from the Church in the way of temporal assistance. The endowment just raised, great as it is, and timely, is yet but part payment of the debt the Church owes not only to the Seminary but to herself. And shall this debt be allowed to go unpaid? Shall we not rather answer this challenge by making our present position to be but a vantage ground from which to accomplish still more for our School of the Prophets?

To say that with the new endowment and the new professor which it will place there, the wants of the Seminary will be met, would be to say the building is built when the corner-stone is but laid. The very professorship itself will create new needs, not to speak of the many wants already existing. In fact we, the ministers and people of the Reformed Church, in justice to the Seminary—in justice to the trust bequeathed to us in the dear Church of our fathers—in justice to our own selves, cannot say enough is done until that Seminary, in its equipment, stands side by side with the best in the land.

The importance of the work for the life and growth of the Church; the pressing needs of the Seminary that remain, even after one great want has now been met; the encouraging character of the present outlook; all are a challenge that we dare not neglect or refuse. A most eloquent appeal from the Seminary is now before the Synod asking for a home in the way of a suitable building for library, recitation rooms, &c. The two institutions that have been living peaceably in the old college building for so many years, have been growing so rapidly of late that they are beginning to jostle each other, and this demands enlargement. The suggestion recently made in the columns of the papers for the establishment of scholarships whose ultimate effect would be the raising of the standard of scholarship opens up a broad field of advance. The prosperous condition of the Seminary is a call to us to go forward. One needs only to come in contact with the present students, and to feel their zealous spirit not only in theology but in practical mission work, to find that never before has more thorough and aggressive work been done than is now doing. And one needs only remember the fact that the roll of the Seminary runs up to fifty men or more to see that the work is increasing no less in extent than in intensity.

And now if all this has been done under present equipment what an inspiration to reflect what may be done with still more enlarged facilities! The condition of the Church within the bounds of the Synod is a call. Never before has the cause of the Seminary been nearer the hearts of the people. Never before has a more intelligent interest been manifested in her welfare.

And now, with our divine Master thus showing us His favor, opening up the paths before us and going before us by His power, shall we waver or hesitate to enter in to possess the land?

For Reformed Church Messenger.

THE PROPHECY OF SIMEON.

One of the most beautiful pictures of human devotion is the presentation of the Infant Jesus in the temple at Jerusalem. It was a very simple service, but the act of dedication is without a parallel in the annals of sacred history. The mother of our Lord knew the worth of the treasure in her arms. Though she cannot cope with the presents of the rich, yet, she will bring an offering far more precious than all the sacrifices ever slain on Jewish altars, because in her babe dwells the Son of the Highest.

At the moment of consecration, an old man comes up to them. His locks are white with the frost of age and his form is bent with the weight of years. He bows with adoring reverence before the pious family, takes the holy child into his own trembling arms, presses it to his heaving bosom and sings one of the sweetest and noblest songs that mortals ever heard. The Nunc Dimittis is a chant that the Church of all ages has loved to sing.

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* Elder Abraham Weisel.

Who was this ancient poet? "And behold, there was a man in Jerusalem whose name was Simeon." The name appears nowhere else in the New Testament. All that we certainly know of him is found in the few verses of this chapter. He was a man of faith. As the fruit of this faith, he was "just and devout, waiting for the consolation of Israel." He was a believer in the promises of the past and a student of the prophecies of the future. It was a wonderful insight into the mystery of the Incarnation that enabled Simeon to proclaim the Infant Jesus as the salvation of God. But when we carry Jesus in our arms, there will be a sweet song on our lips, a bright hope in our hearts and a fervent devotion in our lives. Jesus is *salvation.* He is the salvation of God for all the people, "to the Jew first and also to the Greek."

The conception of salvation as a gracious provision for the whole world, germs and buds in every chapter of the Gospel. "Only a salvation that was for all peoples, classes, races and nations could be a divine salvation." The salvation of which the aged Simeon sings is "a light to lighten the Gentiles and the glory of thy people Israel." Jesus is the light of the world. The heathen are sunk in the darkness of sin and sit in the shadow of death, but the advent of Jesus into the world, brought with it salvation for them as well as for Israel. "Behold I bring good tidings of great joy, which shall be to *all people.*" The salvation of God came through the Jews, but its blessings shall extend to every heart. The Jewish idea of the Messiah did not include the Gentiles as sharers of His blessings. But Simeon's faith grasped the wider scope of God's plan of salvation, "a light to lighten the Gentiles and the glory of thy people Israel." The great wonder to the heart and mind of this saint was, not that the Lord should visit his people in the form of a little child, but that He should embrace in His love, the poor, forsaken, idolatrous heathen. Hence he puts, "a light to lighten the Gentiles" *before* "the glory of thy people Israel." "And well is the enlightening of the Gentiles put before the glory of Israel, because when the fullness of the Gentiles shall have come in, then shall Israel be safe." The glory of Israel will depend upon the diffusion of the light among the Gentiles. This is a truth, the force of which can only be apparent to the eyes of those, who, like Simeon, hold Jesus in their arms. No man can have Christ in his heart and say, that Christians need not spread the light of the Gospel among the heathen. Such a man would be a living contradiction. That the Messiah was a Jew glorified that nation. They might have become the centre of the world's civilization, but, "He came unto his own, and his own received him not." Verily Christ was the glory of Israel. Do you wonder, then, that the saintly form of old Simeon should bow in profoundest reverence over the infant form of the world's Redeemer? Do you wonder, then, that the Holy Ghost should prompt him to say of the babe of Mary, "A light to lighten the Gentiles and the glory of thy people Israel?"

The idea of Christian missions is not an offspring of man's mind. It was born in heaven in the secret counsel and will of God. The execution of this idea is not the result of man's zeal. Had the work of missions been dependent on the activity of men, it would have, ere this, come to naught. Since God is the author and finisher, it cannot be overthrown. Men may resist it, but they are only fighting against God. If the Spirit of God is in our hearts, we will exclaim with Simeon,—"A light to lighten the Gentiles and the glory of thy people Israel."

America is to the modern world, what Israel was to the nations in the time of Christ. The salvation of about twelve hundred millions of heathen souls in the world at the present time, depend, in a large measure, upon the prayers and efforts, the men and means of our own dear native land. We cannot, *dare not*, shut our eyes to our vast privileges, our golden opportunities and our incalculable resources. We are the richest nation on the face of the globe. Rich in population, rich in intellect, rich in wealth. Jesus Christ comes to us as He came to the Jews, almost nineteen centuries ago, and our glory as a nation will depend in all probability, upon how we receive Him. We need to pray for the spread of the missionary spirit; that spirit which produces missionaries as the military spirit produces soldiers. In the darkest days of our national history and before the Government had time to call for troops, a multitude came forward and laid their lives and their fortunes upon the altar of Freedom's holy cause. The spirit of war was in the air, and men came forward in crowds to rescue the nation from its imminent dangers. What a mighty host of workers would be marching towards the heathen world if the spirit of peace would possess the hearts of Christians to the same extent as did the spirit of war, the hearts of the patriots! The Church of God needs the healthful dew of the Holy Ghost to awaken her members from the sleep of ease and unconcern, for until the whole church shall become a burning bush, the people will not exclaim, "Here, Lord, am I, send me." The great cry from the heathen world is, "Send us more reapers into the harvest field of God." The work has grown to such proportions that more helpers are necessary to bring in speedily the full victory of the eternal kingdom of our God.

What should be our attitude towards this dearth in the working force of missions? That there is urgent need for missionary work admits of no argument. Fully two-thirds of the entire population of the world are under bondage to the powers of darkness. There is a painful groping after the true light. There is a constant yearning for deliverance from the power and guilt of sin. That the untaught heathen are anxious for the Gospel, is evident from the manner in which they receive and enjoy the glad tidings of salvation. That they are grateful for their Gospel privileges is seen in what they do for the cause of Christ. But it is not only the cries of the heathen for help, but the calls of God to duty, that we should hear and heed. If a man has the gift of usefulness, *that* becomes his divine call to be useful. God often calls through the spiritual destitution of men, and so long as one sinner remains from the fold of heaven, Christians should not cease in their efforts to rescue him.

The work of redemption is complete. Christ made it possible for every sinful man to inherit eternal life. We need not do the work; we shall only make it known among all the people. "That thy way may be known among the heathen, thy saving health among all nations." The more we diffuse the knowledge of salvation, the sooner we can expect the full victory of the Gospel. The Gospel of Christ shall cover the mountains and fill up the valleys, until the kingdoms of this world shall become the kingdoms of our God, and He shall reign forever and ever. What Jesus was to Simeon He may be to every one of us. Holding the Babe in his arms was the crowning act of his life. What is Jesus to us? What place does He occupy in our hearts? With Simeon we may all embrace Him as the Lord's salvation, the Gentiles' light and Israel's glory. Let us spread the Gospel among the heathen, and the earth will be full of the glory of the Lord.

A. R. BARTHOLOMEW.

Pottsville, Pa.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

Eighty-one children in the Home.

Next regular meeting of the Board of Managers and Ladies' Committee will be held on Friday, January 9, 1890. All persons having business with the Board will please address the superintendent before that date.

Christmas, as usual, brought with it much cheer for the orphans at Womelsdorf. The boxes began to arrive early in the week and by Thursday there was an abundance wherewith to supply the whole and enable it to celebrate the day according to good old Pennsylvania custom.

An early dawn service was held at 6 o'clock, opened with the beautiful old German hymn, "Stille Nacht." After this service the Christmas-tree was exposed to view, which gave great delight to the children, and then the presents were distributed. At ten o'clock in the morning a second service was held for which special preparation had been made for several weeks previous. Just before the service we received the following telegram, which gave us much cheer, "Riegelsville, Pa., Dec. 24, '90. Rev. T. M. Yundt: A merry Christmas to family. Collection, three hundred and fifteen dollars. FERER."

Christmas dinner consisted of one goose, three ducks and twelve chickens (variety to suit the taste of all) with the regulation side dishes. That the children enjoyed it goes without saying.

What will the sum total of the Christmas collections amount to? We are naturally anxious to know. Let those who have money in hand for the Home forward it promptly to the proper parties, so that we may know the result by the time of the Board meeting, and that early acknowledgement may be made in the Church papers.

Missions.

For Reformed Church Messenger.

OUR FOREIGN MISSIONS.

Since my release from pastoral duties as Secretary of the Foreign Board, I have sought to visit the churches in the interest of its work, to present it to the congregations, and where this was impracticable, to solicit the active and early co-operation of the pastors. I have made two excursions, and two more are arranged for in the quite near future. These jaunts are extended from a few, to ten days or more. I am rejoiced in being able to say, that judging from my limited observation, the coolness and inaction which had appeared to a partial extent, as regards our foreign work, are happily passing away—that whatever question may have arisen, or differences have existed in the past, the feeling is that the work remains, and must receive the prompt and efficient support of the Church. Our missionaries are in the field, the fruits of their labor are growing more abundant every week and month; God is answering our prayers in almost overflowing measure, and the home Church dare not, if it would not prove recreant to its trust to God and to the souls of men, withhold that material aid which is absolutely indispensable to the reaping of the harvest which God has set before it.

The outlook is promising, and gladly would I take wings, that I might bear to every congregation of our communion, the words of cheer, of exhortation and solicitation. But our limitations forbid this. It is a physical impossibility to visit every congregation or even pastoral charge. And to intensify this difficulty, just at the commencement of my excursions, here are the barriers of winter. At this date, here in the "sunny South," we are hedged in by an eighteen or twenty inch snow—roads drifted shut and unbroken, so that we cannot reach the railroad only on horseback, and the thermometer threatening a raid in the direction of zero. We take refuge, therefore, in the only way left open to us—in the columns of the Church papers.

To emphasize the importance, indeed, the necessity of immediate and energetic action on the part of every minister and member of the Church, we beg to say, that the trouble caused by the appreciation in the value of silver, is much more embarrassing than many may be aware of. The Board has already been under the necessity of increasing the appropriation for the current year by $1500, and also to vote $1000 more towards the erection of the Theological Seminary. So that here is the item of $2500 increase, beyond expectation at the opening of the year. Now, brethren and sisters in the Lord, the necessity is upon us, and to you only can the Board look for the needed help.

The relation of the foreign missionary work to the churches in the matter of contributions, is different from that of most other branches of Church work. Most of them are largely provided for by synodical and classical apportionments. We are dependent upon gifts outside of this organized arrangement. We therefore feel compelled to ask for special, and just at this time, unusual efforts in our behalf. We call upon brethren in the Church for special gifts and offerings to the Lord, in this most glorious work, upon which He is so steadily pouring His abounding and increasing blessings. The windows of heaven are opened, let us make room for the descending mercies, and there will be joy in heaven over repenting souls.

S. N. CALLENDER, Sec.

The Family.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER I.

THE GATHERING OF THE CLANS.

The events recorded in the following story occurred during the romantic period of history embraced by the Crusades. The Crusades were mediæval wars begun and carried on by the nations of Europe for the purpose of wresting the Holy Land from the dominion of the Saracens, into whose hands it had fallen, and placing it under the authority of a Christian king. They were called Crusades because the armies of the Christian nations fought under the banner of the cross and for a cause believed by every one to be especially sacred.

For eighty-eight years, as the result of two of these Crusades, Palestine was ruled by Christian kings. But at the expiration of this time, Saladin, the Sultan of Egypt and Syria, by a number of brilliant and successful battles, re-conquered the land, driving the Crusaders from all but a few of their hardly-won strongholds. The news was received with consternation throughout Europe, and efforts to retrieve the disaster were immediately put forth. The third Crusade, undertaken by the German Emperor, Barbarossa, and the English King, Richard Cœur de Leon, promised in the beginning to be crowned with success, but ended in failure. A fourth and fifth terminated with the same discouraging result. Ptolemais, Tripoli and Antioch were now the only three cities acknowledging the sway of the King of Jerusalem, John, of Brienne, and against these the victorious Saracens were preparing to advance in overwhelming force. The despairing cry sent to Europe was answered with tardy indifference, and not until several years after the Pope of Rome had proclaimed a sixth Crusade, did the Christian armies set out for the scene of conflict. During this period of inactivity the romantic rising of the children occurred.

The chief instrument employed to bring about this event was a French boy by the name of Stephen. He was born in Cloyes, then a wretched little village on the banks of the Loire, about twenty miles west of the city of Orleans. His father was a shepherd, and as soon as he was old enough to be entrusted with such a care, Stephen was sent to lead his flock over the plains and through the woods surrounding his home. In the loneliness of his wanderings by day, and desolate watches by night, he seems to have brooded long and intently over the wild and romantic tales told of the achievements of the Crusaders, and of the terrible stress under which they rested at that very hour. Naturally very imaginative and enthusiastic, dreams of romantic adventure, glorious victory, fame and power began to inflame his mind. In this excited state, while watching his flock as usual, he was accosted by a stranger, who, after a brief conversation, announced himself to be the Lord Jesus Christ. He came, he said, for the purpose of commissioning Stephen to preach a Crusade among the children. He provided the boy with a letter addressed to the King of France, directing that monarch to give the bearer every encouragement and assistance in his power. With assurances of supernatural protection and help, of certain success, of future glory and honor, the stranger (supposed to be a priest in disguise) then abruptly departed.

Stephen believed every word spoken to him. Transported with the hope of accomplishing a task that had foiled the efforts of the most famous kings and warriors of his day, he at once began to fulfill his mission. From his native village he went to St. Denys, a city near Paris, where, in a costly sepulchre, rested the bones of a celebrated martyr, Dionysius, the founder and first bishop of the Church of Paris. This was considered an exceedingly holy place in those days, and was consequently visited yearly by thousands of pilgrims. To the multitudes of superstitious and devout people congregated here, Stephen discoursed daily; and such was the force of his eloquence, and such the magnetism of his enthusiasm, that old and young were moved as never before. This wonderful boy is said to have been only twelve years old. The children soon began to respond to his appeals. The best qualified were sent at once into the surrounding country to proclaim the Crusade in other cities and towns. Thus the excitement spread. In a little while all France was in a turmoil; and when Stephen finally set out on his eventful journey, he marched at the head of a host numbering twenty or thirty thousand.

From St. Denys the news of Stephen's work was carried by the pilgrims into Germany. Here a lad, by the name of Nicholas, incited, it is said, by his father, began to imitate the young prophet of Cloyes. He began to preach in what was then the religious centre of Germany, the famous old city of Cologne; a place visited like St. Denys by tens of thousands of pilgrims annually, for resting under the shelter of a cathedral built by Charlemagne, in a costly shrine, were precious relics—the bones of the Three Kings of the East. At least, so it was believed by all in that day; and this belief soon made Cologne famous throughout the world.

Nicholas was even more successful than Stephen. He preached with such fervor that not one army but two assembled at Cologne. At the head of one of these he placed himself, and on a fair day in the spring of 1212 set out on his march along the banks of the Rhine, going by way of Geneva to the Mediterranean, where he expected to find passage to Palestine. About the same time, the second army, crossing the Rhine at Cologne, set out by a more circuitous route, one that led through the more central parts of Germany, for the distant and beautiful Swiss city of Constance, from where by the pass of St. Gothard it would descend into Italy, and so reach the sea. The purpose of the leaders of this second army gathered by Nicholas, seems to have been to rouse the children and enlist followers in those parts of Germany where the Crusade had not yet been preached,—places where the news of the wonderful uprising of the children was little known. For in those days, when no regular means of communication existed, when newspapers and telegraphs were undreamed of, weeks sometimes elapsed before even the people of populous cities got word of important events transpiring within a few hundred miles of them. So no surprise need be felt that the people in the more remote parts of Germany were very largely in ignorance of the wild excitement prevailing in distant Cologne.

But surely, you cry, these children did not expect to conquer by force of arms enemies who had proven themselves worthy foemen of the chivalry of all Europe? Such seems to have been the hope of Stephen,—a hope based on the belief that children innocent of crime, with hands untainted by blood, and relying entirely upon God for strength and guidance, would be able to overcome the armies of the Saracen and accomplish what the mail-clad warriors had failed to do. "For the last time," cried he, "have we heard of defeat, hereafter shall children show mailed warriors and proud barons, how invincible are youth when God leads them!" "Long enough," reiterated his enthusiastic followers, "have your knights and warriors, so boastful and so honored, been making your fruitless attemps to rescue the tomb of Christ! God can wait no longer! He is tired of your vain, puny efforts! stand back, and let us, whom you despise, carry out the commission! He who calls can insure the victory, and we will show you what children can do!" Nicholas, however, laid particular stress on the spiritual nature of the victory to be gained; it was to be a triumph of peace,—a triumph won by converting the Saracens, not by slaughtering them, and so he cried, "We go to get the cross beyond the sea, and to baptize the Moslem infidels!"

No opposition was sufficiently strong to withstand the enthusiasm. In vain did the King of France and the Emperor of Germany order the Crusade to cease. In vain did parents and teachers persuade, command, warn, entreat. As though a mania had seized the children, they forsook their homes to join the bands hastening to the appointed rendezvous. When forcibly restrained, it is said, "those whose hearts were set upon the enterprise mourned and pined, so that their lives were frequently endangered as by disease, and it was necessary to

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allow them to depart." Many people of mature years became infected by the enthusiasm and believed that at last God had indeed prepared an instrument for the furtherance of His will, which would bring to an end the cruel wars in which so many had died, and in which so many were then hopelessly involved. These people served greatly to strengthen the determination of the children. So the young prophets gathered adherents daily, until at the head of vast armies they were able to begin their march.

The first of the two armies raised by Nicholas, was already several hundreds of miles on its way, when the second, the one whose history we will particularly follow, set out from the gate of Cologne. At first, it pursued a northern course, then, turning southward, journeyed through the rich lands watered by the Neckar and the Main.

At this time there stood on the eastern shore of the Neckar, about two miles north of the town of Heilbrun, then called Heiligbroun (holy well), one of the most formidable castles of southern Germany. It was built on a lofty and wooded eminence commanding a view of the rich and fertile country for miles around. Thirty miles to the southeast rose the rugged summits of the Rauhe Alps, while a score of miles to the southwest brought one to the borders of that range of dark hills, known as the Black Forest. The castle, together with a vast stretch of country embracing the town of Heilbrun and villages of lesser note, was owned by a gentle and noble lady, the Countess of Heilbrun. Her husband, Baron von Hieldrich, ten years before the opening of our story, had set out, in company with a number of noble gentlemen, to do his part in battling for the defence of the Christian Knights, so hardly beset in Palestine. About a year after his departure, word came that he had been captured in battle by the Saracens, though whether afterwards slain or carried off into the interior of Arabia, to be sold as a slave, was not known. The years slipped by, but, though often despondent and melancholy, the Countess never wholly abandoned hope.

One son, Otho, now about fifteen years old, was born to this noble couple. He, together with a beautiful and brilliant girl, called Serena, the orphan daughter of the only brother of the Baron, made up the entire family of the Countess. There were, of course, many servants, waiting-women, men-at-arms and retainers in the castle, subject, under the authority of the Countess, to a little company of stewards officers and commanders of different degrees and importance. Though surrounded thus by willing and obedient servants, the discipline of the castle had sadly relaxed its rigor, and the great fortress itself, wanting the vigilant eye of the master, began in many places to show the need of repairs. An intense lover of peace, and by her gentle and humane disposition averse to everything severe or harsh, the Countess allowed the affairs of her household to drift on quietly, trusting that the warden of the castle, an honest and faithful old servitor, would be sufficiently vigilant and faithful to save her from any disaster. As the sequel will show, the warden, though faithful and honest enough, had, in sympathy with the easy rule of his gentle mistress, become somewhat careless and indifferent in the discharge of his duties.

(*To be Continued.*)

THE DEPARTING YEAR.

How differently sounds the bell that tolls the dying year to different individuals! Some are filled with regret, for during the year has passed what seemed to them the supremest moments of existence, never, perhaps, to be revived. Others have been so sorrow-stricken and deeply laden with misery and woe, as to long for the dawning of another year, which may bring solace and peace to their aching hearts. And so our lives run along. Some days are joyous; others are sad; and thus should we look for a perpetual interchange while sin and sorrow exist in the world. For it seems to be needful for our spiritual betterment that dark days should come, else might we become intoxicated with continuous sunshine, and forget the Giver of all happiness and abiding peace in an overwhelming love and regard for self. If we could only be rid of that word "self." It so narrows and confines men to such small boundaries. It does us great good to have our egotism exposed, and to be made to see that a regard for the welfare of others is absolutely essential to true and lasting happiness.

And as the new year advances with elastic tread to take its place with the centuries, let us resolve to be less selfish and more charitable, just and kind to those about us, that many happy moments may be made to be cherished forever. This is not so bad a world if we will only look on its bright side, and strive to make others, and especially the needy, more comfortable. Would that our years had less of horrible and revolting crime to be stained with! Would that they overflowed with peace and good will to all! Would that their annals might not be so dreadfully disfigured with the red finger of murderous crime, but replete with stories of Samaritan good and benevolence. But though the wish seems vain, may we not help to improve the time and correct wickedness? Alas! we vainly strive to seek pleasure and happiness in forbidden ways, and we only reap in the end remorse and regret. So when men come to die, too often they are all unprepared and reluctantly leave behind the things they most cherished. Fatal error! remediless mistake! For is it not man's chief end to glorify God and enjoy Him forever?"—*Alexander Macaulay.*

Youth's Department.

GOOD-BYE, OLD YEAR!

Good-bye, Old Year! God bless you, too;
You've borne our joys and hopes and fears;
You've seen the one we love lie low,
And known the fall of anguished tears.

Old Year, we cannot bid you stay,
Yet shrinking, dread the last "good-bye."
God bless you! Ah, the door is closed,
And the New Year is standing nigh.

JACK'S NEW YEAR GIANT.

The holidays were ended. The little candles on the Christmas tree had burned out. The visit to grandma's was over, and the New Year party broken up. Even the story-books had been read through, and now, on this bright, cold second of January, there was nothing for Jack to do but to collect his scattered books, put them in his school-bag and trot back to school.

"Oh, ho!" sighed Jack; it feels very dull to go back to school. I wish I was Jack the Giant-killer, and had nothing to do but climb a bean-stalk."

But when he glanced slyly at the dining-room window, on his way out of the door, there was no sign of a bean-stalk, though he had dropped a whole handful of beans out there on purpose.

"Well, boys, a happy New Year!" said Miss Lucy as the boys chattered noisily in the school-room, and "Happy New Year!" echoed all the fresh young voices.

After a sober little talk about the old year that was gone and the New Year that was coming, Miss Lucy said, "There is one job I've laid out for you this year, boys, and that is to kill a giant."

Jack started. Had Miss Lucy heard him talking to himself a little while ago?

"I won't tell you the giant's name now," said the teacher, "but I will let you know if see him around."

As I told you, Jack didn't feel a bit like going to school, and he missed his spelling, and got his sums wrong, and blotted his copy-book, until Miss Lucy had to give him several ugly marks on his report.

"Ah, Jackie!" she said, "that giant has met you in the way and got the best of you."

"Is it Giant Laziness, Miss Lucy?" asked one of the older boys.

"That's his name, Frank, and here is the sword to kill him with, and Miss Lucy wrote across the blackboard, "Not slothful in business, fervent in spirit, serving the Lord."—*Sunbeam.*

HAPPY NEW YEAR.

"'Happy, happy New Year,' why do they call it so?
I've been guessing all the morning, and now I know, I know;
The reason is that everybody tries to find the way
To make somebody else enjoy a happy New Year's day."

—*Youth's Companion,*

A PRINCE OF A BOY.

"He is just a prince of a boy," said Mrs. Hatton, of Willie, and I listened and watched, for a prince, you know, is the son of a king, and I wanted to see if Willie was like a King I read of.

When he dropped his hoop and ran in to amuse baby for mamma, and did it so pleasantly, I began to get my answer. When he came out of school, smiling, instead of pouting because he had been kept late, I felt pretty sure. But when he cut his apple in two and gave one-half to ragged Ned Brown, I was satisfied.

Yes, Willie is a "prince of a boy," because he tries to do just like that King who is kind to all, and like that Son of a King, who came to minister and not to be administered unto.

Pleasantries.

"A certain man hath said," but his hearers did not dream that they were indebted to that "certain man" for the whole sermon.—*Christian Inquirer.*

A verdant gentleman, whose correspondence is limited, received a letter upon the envelop of which was the conventional business card: "After five days return to ———." The epistle was carefully perused and preserved until the expiration of the allotted five days, when it was returned to the writer.—*Terre Haute Express.*

When a lady living in Chelsea sent to London for a doctor, she apologized for asking him to come such a distance. "Don't speak of it," answered the M. D. "I happen to have another patient in the neighborhood, and can thus kill two birds with one stone."

Lady Lecturer on Woman's Rights (growing warm)—"Where would man be if it had not been for woman?" (After a pause, and looking around the hall.) "I repeat, where would man be if it had not been for woman?"

Voice from the gallery—"Ee'd be in Paradise, ma'am."—*The Jester.*

New York Mail: "Were you at Mrs. Jones's ball two seasons ago?" he said to Miss Rosebud at the Patriarch's ball. "Oh, no!" she answered, "I am a débutante this winter." "Are you?" he exclaimed, "why, somebody told me your folks were Episcopalians?"

NOTICE.

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For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,

907 Arch Street, Philadelphia, Pa.

THURSDAY, JANUARY 1, 1891.

A HAPPY NEW YEAR.

At this interesting season of the year, we extend to our readers our sincere congratulations, and wish them all, old and young, and not in the way of empty compliment, a truly happy New Year. The MESSENGER has many readers, and, as we know, many warm friends. It is gaining more and more, as we believe, the confidence of the Church. It ought, however, to have more readers, and more such enthusiastic friends as we meet with occasionally as we get around through the churches. That will be the case, we are sure, in proportion as our people get to see and read the paper. Let some at least, if not all, therefore, unite and combine during the present year to extend the era of its usefulness and weekly visits.—This will be a handsome method of returning our New Year's greetings, by wishing us practically "the same."

LOOKING BACKWARDS.

At the close of the year when we take a retrospective view of the past, the scene which it presents to our view predominantly one of struggle and conflict, if not of wars and rumors of wars. A large part of the past year, as of other years, consists of honorable, industrial pursuits, but these could not be carried on successfully without effort. They all involved an invasion in some degree of the domain of nature, and combats ensued to control its agencies in such a way as would best subserve the interests of society. But honorable as they were, the actors, brave and heroic, were not always allowed to live in peace with all mankind. Competitions in wise and generous rivalries frequently degenerated into pitched battles; and if we employ a glass in looking over the ground, we shall see that opposition against good true workers at times had no better basis than mere spite or cussedness. All over the field we may see men contending with each other by twos, or in duels, if not with swords and pistols, yet with such weapons as are deemed best to destroy some imaginary adversary. But such combats are sporadic. Men, if they must fight, prefer to do so in company with others. Hence they organize themselves into parties, large or small, in the community or the State, and too often in the Church also, and carry on war in their own way year in and year out. To this, the past year was no exception. It was a battle-field like all the rest. True, there was no literal war, no cannon's roar, no field covered with the slain or wounded, for which we must now be thankful; but in what may be regarded as a peaceful flow of society, internal conflicts or wars were just as real and fierce at times as when armies appear in the field to decide a nation's destiny. And now, at the end of the year, we may with propriety ask, What has been the result of such campaigns that are now over and gone? Were they of no use, mere idle spectacles? We say, by no means. Whether we can see it fully or not, society has advanced through storm and sunshine, and the Kingdom of Christ has also advanced. It had been so far ordained. As matters now stand no upward progress in the world can be made without conflict or struggle. Truth is resisted, and the power of this world is concentrated to hold it down and cover it up. But it is mightier than falsehood, and if covered up beneath mountains of those for a time, it has strength sufficient to throw off the incubus and assert itself. At the end of every year, therefore, all men, good and true, may congratulate each other as warriors, loyal and true. Another campaign is ended, and now for the next one. To such as are still fighting on the wrong side, we may also extend our best wishes, hoping that they may enlist on the right side during the coming year, as it will be another year of grace.

LOOKING FORWARD.

Looking back over the past and finding everywhere the indications of progress in the victories of truth over error, we are so much the better prepared to look forward in the exercise of hope. What though in places iniquity may have abounded, and unrighteousness held up its head, claiming for itself triumph after triumph? It has become more apparent every year that all such boastings are vain and empty. God rules and reigns, not the Arch-Enemy emerging from Stygian darkness. He rules also in ways not understood by us at the time, but afterwards, in results as clear as a sun-beam, which show that in history, and in our own lives too, He is ever present, bringing good out of evil. During the present year we may expect that the great conflict between light and darkness will continue to be waged as fiercely as ever. Our faith assures us that in the end victory will perch on the banner of truth and righteousness. But let us remember well that Christ carries on the war through His followers. They are His soldiers and the Church is still in a militant, not in a triumphant state. They must, therefore, endure the hardness involved in their holy profession. They know this in fact by their past experience. They may have passed through sore trials, severe affliction or painful sorrow, some more so and some less, during the year now ended, and it may be so again. Let all alike then be prepared to meet and endure whatever may befall them in the future with the courage and faith of true Christians. The outlook is encouraging. The dogs of war seem to be held back by some invisible power, and the fires beneath us, apparently, can find no such vents as they did in days gone by. The nations are at peace with each other, and seem at least to be cultivating and strengthening peaceful relations. The times are propitious, and the opportunities for the spread of the Gospel and of peace on earth exceptional. May the Good Being permit no fell spirit from the pit below to throw apples of discord among the nations, into the churches, into the families, or into our hearts. Then in peace we may all alike, high and low, walk at liberty, to subserve the chief end of man, to glorify God and serve Him forever.

HEATHEN INCARNATIONS.

When we come to think of the Incarnation and of the Word made flesh, in the way of thought and reflection, we pause and involuntarily ask the question, How can this be? Bewildered, confounded, and humiliated, we feel that we stand on the border of an abyss in the region of thought which it is impossible for us to fathom by means of imagination, reason or any other faculty of the human mind. But when we look on the results, or developments of Christ's life in history, we recognize the fact, that the Eternal Word did of a truth tabernacle in our human nature, and that Christ was no less the Son of God than the Son of Man. We then think as we ought, and like Cato musing on the immortality of the soul midst the ruins of Carthage, we exclaim, *It must be so*, without giving our logical apparatus time to begin to think or reason any further. But the modern skeptic steps up and reminds us that the history of heathen religions is full of the incarnations of their gods, and suggests that as these have all turned out to be mere empty myths, so it may be with the Incarnation of Christ,—that it may have grown simply out of ancient mythologies. We promptly reply, no, that cannot be. The old heathen stories took their rise in an Ecumenical truth, and that Truth was Christ Himself. They all betray an arbitrary fancy, as we might expect in the circumstances, but taken as a whole, they are interesting types or prophecies of some central truth, of which Christ is the reality or fulfilment. It is said that heathen sacrifices ceased in many places after His sacrifice on Calvary, and it is certain that heathen incarnations also became less numerous. Christ exhausted the necessity of both alike.

THE CHURCH REVIEW.

The October number of this periodical is on our table. We have been looking for it, expecting it to contain replies to several articles contained in the April number, on the Historic Episcopate. In that number were a dozen or more articles prepared on invitation by the editor, by as many members of the Non-Episcopal Churches, expressive of their sense of the adequacy of the Lambeth propositions as a basis of Church Union. A rejoinder to them was promised, and here it is. The prevailing, though not unanimous sense of the writers in the April number, was that the first three of the Lambeth propositions, were upon the whole acceptable, but the fourth affirming the necessity of the Historic Episcopate, met with unanimous disfavor, as taken in the old sense of *Apostolic Succession.* But judgment was largely suspended on account of the indefiniteness of the proposition, and a general call made for explanation as to its precise meaning. The eleven articles in this October number, written in an admirable, Christian spirit, leave no further room for doubt as to the meaning and contents of this now familiar term.

The consensus of the articles is, in a word, that the Historic Episcopate implies an unbroken tactual succession of order through Bishops, from the Apostles—that non-episcopal ordination is not only irregular and illegitimate, but *invalid*—and that there has been from the beginning three distinct orders in the Christian ministry.

Well, it is a great satisfaction to know precisely what the House of Bishops and the Lambeth conference meant in their terms of Union. They are now open for that carefnl consideration to which they are entitled. But we feel fully warranted in saying that without a complete revolution in the belief of non-episcopal Churches, there will be a universal dissent. It cannot be otherwise, short of—we might almost say, self-stultification. We are asked to repudiate our ordination, to concede the invalidity of our ordinances, and to surrender our claim to be included as branches or members in the Body of Jesus Christ, and to acknowledge that all that remains of the wreck of the Reformation, is the comparatively small body of the Anglican Church. Verily, if this be true in the case, if the gates of hell have not prevailed against the Church, it looks mightily like it. The very enormity of the demand, ought to give the Anglican Church pause, and prompt to the re-examination of the validity and reasonableness of its assumptions.

We woud not for a moment question the sincerity and conscientiousness of that body, considering its standpoint, in its amazing claims and demands. But from our point of view, we could near about as easily repudiate the Reformation in toto, and ask our sister Anglican Church to join hands with us in a return to the Church of Rome. No competent exegete will attempt to base the assumptions of the Anglican Church directly upon the Holy Scriptures. They are inferences drawn from them, as interpreted by history. That is, history as a succession of events. The reliance is therefore upon history in this sense; and even a tolerable Church historian knows, that in the purely historical argument, the Anglican Church is powerless before the Church of Rome.

For Reformed Church Messenger.

ELDER HENRY WIRT, HANOVER, PA.

The announcement of the death of this good man appeared in the MESSENGER of the 18th instant. In the same issue were published a few facts pertaining to his high Christian character and exemplary life. It has been requested that a fuller sketch be published for the benefit of the large circle of friends in the Church who monrn his departure.

From the papers of Hanover we gather the following statements with regard to the family history of the decedent.

Henry Wirt was born in Hanover in 1827. His father, Henry Wirt, was the eldest son of Christian Wirt, and grandson of Henry Wirt, the founder of the Wirt family of Hanover.

Henry Wirt, the subject of this notice, was educated in the schools of Hanover, and early in life entered his father's store.

At the age of twenty years he began business for himself, continuing as a successful merchant until 1858, since when he was engaged in no other business than that of assisting in the direction of various corporations. For two terms he served as head of the town government, and up to the time of his death was identified with nearly all of the public local interests.

He was married in 1854 to Miss Louisa, daughter of the late Matthias N. Forney, who survives him, no children having been born to them.

Mr. Wirt was a man of rare judgment. In financial matters his advice and counsel were sought for by many and always freely given.

He was reserved and unostentatious in his deportment and social habits, refined and cultured in his tastes and averse to all manner of display. He was a man of fine mind, and of great general information. Much of his time was devoted to reading, which was confined to books of the highest grade. His library of religious and scientific works is one of the best private collections in the county.

Mr. Wirt was broad and liberal in his views, charitable in thought, word and deed, and was sustained to the last by the faith in the Christian religion, which he professed in his youth and constantly lived throughout his life. His example may well be followed by those who knew him.

When we read these testimonies from the press of Hanover to the excellency of the character and life of Elder Wirt, and accept them as true and just, we are made to feel how difficult—how impossible—it is to portray the character and life of a good man in print. The good man stands for something more than anything or everything that may be said of him. The good man never fully reveals himself in what he says or does.

Mr. Henry Wirt was well-known in the community in which he spent his life as a man who always stood on a high plane, controlled by high ideals. No one would ever question his word or motive. The sense of right seemed to govern his every action.

As a member of Emanuel's Reformed Church, in which he had been reared, serving as an elder for twenty-two years, he was ever found faithful in word and work,—an example to the entire congregation. He was an example not simply in his devotion to the interests of the congregation, but also in his devotion to the interests of the whole Church.

Throughout the Church Elder Wirt was well and widely-known. The high appreciation of his character and services is evinced by the fact that he was honored by the Church by being placed repeatedly in the most prominent and responsible positions which a layman can occupy. Whilst he was free from denominational narrowness, and felt a deep interest in all the movements of the Church Catholic, he had a very special love for his own mother Church. He never wearied of discussing her many interests, and proved his love by generous contributions to the support of all her educational and benevolent operations. It was his rule to support whatever the Church would commend. His method of giving was in accordance with the Apostolic principle, not spasmodically, under the pressure of appeal, but freely—from week to week.

But, as in his relation to the community, so in his relation to the Church, the value of the man's character and life cannot be properly and fully estimated on the basis of what he said or did. The *man* was always greater and better than his word or his act. If it be asked: what great thing did he do or say? we cannot answer. But if asked, what was the character of the man? all who knew him join in the answer: He was a Christian, "the highest style of a man;" a Christian in every relation of life; exemplifying in word and work the beauty and power of the religion which he so humbly professed. It is in the lives of such Christians that we find the authentication of the claims of Christianity. In the presence of truth *incarnated*, we need no collateral proofs. In defence of Christianity we need and can find no stronger argument than that which confronts the world in the character and life of the faithful Christian.

It is the one argument unanswerable, and outweighs all the apologetics of the ages.

Elder Wirt for several years was in failing health, and awaited patiently and resignedly for the hour of his release, in the full assurance of the resurrection of the body and of the life everlasting.

On the afternoon of the 12th inst., a large congregation of mourning friends assembled in Emanuel's Reformed church of Hanover to take part in the last rites which the church could bestow upon her faithful son.

It was a just tribute to the character of Elder Wirt that the following clergymen joined in the pastor in heading the solemn funeral procession. viz., Revs. E. V. Gerhart, D.D., T. G. Apple, D. D., J. H. Dubbs, D.D., J. B. Kieffer, Ph. D., E. R. Eschbach, D.D., Prof. W. E. Krebs, A. C. Whitmer, J. G. Noss, L. F. Zinkhan, W. H. Herbert, C. S. Slagle, H. Ditzler and J. H. Hartman.

"He was a good man and full of the Holy Ghost and of faith."

"Blessed are the dead who die in the Lord from henceforth; yea, they rest from their labors, and their works do follow them."

J. C. B.

HAPPY NEW YEAR.

How many will wish in their hearts for a happy New Year for themselves, and wish with their lips a happy New Year to others. Will it be a happy New Year to *you?* Can you begin the New Year thanking God for the pardon of your sins?

One said to me the other day, "This will be the brightest, happiest New Year I have ever had, because I have found Jesus as my own Saviour, in 1889." There can be no true happiness without the forgiveness of sin, and if you want to know present happiness, you must know present forgiveness.

Surely you would like to have a happy New Year! "Happy is the man whose transgression is forgiven, whose sin is covered." Here is the benediction of the pardoned one! Here is true happiness! Is this blessing yours to start the New Year? Here is the one who is safe in Christ, and satisfied with Christ: safe because standing under the shelter of precious blood; satisfied, because trusting in and kept by, a living, loving, personal Saviour.

Holiness is the only road to true happiness, and holiness *here* leads to heaven hereafter. Holiness and happiness are as inseparable as sin and sorrow. Holiness is to be like Christ; happiness is to be in Christ; heaven is to be with Christ. Be humble, be holy, then you will be happy.

For Reformed Church Messenger.

A NOBLE SHIP.

On New Year's Eve I had a dream, nor was
It all a dream. Methought I stood somewhere
On briny ocean's shore, when lo! a stately ship
Came plowing through the waves, her sails unfurled,
Like giant wings, to waft her on her way.
Her name, inscribed on streamer floating high,
In words of fire, was *Human Destiny*.
In sailing round the world, at ev'ry port
Or islet passed, she gathered gems of truth,
All sparkling bright, and pure beyond compare.
But cunning sailors, to all rules untrue,
By secret craft, to gratify their greed of gain,
Had sought to store away in corners dark
Much smuggled goods, the shameful wares of sin.
Though loaded down the vessel proudly sailed
O'er many a league of calm, pacific seas;
But storms arose and ocean madly yawned
To swallow ship and crew beneath the waves.
Then man arose in native sovereignty,
And laughed to scorn the tempest wild and fierce;
All hands on board one manly voice obeyed,
And pilot steered the vessel on her course.
The freight in part must now be thrown away:
Yet naught save glitt'ring falsehoods or deceit,
Sophistries, or lies as black as Erebus,
Or old traditions, now no longer true,
Were hurled into the sea, to appease its rage.
They were but silly trash, and nothing worth,
And now must sink to dark oblivion's realm.
Yet truths, like gold or pearls, or precious stones,
Firm ballast in the storms, came safe to land.
Thus errors oft invade the home of Truth,
And cover o'er its brilliant forms divine,
Till nought is left save dust or mould or rust,
Which hardens in the sun and more persistent grows,
Till every trace of hidden wealth is lost;
But when wars or revolutions come,
The rubbish disappears in empty smoke
And diamond glitter in the dust.—
Then in my dream, our ship, the ocean's pride,
Came into port and scattered o'er the shore
Its treasury of pearls and golden sands.
Well done! the gathering crowd exclaimed;
And thanks from the vast throng along the coast
Like noise of many waters rent the skies.
Well done! thou noble ship of man, well done!
Thy dang'rous passage o'er, now rest at anchor
In yonder bay for one brief wintry day.
'Tis New Year's Day and all the land is glad;
And then, ye mariners, again go forth
O'er trackless surface of the wat'ry waste.
At night, be Christ your pole-star on the main,
By day your sun to guide you on your way.
Sail on! thou noblest ship of all, sail on!
O'er the glad waters of the dark blue sea,
In flutt'ring sails, thou bearest human weal:
Our brightest hopes and aspirations high.
Non vehis Cæsarem, sed Humanitas,
All art and science with true philosophy;
The State and Church with meek Religion's shrine.
Vehis Christum. He rules o'er land and sea,
And holds the stormy tempest in His hand.
Then when we shouted all for voyage safe,
And breezes soft returned a faint response
Far out at sea, my happy dream was o'er,
And New Year's dawn illumed the eastern sky.

*

Poetry.

A HAPPY NEW YEAR.

CHARLOTTE ELLIOTT.

This year will prove a happy one,
If gladdened by Thy smile,
Jesus, my Saviour, that alone
My heart with bliss can fill;
That smile can cheer the saddest hour,
And gild the darkest sky,
And, with its soul-refreshing power,
Joy e'en midst grief supply.

This year will prove a happy one
If, quickened by Thy grace,
With swifter, firmer steps I run
The arduous, heavenly race;
If stumbling, lingering now no more,
"Forgetting things behind,"
I press toward those that are before
With undiverted mind.

This year will prove a happy one,
Bring with it what it may,
If, Lord, Thy strength be made my own
In every trying day;
For Thou canst make all grace abound,
Thou canst my grace increase,
And with Thy mercy fence me round,
And keep my mind in peace.

This year will prove a happy one
If every moment lent,
Each day, each hour, with Thee begun,
For Thee alone be spent;
If, as the weeks revolve, my aim,
My one desire on earth may be,
On earth to glorify Thy name,
To live, my God, for Thee!

Selections.

NEW YEAR'S GREETING.

"Not as the world giveth,
Give I to you!"
Saith the Redeemer,
Faithful and true;
May He enrich thee,
This New Year's Day,
With gifts from His treasure
That pass not away.

The goal of yesterday will be the starting point of to-day.—*Carlyle.*

The end of all things is at hand; be ye therefore sober and watch unto prayer.—*Peter.*

Even for the dead I will not bind
My soul to grief—death cannot long divide;
For is it not as if the rose that climb'd
My garden wall, had bloom'd the other side?

—*Alice Carey.*

Real glory springs from the silent conquest of ourselves; and without that the conqueror is nought, but the first slave.—*Thomson.*

Stay the present instant, . . .
Imprint the marks of wisdom on its wings:
'Tis of more worth than kingdoms! far more precious
Than all the crimson treasures of life's fountain.

—*Nathaniel Cotton.*

This world is but the vestibule of an immortal life. Every action of our lives touches on some chord that will vibrate in eternity.—*Chagren.*

Be like the bird, that, halting in her flight
Awhile on boughs too slight,
Feels them giving way beneath her and yet sings,
Knowing that she hath wings.

—*Victor Hugo.*

Science and Art.

The wholesale price of whalebone is now $10,000 a ton. A project is on foot to organize whaling expeditions from Australia to the Antarctic seas, where it is believed plenty of whales are to be found. It is an almost untouched whaling ground.

Modern Light and Heat estimates the capital invested in electric lighting plants in the United States has reached the enormous aggregate of $118,758,500, and there are at the present time in use 1,590,667 incandescent lights, 127,441 arc lights, and 1,379 stations. These figures tend in a measure to show the importance to which electricity has advanced within a few years. This does not consider the thousand and one applications of the element other than lighting.

Items of Interest.

The directors of the World's Fair in Chicago have appointed Moses P. Handy, the well-known journalist, to be Chief of the Department of Publicity, at a salary, it is understood, of $5,000 a year.

P. T. Barnum celebrated Thanksgiving Day and his recovery by presenting a house and lot, valued at ten thousand dollars, to his favorite church, the Universalist Church of the Redeemer, at Bridgeport.

The will of the late August Belmont, the rich New York banker, so widely known in financial and political circles, distributes at least $10,000,000 among his wife, one daughter and three sons, but gives nothing to any charitable or religious object.

Government officers have captured seven counterfeiters in Ohio. Two were captured at Canton, one at Massillon and four about 25 miles southeast of Massillon. They made $10 bills, and one of the tricks to "age" them was to soak the fresh bills in vinegar.

Mr. Dogan, an iron workman on the dome of the State House, Topeka, Kansas, fell and was killed. He fell 150 feet and struck an iron cross-bar, and was frightfully mangled. He was the ninth iron workman that has been killed within the last five years while at work on the State House.

The Rev. W. C. Cattell, D.D., has returned home from his trip to Europe, where he went as the representative of the Reformed Church to the Council of the Reformed Church of Bohemia. He greatly enjoyed his visit, and comes back to his work vigorous and hopeful. In the October number of the *Church at Home and Abroad* he gives an interesting and valuable account of the Reformed Church of Bohemia and Moravia.

Hints and Recipes.

Washing Fluid.—Have a wide-mouthed bottle in which to put small pieces of soap, that bad economists generally waste. To a pint of these add a teaspoonful of powdered saltpetre, the same of ammonia, and a quart of warm water. This mixture is good for washing paint, taking grease from clothing, and all similar cleansing.

Rest as a Medicine.—A physician, writing of rest as a medicine, recommends a short nap in the middle of the day for those who can take it, as a beneficial addition to the night's sleep. It divides the working time, gives the nervous system a fresh hold on life and enables one to do more than make up for the time so occupied. A caution is given against the indulgence in too long a sleep at such a time, under a penalty of disagreeable relaxation. There has been much discussion regarding the after dinner nap, many believing it to be injurious, but it is, nevertheless, natural and wholesome.

Farm and Garden.

Covering strawberries, spinach, kale, pansies, etc., should now be attended to at once if it has not been done already. Bear in mind that the covering should be light, evergreen boughs are the best; salt sedge or thatch next, and coarse, strawy horse manure next.

Chicken Foods.—Buckwheat is fattening. Feed sparingly and no better egg producing food can be found. Wheat is acknowledged to be one of the best egg-producing foods. Oats come next to wheat. Corn is fattening. Excellent for night food. Corn should be the feed for setting hens. It keeps up a continual heat in the body of the hen. Rye makes a good occasional food, and gives life to the stock. Ground bone and oyster shell form egg shells. Always keep them handy for the fowls. Sand and gravel help the gizzard to chew up the food. Beef scraps mixed with corn meal mash and fed several times a week make a big increase in the egg supply.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

Bits of Pasture; or, Handfuls of Grass for the Lord's Hungry Sheep, being selections from Sermons of Rev. J. R. Miller, culled and arranged by Mary A. Butler. Philadelphia: Presbyterian Board of Publication. Pp. 255. Price 60 cents.

The title here given gives its contents. A selection has been made from the sermons of the preacher one for each day in the year. Many wholesome bits are offered to the hungry sheep of Christ's fold.

Outpourings of the Spirit. A Narrative of Spiritual Awakenings in Different Ages and Countries. By Rev. W. A. McKay, B.A., Pastor of Chalmers Church, Woodstock, Ont., Canada. Philadelphia: Presbyterian Board of Publication. Pp. 141. 40 cts.

Here we have the story of revivals in Bible times, in different countries, this and other beyond the sea. We are told first what a revival is, and at the close the question is, Shall we have a revival?

Miss Mordech's Father. By Fani Pusey Gooch. New York: Dodd, Mead & Co. Pp. 288. $1.

A tale of interest, well wrought, to give the workings of a peculiar form of brain trouble: A man living a double life with two families, residing with each one six months at a time, with change in character and mode of life, but all beyond his power to change. A surgical operation brought about a solution of the mystery.

In Darkest England and the Way Out. By General Booth. Funk & Wagnalls, New York. Pp. 300. Price $1.50.

We are in receipt of advanced sheets of the above book. Its appearance in England has made a great stir. The first edition was sold in London within three hours after its issue. The plan for the betterment of the lower strata of society in England proposed in this book by General Booth, the great leader of the Salvation Army, is well received and large contributions are being received, so as to enable him to carry it out. It grows out of the experience of the Army among the class of people it is designed to reach. It is a grand scheme and much good would flow out of its successful operation. No book has created such a sensation, nor set minds to considering the grave subject it presents. It promises to have a wide sale in this country.

Hints on Child-Training. By the Rev. H. Clay Trumbull, D.D. A Series of thirty articles on the Nature and Scope and Methods of the wise training of children. John D. Wattles, Philadelphia. Pp. 300. $1.

The author is known as a successful educator. He gives in this volume a result of his experience and study. It treats of home-training—and is just the book for parents to study and follow.

A Class Book of Biblical History and Geography, with numerous Maps, by Prof. H. S. Osborn, LL.D. American Tract Society, New York and Phila. Pp. 312. $1.25.

The title is sufficient to tell of its value and importance in the study of the Bible in an intelligent way. Text is clear and large and the maps are well executed.

The Angelus. American Tract Society, New York. 25 cents.

This is a beautiful edition of the poem based upon the celebrated painting of Millet. It is printed on heavy paper and very appropriately illustrated.

Two Little Tots on their way through the Year. New Pictures in Colors by Pauline Sumter. New Verses by Josephine Pollard. Frederick A. Stokes Co., New York. $1.

A beautiful souvenir of the season. The pictures and verses are beautiful and expressive. It will delight the little folks.

The Cupid Calendar, with fac-similes of water color designs, by Mrs. J. Pauline Sumter. 75 cts.

A chain connects these calendars for each month of the year, handsomely painted and with appropriate verses upon each.

New York Ledger. Christmas number. New York: Robert Bonner's Sons.

The Christmas issue of the New York *Ledger* is a beautiful souvenir. It contains a choice selection of articles by different eminent writers.

The Andover Review. The December number of this valuable Review presents the following table of contents:—1. Influence of Modern Psychology upon Theological Opinion, by Prof. George T. Ladd; 2. The Preludes of Harper's Ferry—John Brown, Practical Shepherd, by Wendell P. Garrison; 3. Leaders of Widening Christian Thought and Life—Thomas Erskine (concluded), by Miss Agnes Machar; 4. Another Aspect of the "Faerie Queen," by Miss Ellen Clark; 5. What is Reality? part IX., Evolution, by Rev. Francis H. Johnston; 6. Editorial Notes; together with book reviews and other matter.

From this the reader may perceive what a rich intellectual treat is afforded him by the present number of the *Andover.* Prof. Ladd's article alone is worth far more than the price of the whole number. His theme is one of great importance, and, as was to be expected from him, is handled with clearness and ability. Mr. Garrison begins a series of historical papers which promise to be of much interest. Miss Machar concludes her loving sketch of Thomas Erskine, and Mr. Johnston continues his thoughtful series in answer to the question, "What is Reality?" It is a refreshing and stimulating number.

Houghton, Mifflin & Co., Boston. Yearly subscription, $4.00; single numbers, 35 cents.

"Waiting" ushers in The Magazine of Art for the new year. The contents are a sketch of Fernand Khnopff, The Walls of Stamboul, The Chemistry of Paints and Painting, The Modern Schools of Painting and Sculpture, Embroidered Book Covers, The English School of Miniature Art.

Cassell Publishing Co., New York, 35 cents a number, $3.50 a year, in advance.

"A Sharp Experience" opens the January number of CASSELL'S FAMILY MAGAZINE. Then follows—Sea Bells, A Chapter of Accidents, German Pottery, Gentlemen of the Jury, The Temptation of Dulce Carruthers, Home-made Christmas Gifts, Lucky! and Gatherer.

The Cassell Publishing Co., New York, 15 cents a number; $1.50 a year in advance.

The first number of THE QUIVER for the new year is a good one. The frontispiece is "A Roman Holiday." Contents—Overlooked Neighbors, God in the Book of Nature. The Perfect Work of Patience, The Character of Job, An Old-World Scene in Modern Babylon, Fairy Gold, or Bank Bullion, Father William and His Dog, St. Paul's Praise of Love, The Message of the Paving Stones, and the Short Arrows, Short Stories and Serials, Poetry and Music.

Cassell Publishing Co., New York, 15 cents a number, $1.50 a year in advance.

THE ROYAL CALENDAR. Sacred Thoughts for the King's Daughters, embodied in Scripture Texts, one for each day of the year. Gathered by Mary Lowe Dickinson, General Secretary of the Order and editor of *The Silver Cross.* The Calendar for 1891 is mounted upon silver-faced cardboard in the form of a Maltese Cross—the badge of the Order—with the letters I H N conspicuous. Size, 6½x6½ inches. Instead of the Passion Flower, as last year, we have substituted Pansies, representing "Thought." The words "How precious also are Thy thoughts unto me, O God," is engraved on the lower arm of the calendar. On the reverse side is a clear and distinct yearly calendar. The only calendar published in the interest of the Order. Price 50 cents, by mail 55 cents. Orders should be sent direct to the publisher, E. Scott, 463 Hudson street, New York City.

HARPER'S BAZAR for December 19 contains—The Pretty Woman, The Teachers' Bazar, Pattern-sheet Supplement, New York Fashions, Visiting Toilettes, Embroidery Designs, etc., The True Story, and how Mammy helped to Write it, Her Love and His Life, Washington Gossip, Little Social Circles, Raphael's Miraculous Draught of Fishes, The Flower Show in Madison Square Garden, and Illustrations.

HARPER'S YOUNG PEOPLE for December 23 contains—The Boy from North Jericho, What can be done on Snow-shoes, Campmates; A Story of the Plains, Our Artist in the Tropics, The Stool of Fortune, Our Post-Office Box, and Christmas at Peltyville.

The HEALTH CALENDAR or Housekeeper's Kitchen Roll for 1891 contains a bill of fare for each day of the year, tells about healthful foods with directions how to prepare them. Diet for the Sick, What to do in Emergencies, Antidotes for all kinds of Poisons, etc., etc., making it a valuable aid to any housekeeper. Price, 30c. postpaid. Frank E. Housh & Co., Fublishers, Brattleboro, Vt.

WORDS OF LIFE is a wall roll of 32 pages 1[illegible]x21 inches, adorned with a handsome white cover, fastened to an Antique Oak Rod. Each page contains a Bible gem for morning, noon and night, in neat, clear type. Price, 75 cents postpaid. Frank E. Housh & Co., Publishers, Brattleboro, Vt.

LITTELL'S LIVING AGE. The number of The Living Age for December 27 contains—The Oxford Movement of the Fifteenth Century, by F. T. Palgrave, Eight Days, part IX., Customs, The Decay of Canine Fidelity, A Shy Australian, Big Birds, Le Coup de Jarnac, The Sufferings and Death of Books, Poetry. Title and Index to Volume CLXXXVII.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

December 16th, 1890, by Rev. N. J. Miller, at Manchester, Md., Mr. J. Freeman Redding to Miss Ellenora M. Coker, both of the Manchester congregation.

By the Rev. W. G. Engle, on the 18th of December, at the home of the bride's parents, Mr. Charles Warren Masteller, of Columbia county, near Buckhorn, to Miss Fannie Holdren, of White Hall, Montour county, Pa.

On Tuesday, December 8, 1890, at the bride's home, by Rev. T. R. Dietz, Mr. James A. Kepner to Miss Laura B. Noaker, both of Shippensburg, Cumberland county, Pa.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DEAD, AT THE FARM.

Penned in loving memory of Grandpa Frantz, who died at his old home, near Centre Square, Pa., Nov. 15, 1890.

In a quaint little house at the foot of the hill,
He lies all unheeding to-day;
And the poor dim eyes cannot open at will,
For his body is only clay,
So folded his hands,
On his now pulseless breast,
And glad the bright bands,
In the home of the blest.
Already they've welcomed his spirit above,
Far up to God's heaven of Infinite Love,
And things earthly have fled.
He would not return to us now if he could!
He lives with the pure, and the faithful, and good—
Yes, dear Grandpa is dead!

'Twas just after midnight the death-angel came,
To free from all trouble and pain,
He paused for an instant to whisper his name,
And all that was dark was made plain.
Gone from the fond clasp,
Of the ones he loved best,
Slow-losing life's grasp—
Utter mis'ry, for rest!
And swift he ascended on wings far away,
To view the fair dawn of a new-coming day,
Leaving sad hearts behind.
They see but the couch which his cold form has prest,
And instead of the East, they turn way to the West,
So but *sunset* they find.

And poor Grandma sits by in her old rocking-chair,
So weak and so weary at heart,
The love of her youth and her old age is *there*,
And soon they will now have to part!
How softly she weeps,
As she looks on his face!
How soundly he sleeps!
Oh, but death lends him grace!
No more is he wrinkled, gray-headed, and old!
He still is her husband, strong, youthful and bold—
How different things seem!
His voice holds her ear in a magical spell!
She listens in rapture! 'Tis love's golden bell!
With old age but a dream!

The sun sympathizing, shines in on the floor,
The gray hills in pity, bend low.
The fields they creep up to the old kitchen door,
The deep sighing willows must know.
The cattle all stand,
In their place in the stall,
They miss his kind hand,
His measured foot-fall.
The birds circle down o'er the little brown house,
The rabbits run softly, with step of a mouse,
For deep sadness is there!
But the sleeper sleeps on in his strange fashioned bed,
A fleecy white pillow supporting his head,
Only joy for his share.

They'll lay him to rest in old Boehm's sacred ground,
With kindred and friends at his side,
His loving old parents in neighboring mound,
His children who, too, early died.
The rain and the snow,
Will fall light on his grave,
So, ready to go,
'Cross the Jordan's cold wave!
And Grandpa is safe in bright heaven to-day,
His sickness and sorrow all taken away,
O so happy above!
Will we meet him, I wonder, some time at the gate,
Where patient, expectant, he ever will wait,
With a heart full of love?

We only can follow where he surely trod,
The path of the righteous below,
And hope for a home in the City of God,
And pray for true wisdom to know,
The right from the wrong,
And just do it, each day,
As we journey along
Over life's stormy way.
With no thought of rewarding for duty well done,
Where crowns will be given for victories won,
And sweet rest after toil!
And oh, the rejoicing when loved ones we meet!
What rapturous pleasure each other to greet,
After sin and turmoil!

MRS. FINDLAY BRADEN.
Phila., Nov. 16, 1890.

DIED.—Departed this life, in Valley township, Montour county, Pa., October 28, 1890, William Pursel, aged 82 years, 6 months and 19 days.

The deceased was reared in the Church of England. In early life he migrated from New Jersey to the section of Pennsylvania in which he spent the greater part of his life, and where he died. Here, by marriage, he came into contact with the Reformed church, with which he united, by confirmation, in January, 1860. Of the St. John's Reformed church of Mansdale, a congregation of the Danville charge, he acted for many years as an exemplary official, first as a deacon, then as elder. In the latter capacity he repeatedly served as a delegate to Classis and to both the District and General Synods. He was an intelligent Christian; read his church paper faithfully and ever took an earnest interest in the more general and public affairs of the church. He "fell asleep" calmly, peacefully, hopefully. One of his last conscious acts was, with his beloved wife, to unite in receiving privately, at the hands of his pastor, the emblems of his Saviour's body and blood in the Holy Supper; in connection with the administration of the sacrament in his congregation.

Servant of God, farewell! Thou hast been faithful over a few things: the Master will make thee ruler over many things: Enter thou into the joy of thy Lord!

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—TWENTY-EIGHTH ISSUE—

FOR 1891.

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907 ARCH ST., PHILADELPHIA.

Business Department.

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☞ We do make mistakes sometimes, and we want the aid of pastors, agents and all interested, in correcting them.

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Address

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907 Arch Street,
PHILADELPHIA.

Miscellaneous.

For Reformed Church Messenger.

PITTSBURGH LETTER.

BY REV. JOHN H. PRUGH.

It is Dr. Dorchester, I believe, who states that the populational and romantic fact in all history is the wonderful growth of America's millions. And the late census reveals the fact that our greatest growth is in our cities.

Pittsburgh is said to be the best Sabbath observing city of its size in the United States. It may be accounted for from the fact of the rapid growth of the Church here. I do not know that we are warranted in saying that the growth of the church in our city, during the past ten years, has been equal to the increase of our population. Possibly that cannot be said of any large city of the land. Still the statistician declares that the increase in the membership of American evangelical churches since the year 1800 has been three times greater than the increase of population. And certain it is that those who have been residents of Pittsburgh during the past decade, and have noted the marked change for good between the years '80 and '90, attribute it largely to the increased Christian sentiment, to the growth of our old congregations, the many new organizations that have been effected, and the vast number of beautiful church edifices that have been erected or enlarged.

The last one, to which the whole city has turned its attention, is St. Mark's Memorial Reformed church. And it begins a career so strikingly peculiar to itself, that our entire city press has been freely commenting upon it, as having no parallel in history. At least it has no parallel in the history of Pittsburgh.

The conditions briefly stated, are a handsome stone edifice, old English style of architecture, most tastily fitted up within, churchly in every particular, and the decorations chosen with such rare taste and care, that the result is a delicate and beautiful blending of colors that gives the structure an especially attractive appearance. Everything was done in accordance with the builder's wishes, and no expense was spared to make the edifice all that the most devout heart could desire. But as I write, the church has no pastor, no consistory, no congregation. It simply stands with open doors, inviting all who will to come and worship God.

Yesterday St. Mark's Memorial Church, corner Hiland avenue and Harvard street, East End, was consecrated, and another beautiful and substantial place of worship was added to Pittsburgh's long list of edifices devoted to Christianity.

The main entrance, which is on North Hiland avenue, is surmounted by a handsome tower. Turning to the right, on entering, the visitor faces the altar, which is of pure white marble, in front of which runs a brass railing with a little gate in the centre. To the right of the altar is the pulpit, to the left, the reading desk. To the left of it is the consistory room, and to the right of the pulpit is the pipe organ, an instrument of most delightful tone, built by Mr. Samuel Bohler of Reading, Pa. The organ, pulpit and reading desk are of cream white and gold. Running the length of the building, between the consistory room and the organ are steps leading up to the altar.

On the wall of the consistory room, facing the altar is a marble tablet, which bears the following inscription;

> This building, consecrated to the worship of Almighty God, was erected by B. Wolff, Jr., as a memorial of his brother, Christian H. Wolff, born April 6, 1815, died February 28, 1887.

To the right, on entering, are two memorial windows, of most beautiful design. One is of Christian H. Wolff, with the inscription, "Rejoicing in Hope." The other is in memory of Mr. B. Wolff's son, and has the inscription, "In memory of Bernard Withers Wolff, born February 21st, 1872, died January 18th, 1890." "Blessed are the pure in heart, for they shall see God."

Over the altar is the inscription, "And the Spirit and the Bride say Come."

The seating capacity of the church is about 400. The work of the interior is of solid cherry. The windows, the heating apparatus, ventilation, and dressing rooms are of the best workmanship and design. In fact, no details were omitted, even the organ being worked by a water motor.

In the rear of the church, and facing Harvard street, is a commodious chapel, for Sunday-school purposes, lectures, etc., and most tastily arranged and furnished throughout. Just below this, on the same lot, is to be erected a sexton's residence.

Yesterday Grace church closed its doors in order that the congregation might worship in St. Mark's and take part in the consecratory services. The Grace church choir furnished the music. And large audiences were assembled both morning and evening. The ministers present were Revs. A. E. Truxal, of Manor, Pa., Cyrus J. Musser, of Huntingdon, Pa., and the writer.

Rev. Mr. Truxal preached the sermon in the morning. It was historical in character, a masterly effort, full of information, and especially appreciated by those who love the church called "Reformed."

The sermon in the evening, by Rev. Mr. Musser, was on "Christian Character." It was full of rich thought, and bristled with points from beginning to end.

Both sermons were timely, especially adapted to the day and the occasion. The speakers caught the inspiration of the hour, and the hearers showed their appreciation in no unmistakable way.

The consecration of St. Mark's was an event long to be remembered by the Reformed people of Pittsburgh.

A new congregation is soon to be effected, and when the consistory is chosen, Mr. Wolff intends making them a present, in fee simple, of the entire property. Just north of it are 10,000 people who have lately gone into that new part of the city, and St. Mark's is their nearest church. A number of Grace church families will go into the new organization, together with some of the members of what was once known as Zion's congregation, and its success is assured. But Mr. Wolff intends to remain a member of Grace church. With his characteristic modesty he declines to say anything about the cost, but it has been estimated to be between $40,000 and $50,000.

The new congregation will start on its career self-supporting from the beginning, and the hearty prayer of us all is that God may guide and richly bless it.

Pittsburgh, Dec. 22, 1890.

For Reformed Church Messenger.

A KANSAS CHURCH DEDICATION.

On December 8, 1889, the Superintendent of Missions organized a Reformed Mission in Circleville, Jackson county, Kansas, consisting of sixteen members. Services were held every two weeks on Sunday afternoon. On February 6, 1890, the State of Kansas issued a charter to the Reformed church of Circleville. On April 17, 1890, the members and the Superintendent met and discussed the subject of building a church, and the decision was in the affirmative. A subscription was at once started, headed by Deacon S. H. Stauffer, one lot 60x120 feet, on the best corner of the town, for which he paid $150 a few weeks previously, for church purposes. This subscription was followed with that of Elder Michael Fisher with $150 cash, and then others $25, $10 or $5. A Ladies' Aid Society was organized the same evening by the Superintendent. These faithful ladies went to work the next day and they have been busy ever since.

But the drouth came and all prospects of crops vanished away. Many believed that the church building project would now be at an end for this year at least. Kansas Classis, which had been invited to hold its next annual sessions in Circleville, even refused to accept the invitation, because no church would be there to meet in, and therefore voted to go to another place. During the summer nothing was done, except while the Superintendent was in Pennsylvania attending the General Synod at Lebanon and the International Sunday-school Convention at Pittsburgh; he spent a Sunday with Rev. E. H. Dieffenbacher, in the Pleasant Unity charge, preaching at the Ridge church A. M., United School-house P. M., and in Pleasant Unity in the evening. Most of the Circleville members formerly resided in this charge.

On Monday certain families were visited by Rev. Dieffenbacher and the Superintendent, who solicited donations for the new enterprise. We publicly acknowledge the gifts received—Adam Fisher, $10.00, Samuel B. Fisher, 5.00, Harry A. Fisher, 2.00, Marks Lowe, 1.00, E. W. Sarver, 1.00, John L. Stouffer, 25 cts., Mrs. Davis, 25 cts., Hettie Sarver, 25 cts., Mrs. Lowe, 25 cts., May Fetter, 25 cts., Anna Lowe, 25 cts., George W. Young, 1.00, George Fry, 1.00, Mrs. J. L. Stouffer, 1.00, Joseph H. Brinker, 10.00, Mrs. Florinda Bash, 5.00, Thomas H. Higher, 3.00, Jos. C. Kuhns, 5.00, Fanny Christman, 1.00, Simon Fisher, 5.00, H. E. Fisher, 3.00, C. B. Fisher, 5.00, John Fry, 1.00, John A. Fisher, 5.00, Geo. Fisher, 5.00, Dr. Thomas H. Brinker, 10.00, amounting to $81.50.

In July the Superintendent worked up the plan and specifications for a frame church building, 28x48 feet and 16 feet high. The church is entered on the corner through an eight feet square vestibule placed diagonally with the building. This vestibule rises into a tower and belfry nearly 50 feet high. On August 2d the bids were opened and the contract for lumber and hardware was given to F. C. Nuzman of Circleville, and the carpenter work to Jackson Baker and John L. Myers of Holton. Then came a long delay on account of the lumber not arriving, so that the mechanics could not begin active operations until about October 1st. Since that time everything moved along smoothly. The carpenters followed the specifications without looking after. If there was any deviation it was that they made it even better than it was called for. On Friday, December 19th, the whole job was completed.

On Sunday, December 21, the church was solemnly dedicated to the Triune God by the Superintendent after Rev. T. F. Stauffer preached the sermon. The church contains ten windows of stained glass of beautiful designs, though inexpensive. The Superintendent wrote to a number of friends during the fall, some of whom have not yet responded, and hence four windows are not yet donated. (We hope to hear from them soon to help us

Continued on Page 13.

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Hood's Sarsaparilla has by its peculiar merit and its wonderful cures won the confidence of the people, and is to-day the most popular blood purifier and strengthening medicine. It cures scrofula, salt rheum, dyspepsia, headache, kidney and liver complaint, catarrh, rheumatism, etc. Be sure to get Hood's Sarsaparilla, which is peculiar to itself.

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Could a Remedy
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Pearline "receives" every day. It gets blessing from millions of old friends—pleasant calls from a host of new ones. The best families welcome it. It goes everywhere. But it's "a stayer." When it once makes a call upon you, it stays forever—and you're glad to have it.

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out.) The other six contain these inscriptions in the windows: Ladies' Aid Society of Circleville, Kansas; Woman's Missionary Society, Synod of the Interior; In Memory of Anna Margaret Stauffer; In Memory of William Skiles; Elder Charles Sntee, Phila., Pa.: Rev. D. B. Shuey, Emporia, Kansas. The Ladies' Aid Society procured the funds to pay for the following articles beside the window mentioned—two stoves complete, four handsome Rochester lamps, two pulpit chairs, fourteen choir chairs, carpets for the pulpit and choir platforms, and the aisles of the church, and a bell weighing 335 pounds. B. Wolff, Jr., of Pittsburgh, sent $[illegible], and John Zollinger, of Chicago, $5, which were used to pay the pulpit which Contractor Myers made. The organ, a 12 stop chapel, from the Miller Organ Co., was a contribution by the Superintendent, the manufacturers donating a part of the price. The pews and altar are not yet made but have been reckoned in the cost. The whole church complete (seating 200 people), including the ground donations, and all furniture (and the church is certainly very handsome), cost less than $1,800. It can readily be seen that no money was wasted.

On Sunday the weather was beautiful. Not cold and the ground dry. The church both morning and evening was packed full, every available space in the aisles and around the pulpit was filled. The choir was under the direction of the Superintendent. The services opened with the anthem, "Father, O Hear us." Members of other choirs of town assisted, and to them much credit is due. Brother Stauffer's sermon merited the closest attention. Six hundred dollars was still unprovided, but a plain statement to the audience brought a response of over $500. (Now if our friends in the East will respond for the other four windows we will be out of debt.)

On Sunday evening Brother Stauffer preached in the Lower Banner Schoolhouse, a new preaching point which the Superintendent lately established, while the Superintendent preached in the new church. As a first fruits of the labors in occupying the new church was the reception of eight members into the church on that evening. Two were received by adult baptism, three by confirmation and three by certificate. A Sunday-school will be organized in two weeks and the indications are that it will be a success from the very beginning. But we need singing books. If any Sunday school has books in good condition which it no longer uses, please communicate with Rev. D. B. Shuey, Emporia, Kansas.

We are truly grateful to the Great Head of the Church for the innumerable blessings bestowed upon this young mission. On Monday evening Brother Stauffer preached again. Although Sunday was the shortest day of the year, according to the almanac, it was one longest to be remembered by the people of Circleville, Kansas.

D. B. S.

For Reformed Church Messenger.

CHURCH DEDICATION.

Sulphur Springs Charge, Bedford County, Pa., Rev. S. C. Long, Pastor.

The congregation known as Dry Ridge, six miles from Mann's Choice, on the Bedford and Somerset pike, worshiped in a stone church, built by the community in 1842. John Metzger was the principal actor, and furnished most of the funds. The building was deeded, with the ground attached, to the Reformed and Lutheran congregations. The Reformed congregation was organized by Rev. Henry Heckerman, one of the pioneers in church work in Bedford county. Revs. N. H. Skyles W. A. Gring, and E. H. Dieffenbacher were his successors, with the present pastor. In 1889 the stone building being in a dilapidated condition, the Reformed congregation purchased from the Lutheran their interest.

June [illegible]d, 1890, the same corner-stone was laid for a new church, and December 7th, 1890, the new church, named Trinity Reformed, was dedicated to the Lord free of debt, the whole cost being near $2,000. It is a beautiful frame structure, on same plan as the one dedicated at Mann's Choice two years ago, size 32x50 feet, vestibule on either front corner, extending two feet wide, making 36 feet front. A beautiful spire and belfry on one corner contains a bell weighing over six hundred pounds.

There are twelve memorial windows in the audience room, two of which, in the pulpit recess, are in memory of former pastors; the others by families in the congregation. The walls are beautifully papered, which, with the natural wood, in hard oil finish, presents a beautiful appearance. A beautiful and substantial set of pulpit furniture adorns the chancel and recess. The church is illuminated by a nickel-plated chandelier holding two lamps of three hundred candle power each, supplied with oil from a large font in centre, and a lamp of the same power on each side of the recess. The vestibules have each a beautiful lamp, the gift of Mr. Albert A. Beam, in memory of his deceased wife, once a member of the congregation. The chancel and recess platform is covered with a beautiful carpet, and the aisles with cocoa matting, purchased with funds collected by Misses Grace Shoemaker, Katie Kerr and Emma Turner. A beautiful silver communion set was purchased by funds collected in Grace and Trinity congregations, by Miss Nerva Gernand, Mrs. Erva Shoemaker and Miss Grace Shoemaker. An extra cup, gold-lined, was presented by Guy Shoemaker, Esq., of Buffalo Mills. The bell was purchased with funds collected by Messrs. John M. Corley and Cornelius Diehl. The building is heated from the basement by a No. 136 Keely Heater.

Revs. R. L. Gerhart, Robert O'Boyle, S. C. Stover and J. B. Stonesifer, members of Juniata Classis, assisted the pastor, the former preaching the dedicatory sermon.

The congregation is, and can well be, proud of their church. It will stand for succeeding generations, and be a monument to those who, by their self-sacrificing efforts, have caused it to be erected. The congregation is equipped better than ever for carrying on the Master's work in their midst. To *Him* be all the praise for the successful completion of the long desired and much needed house of worship.

L.

For Reformed Church Messenger.

A CORRECTION FOR ALUMNI MEETING.

In the report of the meeting of the Southern Alumni of Franklin and Marshall College at Claremont, September 25, 1890, it was stated in the MESSENGER that the association had resolved to meet on the last Thursday in January of each year, beginning with 1891. The date should have been 1892 instead of 1891 for the first meeting on this basis.

It is proper that this correction should be made to meet enquiries of Alumni not present September 25, who have been anxious to learn where the expected meeting in 1891 was to be held.

C. C.

For Reformed Church Messenger.

SPECIAL MEETING OF ILLINOIS CLASSIS.

Pursuant to a call issued by the President, Illinois Classis met in special session at the Lutheran church, in Dakota, Ills., December 18th, 1890, at 1 o'clock, P.M., and adjourned to the Reformed parsonage near by, where the items of business claiming the attention of Classis were attended to as follows:

1. Rev. F. Wetzel was received from Lincoln Classis and his name entered on the roll of this Classis.
2. A call from the Dakota charge to Rev. F. Wetzel was confirmed, and a committee appointed to install him.
3. Rev. H. L. Beam was received from the Tuscarawas Classis, Synod of Ohio, and his name entered on the roll of this Classis.
4. President of Classis was instructed to write to our attorney at Jonesboro, Ill., (who so nobly defended our suit at court in securing our church property at Anna, Ills.,) in regard to a settlement of the balance due him.
5. The pastoral relation between Rev. G. E. Metger and the Astoria charge was dissolved.
6. Rev. G. E. Metger was dismissed to the Tuscarawas Classis, Synod of Ohio.

Classis adjourned with prayer by Rev. H. Bair.

JOSEPH SECHLER, Sec. pro tem.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

CHRISTMAS TIDINGS.

PENNSYLVANIA.

Lancaster.—St. Paul's, Rev. J. W. Meminger, pastor. Services Christmas Day: Church service, 6 A.M.; primary school, 2 P.M.; advanced school, 6.30 P.M. All the services were up to the high order of this school. Too much praise cannot be given to Mr. D. C. Haverstick who had thrown his wide knowledge and business tact into securing of persons to take part in the exercises and in the management of the entertainment. The music was in charge of W. A. Heitshu, and the elaborate decorations were the work of the school and a committee under the leadership of Mr. Jno. Hollinger. Happy is the minister who has so many men able to lead and conduct affairs, and every minister who will develop the material in his congregation can have leaders. Offerings and gifts were for Bethany Orphans' Home.

Norristown.—Church of the Ascension, Rev. S. R. Bridenbaugh, pastor. This congregation held a delightful service on Christmas morning at 6.30 o'clock. The attendance was large and all seemed glad for the privilege of thus celebrating the Saviour's birth in the early morning hour. The children's service was held in the evening. The beautiful service was well rendered. The offerings were for Bethany Orphans' Home, and amounted to $95.

Jeannette.—Rev. N. H. Skyles, pastor. A very pleasant and spiritually edifying service was held in Grace Reformed church on Christmas night, in which the Sunday-school took a leading part. Although a heavy snow storm was raging at the hour of assembling yet quite a good audience was present. The church was appropriately, though not elaborately, decorated. The order of service observed was that given in "Immanuel." Contributions were made in the interest of the orphans' cause. Gifts were distributed to the entire school.

Waynesboro.—Trinity, Rev. F. F. Bahner, pastor. In this church the new service by Messrs. Leinbach and Hill, "Immanuel, God with us," was rendered on Christmas evening, with full orchestral accompaniment. In the Salem church, in the country, the western service, "Christ-

Continued on Page 14.

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mas Voices," was used on Christmas eve. Both churches were suitably decorated. The pastor, Rev. F. F. Bahner, and his family, received a handsome present in money, besides other valuable gifts. The offerings were devoted to the cause of the orphans at Womelsdorf.

Conyngham.—Rev. J. B. Kerschner, pastor. Confirmation and communion services were held in *Trinity* church on Christmas morning. A class of four was confirmed—two of these are heads of families. Many refreshed their souls at the Lord's table. The offerings were devoted to home missions. In *St. John's* church services were held by the Sunday-school on Christmas evening. These were very largely attended and interesting. Appropriate selections were read and recited. The church was tastefully decorated for the occasion. During these services Elder and Superintendent of the Sunday-school L. B. Wenner, in a neat speech, announced that the members of the charge had resolved to make their pastor a life member of the Ministers' Relief Society, that the amount to do so, $65, he now tendered to the pastor, as a Christmas present. Rev. J. B. Kerschner was taken by surprise. The largeness of the gift and the much larger kindness and love which inspired and gave it, overwhelmed him. He could scarcely speak. In a few well-chosen words he thanked the kind givers. Special thanks are due to Dr. C. B. McClure, Elder L. B. Wenner, Mr. Edwin F. Drasher, Mr. John Fritzinger, Elder Chas. Smith, S. S. Supt., T. W. Shelhamer and Miss Rosie B. Mumie, for soliciting this splendid gift. He highly appreciates this mark of Christian love from his members. The pastor's family was not forgotten. Among the presents is an elegant polished brass piano lamp, costing $25. This is the gift of Mr. and Mrs. H. W. Scheidy of St. John's congregation.

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DEMANDS

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Sarsaparilla. Your life, or that of some one near and dear to you, may depend on the use of this well-approved remedy in preference to any other preparation of similar name. It is compounded of Honduras sarsaparilla (the variety most rich in curative properties), stillingia, mandrake, yellow dock, and the iodides. The process of manufacture is original, skilful, scrupulously clean, and such as to secure the very best medicinal qualities of each ingredient. This medicine is not boiled nor heated, and is, therefore, not a decoction; but it is a compound extract, obtained by a method exclusively our own, of the best and most powerful alteratives, tonics, and diuretics known to pharmacy. For the last forty years, Ayer's

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has been the standard blood-purifier of the world—no other approaching it in popular confidence or universal demand. Its formula is approved by the leading physicians and druggists. Being pure and highly concentrated, it is the most economical of any possible blood medicine. Every purchaser of Sarsaparilla should insist upon having this preparation and see that each bottle bears the well-known name of

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Philadelphia.—The First church and Christ church, this city, held their services on Sunday evening, December 28th. The service, "Immanuel, God with us," was rendered at both to the satisfaction of all present. Both services were favored with the presence of Ferd. K. Hill, of Sunbury, author of the musical part of the service, which was accomplished by being present part of the time at one and the balance at another.

Middleburg.—The Reformed church Sunday-school at Middleburg celebrated Christmas in their usual hearty manner on Christmas night. The church was nicely decorated with evergreen festoons, and two Christmas trees stood in front of the pulpit, on which hung many gifts from teachers and parents to children and vice versa. Nor was the pastor forgotten in the distribution of valuable gifts.

The Sunday-school, with organ and cornet accompaniment, rendered a good programme of Christmas hymns, etc. A large number of good selections were spoken with good effect by the scholars. Rev. Cort spoke to a very attentive audience on the significance of the occasion and the great gift of God to mankind in the person of His beloved Son. The Christmas treat given to each and every member of the large and flourishing school was unusually bountiful. Nothing occurred to mar the peaceful and joyous spirit of the occasion and all present agreed that it was one of the most orderly and pleasant Christmas festivals that they had ever attended. It was surely good to be there.

Greencastle.—For thirty years the Reformed church and Sunday-school in this place have annually observed with appropriate services this day. This year it was celebrated on Christmas eve. Christmas hymns and carols were sung by the choir and Sunday-school, and some good selections were spoken in fine style by the children. An address was delivered by Pastor Cort, and the usual gifts were dealt out to the members of the Sunday-school. The church was quite tastefully decorated with various kinds of evergreens. A collection for the benefit of Bethany Orphans' Home at Womelsdorf, Pa., was lifted.

Boalsburg.—Rev. A. A. Black, pastor. Christmas was properly and appropriately observed in St. John's church, Boalsburg, Pa., on Christmas eve. The service, "Immanuel, God with us," was used with entire satisfaction. Gifts were given to all the children of the congregation. The offering was for the cause of orphans.

The little Sunday-school at Pine Grove Mills held its first service on Christmas evening, as the school has been in operation less than a year. The joyful occasion was celebrated by having a Christmas tree. All the children of the congregation were treated. An offering was made for the orphans.

MARYLAND.

Walkersville.—Glade church, Rev. S. M. Hench, pastor. The Glade Sunday-school held its service on Christmas eve. The service entitled "The Son of God," "The Son of Man," was used. The school was assisted in the singing by several musical instruments. The church was more handsomely decorated than ever. The offerings were for St. Paul's Orphan Home. The pastor and wife were remembered with gifts from the school. A new parsonage will be erected in Walkersville by the charge for the pastor.

OUR OWN CHURCH.

PENNSYLVANIA.

Chambersburg.—Rev. J. B. Shontz and wife celebrated their twenty-fifth wedding anniversary on Saturday, December 20th in a very quiet manner, but when they went to St. John's Reformed church in the evening to attend choir practice they found a delightful surprise awaiting them. The members of the congregation to the number of one hundred and fifty had gathered in the church to greet their beloved pastor. Mr. Charles A. Yoh was chairman of the meeting and in a very effective speech presented the pastor and his wife with a silver waiter on which was arranged twenty-five dollars in silver so as to make the figures "25." Mr. Shontz was completely surprised and responded in a feeling speech, thanking the congregation for this new evidence of their love and esteem. A half hour was spent in congratulation and social intercourse and the occasion was full of pleasure for all. During the evening an original poem upon their silver wedding was read by one of the members of the congregation.

WINTER HUMORS

Cold, raw winds of winter fan to fury itching, burning, and scaly humors and diseases of the skin, scalp, and blood. No pen can describe their severity, no language can exaggerate the suffering of those afflicted, especially little babies, whose tender skins are literally on fire. *Winter is the best time to effect a permanent cure.* **Cuticura Remedies** are the greatest skin cures, blood purifiers, and humor remedies of modern times, are absolutely pure and agreeable to the most sensitive, and may be used on the youngest infant and most delicate invalid with gratifying and unfailing success. CUTICURA, the great skin cure, instantly allays the most intense itching, burning, and inflammation, permits rest and sleep, heals raw and irritated surfaces, cleanses the scalp of crusts and scales, and restores the hair. CUTICURA SOAP, the only medicated toilet soap, is indispensable in cleansing diseased surfaces. CUTICURA RESOLVENT, the new blood and skin purifier and greatest of humor remedies, cleanses the blood of all impurities, and thus removes the cause. Hence, the **Cuticura Remedies** cure every humor of the skin, scalp, and blood, with loss of hair, from pimples to scrofula, from infancy to age, when the best physicians and all other remedies fail.

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Pimply Skin, red, rough hands, painful finger-ends and shapeless nails are prevented and cured by **Cuticura Soap,** incomparably the greatest of skin purifiers and beautifiers, while rivalling in delicacy and surpassing in purity the most expensive of toilet and nursery soaps. *The only medicated toilet soap* and *the only preventive and cure* of inflammation and clogging of the pores, the cause of pimples, blackheads, rough, red, and oily skin, and simple humors of infants and children. Sale greater than the combined sale of all other skin soaps. Sold everywhere. Price, 25 cts.

OHIO.

Cleveland.—Grace church, Rev. W. R. Stearly, pastor. The Chapter of Brotherhood of Andrew and Philip connected with this active mission purposes to have a winter lecture course. The first lecture will be by Rev. John I. Swander, D.D., January 8th, 8 P.M., subject, "Courtship, Marriage and Home;" second, by H. A. Griffin, associate editor of the *Cleveland Leader*, subject, "Practical Reform in Practical Politics," January 15th; third, by Rev. Rufus C. Zartman, subject, "Better than Gold," January 22d; fourth, by Rev. W. R. Stearly, subject, "Mistakes," January 29th. The course will be given in Sherman Club Wigwam, and the proceeds will be for the benefit of the building fund of Grace Reformed church.

Carrollton.—Rev. L. S. Hahn has resigned the charge located at this place, resignation to take effect January 1st, 1891.

Goshen.—On Sunday, November 23rd, twenty persons were added to the church at this place by confirmation and six by certificate. Rev. P. Ruhl is pastor.

IOWA.

Imogene.—The Schlatter Missionary Society of Third Street Reformed church, Easton, Pa., sent the pastor of Imogene Mission and family a very liberal Thanksgiving gift, consisting of a check for $25 and a large box of bedding, clothing, etc., which adds greatly to their comfort. For the favor conferred upon them by kind donors, the hearts of Pastor J. F. Butler and wife respond with thanksgiving, accompanied with the prayer, that God richly reward them for this their act of Christian liberality.

PERSONAL.

Rev. J. Kretzing, of Brodheadsville, Pa., who has been disabled for almost two years by an ulcer of the cheek (pronounced incurable by high medical authority of this city), is still rather comfortable amid all his afflictions. His general health continues good. He is thankful that he can do some work, read, enjoy his meals, and rest at night. Also for much substantial kindness and sympathy which has been shown to him.

We failed to mention that Mr. F. E. Heller, of Brodheadsville, Pa., graduated a year ago with the highest average of merits of any student since the organization of Peirce's College of Business. He was an instructor in the institution from which he graduated for some time, and a member of Christ church, this city; but has again returned to his native place and accepted a more lucrative position in Statz's great Egg House.

THEOLOGICAL SEMINARY.

At the request of the Committees of the Eastern and Potomac Synods, the *Board of Trustees* of the Theological Seminary will hold a *special meeting* in the College Building at Lancaster, on Thursday, the 22d of January next, at 2 o'clock, P.M., "to consider the location and such other matters as may be necessary in regard to a Seminary building." These committees were appointed at the last meeting of the Synods and are earnestly moving in the matter. They ask and will, no doubt, receive the hearty co-operation of this Board.

D. W. GROSS, President.

Dec. 27th, 1890.

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Dr. D. P. Boulster, Augusta, Me., says: "*In functional derangements of the brain and nervous system, I have prescribed it with gratifying results.*"

For Reformed Church Messenger.

SCHUYLKILL HAVEN.

Prof. J. H. Dubbs, D.D., of the Franklin and Marshall College, at Lancaster, Pa., lectured on "Rough Diamonds," in the Jerusalem church, on Saturday evening, December 20th, for the benefit of their missionary society. Eiler's Horn Sextette furnished music for the occasion.

Prof. Dubbs is a pleasant speaker, and easily commands the attention of his hearers. And with his ever-ready supply of witty sayings and anecdotes, combined with his fine knowledge of the subject, he makes "Rough Diamonds" a literary treat indeed.

Rev. Thomas M. Yundt, of Womelsdorf, Pa., preached to the St. John's congregation on Sunday morning, December 21st. In the evening the pulpit was occupied by Prof. J. H. Dubbs, D.D.

On Friday evening, December 19th, a number of the members of the St. John's congregation, laden with good things, proceeded to the parsonage, and tendered their pastor, Rev. O. H. Strunck, a pleasant surprise. After depositing their remembrances on a convenient table, and without giving Bro. Strunck and his wife time to recover from their surprise, Bro. G. H. Gerber, in behalf of the congregation, stepped forward and with a few appropriate remarks, presented him with a beautifully chased, gold hunting-case watch, the outside of which bore the monogram, O. H. S., and engraven on the inside was "From the St. John's Reformed congregation to Rev. O. H. Strunck, December 19th, 1890."

After partially recovering from his surprise, he thanked them for their tokens of love, and for all the kindness they have shown to him and his family from time to time since he became their pastor.

The evening was spent very pleasantly by all, and when Rev. Strunck had thanked God for His goodness to him and his congregation, and asked His blessing upon all, the assembled persons returned home, feeling amply repaid for what they had done.

A. L. B.

TOPICS

Suggested for the Week of Prayer by the Evangelical Alliance for the United States.

January 4–11, 1891.

SABBATH, JANUARY 4th.—*Sermons.* The glory of the Triune God.—Jer. x. 6, 7; Hab. iii. 3, 4; 2 Cor. iv. 6, and xiii. 14.

MONDAY, JANUARY 5th.—*Confession and Thanksgiving.* For the nation, community, Church, family, and the individual. Confession: Hosea xiv. 1, 2; 1 John i. 8, 9; Psalm xxxii. 1, 5; 2 Sam. xii. 13. Thanksgiving: 1 Thess. v. 18; Psalm c.; Psalm ciii.; Neh. xii. 43.

TUESDAY, JAN. 6th.—*The Church Universal.* Prayer that the power of the Holy Ghost may rest upon it, Acts ii. 1–18; that the disciples of Christ may be one, John xvii. 21; that the Church may gain a truer and broader conception of her mission, Matt. xxii. 35–39; Matt. xx. 28; John xvii. 18. Prayer that the International Conference at Florence, next April, may be crowned with special blessing.

WEDNESDAY, JAN. 7.—*Nations and their Rulers.* Prayer for all in authority, 1 Tim. ii. 1, 2; for peace, Isa. ii. 1, 4; for the abolition of the slave, opium and strong drink traffic, Exodus xxi. 16; Psalm lxxii. 4; for all needed reforms—temperance, Hab. ii. 5, 12; Sabbath, Neh. xiii. 15–22; industrial, Jer. xxii. 13; social, 1 Cor. vi. 18–20; political, 1 Sam. ii. 36, and viii. 3.

THURSDAY, JAN. 8th.—*The Church at Home.*—Prayer for a sense of personal responsibility and for co-operation in the evangelization of the city, country and frontier. Matt. x. 5–13; Mark xiii. 34; Acts viii.

FRIDAY, JAN. 9th.—*The Church Abroad.* Prayer for increased missionary spirit, co-operation and enlargement. Joel ii. 28–32; Eph. iv. 11–16; Psalm lxvii.

SATURDAY, JAN. 10th.—*The Family.* Prayers for sons, daughters and servants; for Sunday-schools and all Christian associations for young people; for schools, seminaries, colleges and universities. Prov. iv.; Deut. vi. 4–15; Mark x. 13–16; Eph. vi. 1–4.

SABBATH, JAN. 11th.—*Sermons.* The manifestation of Christ in His people. John xvii. 21–23; Col. i. 27; 2. Thes. i. 12; Eph. iii. 10–21.

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NOTICE.

The next meeting of the Lehigh Valley Ministerial Association of the Reformed church has been postponed until the first Monday of February, 1891. Due notice of the place of meeting will be given.

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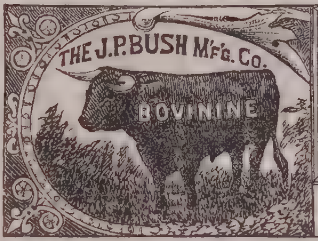
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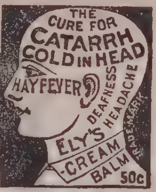

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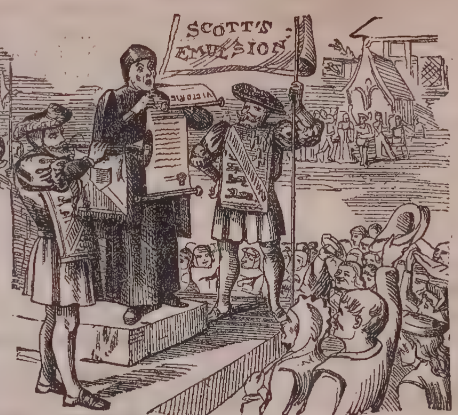

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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

Vol. LIX.—No. 2. PHILADELPHIA, THURSDAY, JANUARY 8, 1891. WHOLE No. 2922.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.

ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

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CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—The *Lutheran Observer* comes to us at the opening of the new year in quarto form of sixteen pages. It is greatly improved in appearance and promised further improvements will enable it to take rank with its contemporaries. The Messenger extends congratulations.

—The Acts and Proceedings of the Synod of the Interior, held at Wichita, Kansas, Oct. 16th, 1890, have been published. They give evidence of vigor and activity on the part of this young Synod. It now numbers 5 Classes, 39 ministers, 69 congregations and 2762 members. Its next meeting will be in Coneville, Iowa, on the third Thursday in October, 1891.

—Rev. I. E. Graeff, D.D., of Harrisburg, Pa., was so unfortunate on Tuesday night, the 30th ult., as to fall and break his right arm between the wrist and elbow. He is to be congratulated that no worse injury was the result. He will be confined to his house for a time, but expects to meet his catechetical class in his room.

—With the best of care typographical errors will occur. There is no use of worrying over them, but it should be taken for granted that those who discover them would make all due allowance. A very provoking one occurred in the address by Rev. A. T. G. Apple, published in our last issue, where the words "recently deceased" should have followed the name of Elder A. Weisel in the foot note, but instead were inserted in the text.

—On the 23d ult., Rev. A. K. Kline arrived in our city, having set sail from Liverpool earlier than he anticipated. After spending a few days with relatives here, he and his wife left for Westmoreland county, Pa., and after a short visit there, turn their faces southward, where a warm "welcome home" awaits them from the people of Woodstock, Va., from whom they have for nearly a half year been separated.

—During the past two weeks we have had the pleasure of welcoming to our sanctum a number of our ministers who have been visiting our city. It afforded us much pleasure to see them. The account they had to give of their work assured us that the Lord is blessing them in their efforts to build up and strengthen His kingdom. Come again, brethren. The "latch string is always out." We are never too busy not to give all a welcome.

—We hope pastors will give kind and substantial attention to the circular recently sent them from our House in reference to efforts in behalf of the Messenger. Should this be done we are sure in no time the circulation of our church paper would be doubled and the Church be that much more benefited. An earnest effort on the part of all whether pastors or those selected to undertake the work, will bring untold results. Come, fellow laborers in the Master's cause, help in this good cause to the best of your ability.

—Some time ago we expressed a wish to hear from those who had been subscribers for the Messenger for a long time and what each had to say of it. We received quite a number of responses, and at no distant day we will give our readers some account of them. There are others no doubt who have been readers of it for a number of years that have not yet reported to us. We would be pleased to hear from them before we make our report.

—At the opening of another year we would kindly request pastors and others to send us at the earliest moment all items of Church News, that will be of interest to the Church in general. To insure insertion such items should be in our hands by Monday, as we go to press on Monday evening or early Tuesday morning. We prefer to receive items direct, and not cull them from other papers. To be inserted at the earliest moment they should be sent to us direct. In this way errors are avoided and the information is reliable.

—Mrs. Rebecca Schneck, widow of the late Rev. Benjamin S. Schneck, D. D., died at her late residence in Chambersburg, Pa., on Wednesday, December 31st, 1890, in the 86th year of her age. The deceased was a daughter of Hon. James Riddle, a member of the Franklin county bar, and was a woman of superior culture. She was, until her health failed some years ago, fully identified with different interests in the work of the Church. She is said to have organized the first Sunday-school in Chambersburg. June 30th, 1836, she was married to Dr. Schneck, who preceded her to the heavenly world, April 19th, 1874. Two sons were born to them, but they died when young. An adopted daughter, Miss Kate Hayman, kindly and devotedly cared for the deceased in her declining years. Mrs. Schneck was well known in our Church and was highly esteemed by all of her acquaintainces.

—*The Missionary Guardian* for January, after delays that must necessarily occur in starting a new publication and getting mailing lists ready, has gone forth to win its way into favor. We think every one will give it a warm welcome and find much in it to promise a great work on its part in behalf of the glorious cause of missions at home and abroad. The editors and publisher will do their part and the full support and encouragement of the members of the Church are needed to make it a success. Those receiving the January number as subscribers should speak of it to others and those receiving specimen copies should not only subscribe for it but also interest themselves so far as to induce others to join with them in remitting for it. The subscription price, fifty cents a year, is very low and places it within the reach of every one.

—During the Holiday Season just closed many were recipients of gifts that were of more significance than others, and in the presentation of them, no doubt, the donors were as much gratified as those whom they remembered. The most of our pastors were handsomely remembered by their people and in this way the bond of union has been strengthened between pastor and people. It is seldom, however, the case that a congregation remembers in the joyous season a former pastor, as the Second Reformed church of Greensburg, Pa., did their late pastor, Rev. S. B. Mase, who, much to their and his regret, was obliged on account of failing health, to resign and retire from active work for a time. On Christmas morning he was made the recipient of a draft for $52.00 as a gift from this people. No one can imagine the feelings of the receiver. His gratitude cannot be estimated at thus being so kindly remembered, and there is every reason to believe that the donors were glad that it was in their power to thus cheer the heart of him who had been so faithful in his service among them. We are happy to say that Rev. Mase is greatly improved in health, and is able at times to fill appointments. It is hoped he may be soon restored to his wonted health and again enter the active service of the Master.

—The good words "R." has to say about our Almanac for 1891, are appreciated and the playful allusion he makes of "The Messenger-Man," means more than is at first supposed. It is quite natural that the present publisher of our time-honored paper should be greatly interested in its success, and should be untiring in furthering its interests and, at the same time making it a power for good in the Church whose cause it has voiced for more than half a century. Some may attribute this to the probable pecuniary benefit it may be to himself. But not so, the best days, covering a period of forty years, the energies and abilities of a sainted father, all spent in behalf of a cause so near and dear to his heart, would, if nothing else, spur him to follow in his footsteps and do all in his power to bring the Publication interests of the Church up to that high plane to which the departed one had hoped to see them. And in this work, undertaken at the call of the Church, he only builds upon the labors and successes of those who preceded him. He is never unmindful of what they have accomplished and is only able to do that which he does in and through that which they were permitted to do. Not many have preceded him. The list is easily given:—Drs. Mayer, Schneck, Fisher, Bausman and Davis, with Revs. Miller (Samuel) and Dr. Russell, as assistants to the third in the list. "R." also gives points of interest in the early history of some of the publications that are now being regularly issued with greatly increased circulation. The recalling of these are not without their value to the Church.

Poetry.

WE SHALL BE LIKE HIM."

1 St. John 3: 2.

We shall be like Him, like the King immortal,
The Lamb enthroned in heaven,
Whene'er, to pass the bright celestial portal,
The summons shall be given.

Like Jesus, brightness of the Father's glory,
And see Him as He is!
Oh, who can comprehend the wondrous story
Or grasp the unutterable bliss?

Not like the helpless child of Bethlehem's manger,
Denied the village inn;
Not like the sufferer here, a homeless stranger,
'Mid the abodes of sin.

Not like the Christ betrayed, by friends forsaken,
By foes condemned to die:
Insulted, mocked and scourged, to Calvary taken,
'Mid shouts of "Crucify."

But as He is—exalted, crowned forever.
In glory none can tell.
With saints and angels, heavenly hosts that never
Refrain His praise to swell.

Ah, can it be, we shall our Lord resemble
When heaven's gate within,
While here, imperfect souls, we often tremble
At consciousness of sin?

Oh, promise great! confirmed by words of Jesus,
That fill with joy our hearts,
From sin His precious blood it is that frees us,
And purity imparts.

Oh, matchless grace of God! that gives us meekness
To be like Christ we love,
Pursue thy work in us to grand completeness
For the bright world above.

The Christian Inquirer.

Communications.

For Reformed Church Messenger.

SOME NOTES ON CURRENT FACTS.

DISBANDING CHURCHES.

We quote from *The Workman*:

"In the *Missionary Review of the World* for December is the following: "In the Minutes of the General Assembly of the Presbyterian Church for 1889, page 140, it is stated that 36 per cent. as many churches are annually disbanded as new ones organized; that the ratio of disbandments is gradually increasing, and last year was greater than ever before. In the Congregational Year Book, giving the statistics for 1889, it is stated that 251 new churches were organized during the year, and 121 disbanded. For every three churches organized by the Presbyterians one is disbanded; and among the Congregationalists, for every two new churches organized one is disbanded. If these statistics are correct and coming from the reliable sources above referred to, we presume they must be, they indicate one of two things, either, that an undue number of churches are organized without due preparation, or that too large a proportion of the membership gathered into congregations is composed of elements, which have little doctrinal unity. Our pastors often complain of the want of unity in the faith, and the difficulty of assimilating a half a score of elements of native and foreign origin, but such a disintegration as this is happily unknown among us. A true Lutheran church is a hard thing to kill, and often when others pronounce it dead, it awakens to a new and higher life in Christ Jesus. With all our weaknesses and short-comings, our congregations ordinarily have a long and vigorous life.'"

On the foregoing we have this to say: The record is a deplorable one, and implies mistakes or evils probably both, of a very serious nature. It is only when facts are brought out officially by persons who have no interest in exaggerating, that one can bring himself to believe in the existence of such a state of things. How comes it to pass? It is suggested, in the first place, "That an undue number of churches are organized without due preparation." No doubt there is a measure of truth in that, and the truth has an especial application in those denominations which are in an over-hurry to spread all over the land generally, and into every nook and corner of it particularly. There must needs be organizations without vitality in such cases. It is probably, in the main, the fault of too much ecclesiastical machinery in those bodies; said machinery being under a sort of moral stress to show results. What is apt to be overlooked, however, is the fact that in religion, results can not be permanently made to order. The framework can be put up, but vitality cannot be given. It is only when the Lord has need of a congregation that one can thrive. A second suggestion assumes as possible, "That too large a proportion of the membership gathered into congregations is composed of elements, which have little doctrinal unity." And there is truth in this, also.

It comes in two ways. The one, when a denomination (as a number of those who write themselves down as "leading" do), makes a large portion of its additions from elements which have no immediate affinity for it, but naturally belong to some other denomination, seeking them without being sought by them. Sooner or later the incongruity will show itself, and then division and disorganization are not far off. The other way is taken when the moral and religious fences are down; when any one may be a member without reference to his faith and life. In such a case there is chaos at hand from the start.

Few Reformed congregations die; very few. How do we account for it? So far as we know our answer would be that we scarcely ever make an organization where there is not a clear and sufficient reason why. Limited in men, means, and managing machinery, we must be prudent. Add to this the system which prevails among us in constituting charges and in serving them. It is the combination of congregations which saves the weak ones.

DENOMINATIONAL HISTORY.

The Christian Instructor, a United Presbyterian paper, has the following notes from Pittsburgh:

"The Theological Seminary is having some very interesting special lectures this winter. The first, by Dr. Wishart, of Monmouth, Ill., "The History of the Associate Church," was replete with most interesting matter.

"The second, by Rev. R. A. Browne, D D., "The History of the Associate Reformed Church," we had not the pleasure of hearing, but it is highly complimented by those who did hear.

"The third, Wednesday, Dec. 3d, by Rev. J. T. Brownlee, D D., "The History of the Union between the Associate and Associate Reformed Churches," was most intensely interesting. It was full, correct and graphic. It is a pity such men would not write more, and in a permanent form, for the public. It is expected these lectures, with others to follow weekly, will be published. As judged by these three, they will deserve to be, for permanent and general use."

There we have outlined as being done in another Church what is very much needed in our own. We refer particularly to the drift of the lectures themselves. They make for the history of the denomination. That is a thing that deserves attention in any Church. The Reformed Church has an exceedingly rich history on the continent of Europe, with ever-changing sunlight and shadow to it. That history is a sealed book to our people and to the most of our ministers. Practically it has never been written on its own basis. We have it as incident, here, there and elsewhere, with other matters, which are allowed to overshadow it. We have not the history of the Reformed Church on the Continent as a whole; we have it not distinctly and clearly in its parts. What we do have consists of some leading facts, often repeated, and the lives of a few of its more prominent personalities. Dr. Nevin broke through this limit in the publication of his "History on Genius of the Heidelberg Catechism," and in his statement of the Reformed doctrine of the Lord's Supper in his "Mystical Presence." He struck salient points, but then they had been neglected as though they were no salient points. The effect those books had on our Church shows what power there lies in the truthful portrayal of the history and spirit of the people. Lectures, sermons, essays, criticism in the Church papers, books, all are in place, if only they bring us to see our own past history, and increase our knowledge of ourselves. There is a loud call for work in that direction, and those who enter upon it, and do it well, will render the Church a lasting service.

Wyoming.

For Reformed Church Messenger.

MINISTERS' CHILDREN.

In Scotland, it is often said, that the son of a minister is certain to be "a ne'er do weel child destined to the de'il." The Germans have a rude proverb to the effect that "ministers' children and millers' cows are apt to become *fine cattle*." Even in our own country a similar judgment is often confidently expressed. At a meeting of ministers which we attended, many years ago, an aged pastor, who was justly reputed to have a habit of saying "things which had better be left unsaid," solemly remarked, "I am glad I have no children, for everybody knows that ministers' children never turn out well." One of the company heaved a deep sigh and replied: "That's hard lines for the rest of us!" and it was actually found that all the ministers present were sons of ministers.

It must surely be confessed that the ranks of the ministry are largely recruited from ministerial families. We have no statistics on the subject, but the number of ministers' sons who are now engaged in the active work of the ministry must be immense. The writer was himself once connected with a classis, the majority of whose members were either sons of ministers, or grandsons on the mother's side. In some instances, the ministry has been handed down, like a precious legacy, for a number of generations. We need but refer to a single pastoral charge in our own denomination, which has been served in regular order by four generations of the same family, for one hundred and eighteen years. One of our ministerial brethren takes pleasure in the tradition that in his family the chain of ministerial descent has never been broken since the time of the Reformation; though it is not likely that each successive link could now be verified. When it can thus be shown that many sons of ministers follow in their father's footsteps, is it not unkind to denounce them all, in such sweeping terms as a thoroughly bad lot?

That the sons of ministers have distinguished themselves in every walk of life, might easily be shown by brilliant examples. They take to literary pursuits as naturally as ducks take to water; and among authors, editors and educators they are especially well-represented. A little research would show that they hold many of the foremost places on the bench and at the bar; and several of our recent Presidents have rejoiced that they were "sons of the parsonage."

Of course, the children of ministers sometimes go astray, and thus bring shame upon an honored ancestry. As the world is constituted, nothing else is probably to be expected. Sometimes, it may be, parents may fail to win the affection of their children; and the truth which is really beautiful and attractive appears hideous and repulsive. With these things we have, on this occasion, nothing to do. They do not constitute the rule but the exceptions. We do not claim for the children of ministers exemption from human frailty; but simply protest against a general judgment which is manifestly undeserved.

The people who are most known are most talked about. In most communities ministers are especially well-known, and their families share in their publicity. In some instances they have come from distant places, and in dress and manners they differ from their neighbors. They come to be regarded as legitimate subjects of criticism, and the social and moral tests which are applied to them are sometimes extreme and unjust. How often, too, the minister's son is made a "buffer" by his companions, to protect themselves from the consequences of their mischief and disobedience. After an unlucky escapade there is a certain satisfaction in being able to say, "The minister's son was with the party."

Certainly, the children of ministers are often mischievous, and sometimes in special danger of being led astray: but that as a class they are worse than their companions, we utterly deny. While we may not be prepared to assert with Dr. Haven, that "three-fourths of the great men of the nation are not over two degrees removed from the clergymen's families," we agree with Macaulay, that "the families of Protestant clergymen are centres of light and culture and a blessing to the land." D.

For Reformed Church Messenger.

THE REFORMED QUARTERLY REVIEW.

It will be conceded, we believe, by every reader, that this January number is one of unusual strength. There is not a weak article in it, or rather, we should say, all its articles have more than ordinary merit. The last number was very good; this is, if anything, still better. Let the *Review*, which has done such valiant service in the past, maintain the vigor of thought it is displaying at present, discussing the living questions of the day, and discussing them with ability and earnestness, and it cannot fail to exert a powerful influence in the sphere of theology, especially as the Christological thought which it represents is needed at this time more than ever before. It must be apparent to every one who watches the currents of religious thought, that they have set in towards the very positions always maintained by this *Review*, whether in regard to dogma, or culture, or the practical religious life. We refer, of course, to the fundamental distinctive truths of the theology of the *Review*, truths which have their centre in the person of Christ as the principle of Christian faith and life. These have ever been the same, while there has been progress in theological thought, in the course of which, errors have been eliminated and obscurities cleared up. He must have but a meagre acquaintance with the mind of the age who does not see that the central truths for which the *Review* has stood are coming to an ever full and heartier recognition, even in quarters where formerly they were regarded as heterodox, if not, indeed, heretical. We believe the *Review* still has a mission. Let it go forward on this mission in the fear of God and with a deep sense of responsibility to Him.

Dr. Reily deserves thanks for the account he gives in this number of Kaftan's tract, entitled, "Brauchen Wir ein Neues Dogma." A theological Review should mirror the thought of the age. This it can do not only by furnishing original articles, but also by giving abstracts and reports of valuable work done in the several departments of philosophy and theology. Few have access to the latest literature, especially in foreign languages, yet all wish to know what a leading theologian, like Kaftan, has to say on the important religious questions of the time. It is well known that Kaftan is Dorner's successor, though he belongs to a different school of theological thought. The old Mediational theology, of which Schleiermacher was the father and Dorner one of the last and ablest representatives—the theology of Nitsch, Julius Müller, Lange, Ebrard and substantially of the old *Mercersburg Review*—has lost its hold on the German mind. A new theology takes its place. It is that of Ritschl, to whose school Kaftan belongs. It seeks to re-construct theology on a new basis. Metaphysics and speculation must be thrown aside and recourse must be had directly to the Bible. To show the need of such re-construction is the aim of Kaftan's pamphlet, which Professor Reily here brings to the notice of the reader.

Dr. Wm. Rupp's article, "The Influence of the Christological Principle on the Doctrines of God, of Man and of Grace," is one of marked ability. It would command attention anywhere in theological circles. Hardly any one to-day would deny that the idea of Christ, both in His person and in His work, must be central in a system of Christian theology. And yet, as theology has for ages been determined by other ruling ideas, the Christological principle is not always allowed to exert its full and legitimate influence. In view of this fact, Dr. Rupp considers a few of the leading theological doctrines, and seeks to show how, in the light of the Christological principle, they should be constructed. This he does with a strength of thought, and clearness of expression and an earnestness of style, which, while they may not win assent to all his positions, cannot fail to command respect.

Rev. Calvin S. Gerhard contributes an excellent paper on "The New Birth." The subject is one on which he has evidently bestowed much thoughtful consideration, though not more than its importance justifies. Dangerous errors are widely prevalent, and it is the aim of the writer to guard against these. On the one hand there is a false sacramentarianism, which virtually, if not wholly, regards baptism as a magical ordinance working *ex opere operato;* and on the other, an equally false subjectivism, which, setting aside the Church and the sacraments, trusts wholly to individual experience wrought by the Word and Spirit of God. The true solution of the problem, Mr. Gerhard rightly says, "lies not in depreciating the Word of God and experimental religion, but in properly recognizing the imortance of the Church and the sacrament on the one hand, and the Word of God and experimental religion on the other." We commend the article to the serious attention of all.

Another paper which is sure of a wide circle of readers, is that on "The Intermediate State in its Relation to Salvation," by Dr. Titzel. Eschatological questions have of late years greatly agitated men's minds. The view ordinarily held that the present life is decisive of man's final destiny, has proved unsatisfactory to many earnest thinkers. Various hypotheses have been proposed, of which Dr. Titzel gives an admirable and learned survey. His candor enables him frankly to acknowledge the strength of the several positions under examination, while he faithfully points out their weaknesses and defects from a Biblical and philosophical point of view. The position which he himself reaches after a careful critical review of opposing theories is, that man's eternal destiny is irrevocably decided in this world, though his salvation is not at death made actually complete. In this way he seeks to preserve what is true in other theories, while at the same time he holds to the substantial correctness of the current view. This article will be generally read with interest.

"Simon Bar-Jona: The Stone and the Rock" is a continuation of the series by Mrs. T. C. Porter, with the character of which the reader is already acquainted.

For the Reformed Church Messenger.

REV. JOHN JACOB CRIST.

BIOGRAPHICAL SKETCH.

John Jacob Crist was a son of Jacob Crist and his wife Catharine, a born Troxel. He was born in Berks county, Pennsylvania, on the 11th day of December, in the year of our Lord, 1845; and in the following February he was baptized by the Rev. Stein. The sponsors were Wm. Stein and wife. In later years, having been duly instructed, he was received into full membership in the Lutheran Church, by the rite of confirmation. He was educated in the public school, and afterwards, in order to fit himself for the profession of teaching, he took courses of study in the State Normal schools at Kutztown and Bloomsburg.

After teaching for a number of years, he felt himself called upon to study for the holy ministry. With that end in view he entered the Reformed Theological Seminary at Lancaster, Pa., where he studied faithfully for three years, and having completed the full course, he graduated, and was recommended for licensure on May 9, 1876. On the 26th day of the same month, he was accordingly licensed to preach the Gospel by the Classis of East Pennsylvania, then in session at Macungie, Lehigh county.

In May, 1877, he was unanimously elected pastor of what is now Salem Reformed church, Catasauqua, Pa., and soon thereafter began his labors in this his first and only charge. He remained pastor of this charge for nine years, during which he had to contend with many and great difficulties. But he labored faithfully, and, in the opinion of his brother ministers, very successfully, taking into consideration the peculiar condition of his charge. During the last two years of his pastorate his health gradually failed, of which we have sad evidence in his private record, which makes very frequent reference to services omitted on account of headache, hoarseness, etc. Often, too, we find that his brethren came to his assistance and preached for him. Indeed during the last years of his pastorate he could not preach at all, and his pulpit was supplied by Rev. T. N. Reber and Rev. Jared Fritzinger, of Allentown, Pa. Finally, in June, 1886, he resigned the pastorate, and was succeeded by Rev. Wilson F. More.

Since his resignation his health was so poor that for some years he was not able to do anything. For the last few years he found secular employment by which he was enabled in part to support his family.

Early in September last he was stricken with typhoid fever, by which disease he was confined to his bed for about eight weeks. Then he gradually gathered strength again, and gave good promise of a return to the vigorous health and hopeful disposition of his early manhood. He even talked hopefully of re-entering upon the active duties of the ministry, when on Tuesday morning, December 9th, he was again stricken very severely, and his strength gradually wasted away, until Tuesday morning, December 16th, when he peacefully passed away. His age, therefore, was 45 years and 4 days. Rev. Crist married, on August 2d, 1877, Anna, a born Scheirer. Their union was blessed with five children, (two sons and three daughters,) who remain with the widow to mourn the death of a kind and loving husband and father.

With reference to his ministerial labor, the following, gleaned from his private records, may be of interest: Including funeral addresses, he preached about 750 sermons; officiated at 65 weddings, baptized 158 children, confirmed 81 persons, and officiated at 74 funerals.

The funeral took place on Saturday, December 20th. Rev. W. F. More conducted the services, which were very largely attended. Rev. T. O. Stem, President of the Eastern Synod, preached the German sermon, and Rev. H. M. Keiffer, D.D., preached in English, taking as his theme, "Death, a departure." After the services in Salem Reformed church were over, the body was taken to Miller's church cemetery, where the earthly remains were laid to rest.

Father, in Thy sacred keeping
Leave we now Thy servant sleeping.

Revs. Tobias Kessler, T. N. Reber, M. H. Diefenderfer, C. J. Becker, Wm. R. Hofford, D.D., and Wm. Reily, Ph. D., served as pall bearers, and the Protestant clergymen of the various denominations in town were present as honorary pall-bearers.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

A happy New Year from eighty one orphans to their many friends throughout the Church.

St. John's congregation, of Allentown, has been in the habit, for several years past, of sending, in their Christmas-box, besides other things, a sufficient number of stockings already filled with candy, to supply the whole family. This especial feature of the St. John's box is always highly appreciated by the children.

One of the important questions to be considered by the Board of Managers and the Ladies' Committee at the meeting on January 9th is, shall the Home be enlarged next summer? This will, no doubt, be largely dependent on the answer to the question, can we raise the means? If the members of the Reformed Church could occasionally look into the superintendent's desk and read the appeals that come from widows, pastors and consistories in behalf of poor orphans, we believe that the money could be readily raised to provide such additional room as we feel we ought to have.

Death has again entered the ranks of those who are directly connected with the management of our beloved Bethany. Elder Henry Wirt, of Hanover, Pa., for many years a member of our Board of Managers, was called to his rest on December 9, 1890. Latterly, on account of his illness, he had not been able to attend the meetings of the Board regularly, but he took a warm interest in the work and was always pleased to hear of the prosperity of the Home. His interest, however, in this work, was not confined to one locality. God's poor appealed to his sympathy and he was ready to give assistance. The result of his counsels will continue to be felt at Bethany, and his gifts of $1000 each to the Bethany and to the St. Paul Homes will help to care for orphans through many years to come.

Very few of our children go home to their friends either in the summer vacation or at Christmas. For reasons best known to the Board it was thought that it would not be desirable to make it a rule to let them go at such time, though there are always exceptions. But the relatives and friends are always at liberty to come and visit the children at the Home. It was a pleasure to have a number of the friends of the children with us during the holidays. They came from Easton, Allentown, Macungie, Reading, Minersville, Harrisburg, Mechanicsburg and other places.

As there are different faces and different dispositions, so there are different ways of serving the Lord and doing His will. Several families with children have been in the habit of giving to the Orphans' Home every Christmas as many dollars as the children are years old. A good idea. As our work grows, so the child grows, as our needs increase, so the income increases. Not everybody may be able to carry it on on such a large scale. A happy grandfather contributes thus in the name of his grandaughter; a family of three children has been contributing according to this plan for several years. If not a dollar, why not halves or quarters? It is a good plan. Try it.

For Reformed Church Messenger.

FOR THE BRETHREN.

What has come over our men! Why all this display of apprehension that woman is going to enter man's "sphere," and is seeking to take man's work out of his hands, or deprive him of some of his exclusive rights and privileges? The immediate cause of this sensitiveness seems to be the fact that a few women have gotten a little of the missionary spirit into them, and are undertaking to do, and stimulate others to do, some of the neglected work of the Church,—work that should have been done years ago by men. Dear brethren, we do not wish to enter your "sphere" of action—except when duty calls us there—but we do want you to move on a little faster. There is plenty of room in front. When you stop to drive us back or out, you not only retard our progress, but are not advancing yourselves. Woman was created a "helpmeet" for man. Then why not let her fulfill the object of her creation, and accept the help which God has provided for you? Or is it possible we are to understand that some still think that means she must only cook his meals and keep his wardrobe in order? If men will only get a little more of St. Paul's faith, courage and zeal, and work with a little more of his spirit, the exegesis of some of his words will not give them so much trouble. For they will then, like him, "Let the women keep silence in the churches," because there will be very little left for them to do or say.

Now will some one of our learned men, who is willing to let St. Paul and Dr. Nevin rest awhile, give us, through the columns of the "MESENGER," an explanation of what the Holy Ghost moved St. Peter to say, on the day of Pentecost, quoting from the prophet Joel, Acts 2: 17, 18? "And it shall be in the last days, sayeth God, I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; yea and on my servants and on my handmaidens in those days will I pour forth of my Sprit; and they shall prophesy."

If some one will give the interpretation of this Scripture in the light of modern Bible study, he will throw some light on the question under discussion, and oblige at least one WOMAN.

Missions.

For Reformed Church Messenger.

OUR SCHOOLS IN SENDAI.

The Church has already learned of the case of a young convert in Japan, moved by the Spirit of God to consecrate himself to the work of preaching the Gospel to his benighted countrymen, applied over a year ago, to be admitted into our Theological Training School. It was, at that time, the grief of our missionaries' hearts to be compelled to decline his application, on account of want of means to support him. Not disheartened by his failure to gain admittance, he traveled through the country, somewhat as a colporteur, scattering Christian books, and testifying to those who would hear, of the pearl of great price, which he had found. His case coming to the knowledge of a Christian lady of our home church, she adopted him as her beneficiary, and he is now a student in that School, and in due time, if God spares his life, he will go forth as a herald of the cross of Christ.

It really seems singular that there are so few individuals in our Church, persons of ample means, who have not given this mode of doing "it unto one of the least of these my brethren," and thus doing it unto the blessed Saviour, more serious consideration. Only $60 a year, for several years, is necessary to send forth a living minister, to a life work of preaching the Gospel. Most parents are prompted to accumulate means as far as they may, by the desire of making provision for their children after they are gone. And we are very far from condemning this impulse of parental affection. But were a parent to contribute, in the course of several years, some $400, or even $500, to this holy cause, what amount of injury would he inflict upon his children? He might, perhaps, leave each child, say $100 less than he could by neglecting to "*do it unto Me.*" Would such a small abatement from each child's portion, inflict any injury upon it? Would $100 more or less, seriously affect the welfare and comfort, or success in life of any one of them?

How many parents have been called in the providence of God, to lay one of their dear children in an early grave? Had it lived, it, of course, would have received its portion of the estate, and thus have lessened the distributive share of its brothers and sisters. But it is gone. Would it be wrong to them, to consecrate a portion or even all of that child's portion to the saving of souls? Not a few have experienced the exquisite pang of standing by the grave of the partner of their bosoms. And the bleeding affections struggle to devise some abiding memorial to their buried love. And monumental piles are erected, at less or greater cost, only to lose their significance in a generation or two, in this cold and forgetful world. How much more befitting true love and sanctified affection, would it be, that that monument should be a minister of Christ, who, for years after, and as a result of his labors, extending to generations yet unborn, should labor to win souls to the Saviour in whom the departed one trusted—to point them to the heavenly rest, in which that sainted soul now abides. Could a voice come back from the spirit world, which monument would the departed one choose?

The Secretary will be glad to correspond with any one on this subject.

S. N. CALLENDER, Secretary.

For Reformea Church Messenger.

CHRISTMAS TIDINGS.

PENNSYLVANIA.

Lancaster—First Church.—The first service on Christmas Day at the First Reformed church was at 6 o'clock in the morning, and was well attended. This service was of song and prayer and Scripture reading. The music, a feature of the exercises, was very fine, under the leadership of Hiram Stamm. The musical selections were "Adeste Fideles," by Novello; "Gloria in Excelsis," from Mozart's Twelfth Mass; "Magnificat," by M. D. Williams; "Benedictus," by Dr. John Smith; "Bright and Best of the Sons of the Morning," by Lowell Mason, and the "Te Deum," by J. D. C. Parker. The church was handsomely decorated. The Sunday-school entertainment was held on Sunday evening.

"Peace on Earth, Good Will to Men," a service of song, addresses and Scripture reading was the programme. Rev. Dr. Titzel delivered an address.

The Sunday-school gave presents instead of receiving, and the scholars made liberal donations of candies, cakes, fruits and money. The candies, cakes and fruits were donated to the Children's Home, and the contributions of money will be sent to the Womelsdorf Home.

—*St. Luke's.*—The festival service of St. Luke's church for the Sunday-school was held at 7 P.M. The church had been beautifully decorated. On the wall was the word "Immanuel," in old English lettering. The pastor, Rev. Wm. F. Lichliter, conducted the service.

The service consisted of appropriate Scripture selections, hymns and carols, the collects for the festival season and recitations. Rev. A. C. Whitmer delivered a very appropriate address. The candles on the tree were lighted and gifts were given each scholar. The offering was a good one, and was for the benefit of Bethany Orphan Home, at Womelsdorf, Pa.

—*St. John's* (German), Rev. G. Seibel, pastor. Services were held at St. John's church at 9.30 o'clock on Christmas morning, with sermon by Rev. Seibel, the pastor, from Luke ii. 8–12. His theme was the birth of the Saviour. In the evening the Sunday-school entertainment was given. A fine programme of hymns and recitations were given, and in addition an address by Rev. Seibel, the Superintendent of the school. A quartette rendered several selections. The only decorations were two large trees, on which were placed the gifts for the children.

—*Rockland Street Sunday-school.*—The festival of the Reformed Rockland Street Sunday-school was held on Sunday. The school was opened with singing. The remaining part of the programme consisted of recitations, singing and an address by Rev. Theo. Appel, D.D. Gifts followed.

Worcester.—*Wentz's Reformed Sunday-school,* Rev. S. M. K. Huber, pastor, had its Christmas entertainment in the church. The members of the Sunday-school numbered 205, and at the close were presented with gifts. Miss Mattie Huber, of the infant department, Geo. Stong, Superintendent of the Sunday-school, and John Hendricks, librarian, received suitable tokens of regard.

New Providence.—Services were held at New Providence on Christmas morning, in which the Sunday-school and congregation participated. They were conducted by the pastor, Rev. J. Souder, and the aged superintendent, Daniel Helm. After an opening by the choir, antiphonal reading and devotional service, recitations, exercises and dialogues followed. An address was delivered by the pastor. The Sunday-school received a treat, and the orphans of the Bethany Home, Womelsdorf, were remembered with a collection. T. G. Helm made an impromptu address, in closing which, on behalf of the congregation, he presented the pastor with a well-filled purse.

Quarryville.—The Sunday-school held its services on Christmas evening. Miss Elizabeth Groff delivered the address of welcome, and the service consisted of recitations, dialogues and music. Rev. J. M. Souder, the pastor, delivered an address; and the children were not forgotten. The collection will be appropriated to the Bethany Orphans' Home.

Pleasant Unity.—Rev. E. H. Dieffenbacher, pastor.

Christmas services were held in *St. Luke's* at 9 o'clock. The children received the usual gifts. The offerings, amounting to $7.21, were for the Orphan Home, at Butler, Pa. The St. Luke's Missionary Society sent an album quilt to the Home for a Christmas gift.

The *St. Paul* Sunday-school closed for the winter on Sunday, the 21st of December. The school and children of the congregation were given gifts. The Sunday-school and church services were combined in one. And just before the congregation was dismissed the pastor was surprised by being presented with an envelope containing $43.00, as a gift from members of the congregation. The pastor in turn had the pleasure of presenting the organist, Miss Nettie Fry, with an envelope containing money, as an appreciation of her services. The pastor was often reminded, during the year, by gifts of various kinds from members of his charge, that the comfort and welfare of himself and family were not forgotten. The Sunday-school of the Youngstown congregation closed on Sunday, December 28th, with a special service.

Latrobe, Pa.—Christmas services were held in this charge as follows: At *Beulah*—On Christmas eve the service "Christmas Voices" was rendered to a large and appreciative audience. This was a delightful service, old and young vying with each other in making it a great success. Christmas cheer and "good will" prevailed most auspiciously. Besides the general treat a surprising number of valuable gifts were given. Besides other gifts received, the pastor, Rev. C. M. Hartzel, and wife, were each made the happy recipient of a handsome gold coin. This congregation never allows a Christmas-tide to pass without making happy the pastor and family with kind and valuable tokens of affection. Addresses were delivered by the pastor, Prof. Burkholder and Prof. Kimmel. Collection for orphans, $3.45.

—*St. John's.*—On Christmas afternoon, at 2 o'clock, a pleasing and successful service of scripture, song and recitation was rendered to a full house. Here the decorations were unique, and "Jacob's Ladder" was the principal attraction. All the scholars were given a treat.

—*Latrobe.*—On Christmas evening the beautiful service "Immanuel" was rendered to the delight of all who heard it. The excellent rendition of this most delightful service was led by the choir, composed of Daisy Heacox, as organist; Prof. Shaw, violinist; P. H. Saxman and J. McMillan, cornetists; Tillie Shrum, soprano; Rebecca Lohr, alto; J. K. Stauffer and D. H. Fisher, bassos. Miss Daisy Heacox, who had charge of the "little folks" in the preparation of the infant class song, and the service "Immanuel," deserves special credit for having the children so well drilled, for this was one of the leading features of the service. The decorations were pretty and appropriate. The children and all members of S. S. were remembered as usual. The collection for Butler Orphans' Home amounted to $10.53.

New Centreville, Pa.—Rev. J. S. Wagner, pastor. St. John's Reformed congregation and Sunday-school, of this place, observed the joyous festival by rendering the beautiful service *Immanuel God with us* on Christmas eve. The special service for nine children with banners was very impressive. The address for the occasion was delivered by Mr. J. Grant Walter, a member of the senior class in Heidelberg University, Tiffin, Ohio. His theme was the title of the service.

Under the direction and skillful hand of the Assistant Superintendent, Mr. J. C. Knable, an evergreen pyramid, surmounted by a gilt star, over which was arranged an evergreen arch, was constructed in the pulpit recess. This took the place of the customary tree. Upon it were arranged the usual ornaments and candles. When lit up, the effect was very pleasing.

The children received, each one, a gift. The pastor and wife were very kindly remembered. The latter received two beautiful rugs, one made by the loving hands of a lady member, the other, a "Sultan Smyrna," from the congregation. The former had handed him a large basket, well filled, donated by one of the elders. Its contents are sufficient to keep the wolf from the door of the parsonage for some time. The pastor and his wife very highly appreciate these evidences of good will on the part of the members. An offering of ten dollars for St. Paul's Orphan Home was laid on the altar.

Rockwood, Pa.—Rev. J. S. Wagner, pastor. Trinity Reformed congregation and Sunday-school, of this place, held their service Christmas evening. Here the service, *Immanuel God with us,* was acceptably rendered in the presence of a large audience. The special service with banners was beautifully rendered by nine young ladies. Festoons of evergreens ornamented the windows. The chancel was occupied by three symmetrical trees of suitable size, tastefully ornamented. After these had been lit up, at short intervals they would gracefully revolve, the middle one turning in an opposite direction from the others. The effect was very pleasing and highly delighted old and young. This arrangement was the result of the skill of the efficient Superintendent, W. H. H. Bake, who who was ably assisted by a number of the members and friends of the congregation. Each member received a generous gift. The pastor and wife were the recipients of a large, beautiful oil painting. They are very thankful to the donors. An offering of $7.76 was laid on the altar for St. Paul's Orphan Home.

Sellersville, Pa., Leidy's.—Rev. J. G. Dengler, pastor. This congregation presented its pastor with a well-filled purse, to the great surprise of the recipient.

Manheim.—Rev. D. W. Albright, pastor. The service rendered by the Sunday-school was well received and left a lasting impression.

Centre Hall, Pa.—Christmas entertainments were held by the respective Sunday-schools of the *Tusseyville* and *Spring Mills* congregations. At the close of each the children were given gifts. Service was held in the *Centre Hall* church on Christmas morning. The Sunday-school sends a Christmas gift of over $13.00 to Bethany Orphans' Home. The pastor, S. H. Eisenberg, was the recipient of a handsome sleigh, presented by the Centre Hall congregation.

Philadelphia, Pa., First Church, Tenth and Wallace Sts.—Rev. J. H. Sechler, pastor. The Sunday-school in connection with this church held its Christmas festival on Sunday evening, December 28th. The beautiful service, "Immanuel" was used. All were delighted with the exercises; many pronounced the service the most beautiful they had ever heard. The school, accompanied by Prof. C. H. Wood, on the organ, and Mr. Val. B. Lee, on the cornet, never sang with more earnestness.

Nine prizes were awarded for regular attendance; fifteen having attended more than fifty Sundays during the year. Some of the officers and teachers were remembered by their classes.

Schuylkill Haven.—Rev. O. H. Strunk, pastor. The cantata entitled, "The Frost Queen and Santa Claus," was very creditibly rendered to a large audience on Christmas evening by the St. John's Sunday-School. An admission of ten cents was charged; and the proceeds, amounting to thirty-six (36) dollars, are for the benefit of Bethany Orphans' Home. This, with the offerings of the morning, made a nice donation of sixty-six (66) dollars. By request the Cantata was repeated on Friday evening, and no admission charged. In the morning the scholars received gifts. Early service was also held at six A. M. A special Christmas service was also held in the *Jerusalem Church* and the children kindly remembered.

Cressona.—Rev. C. E. Bartholomew, pastor. The Christmas service entitled "The Son of God and the Son of Man," was rendered in the St. Mark's Church on Christmas evening. The offerings were devoted to home missions. Early service was held at 6:00 A. M. and at 9:00 A. M. the scholars received their gifts.

Arendtsville.—Rev. B. F. Bausman, pastor. Christmas was observed with appropriate services. Offerings for Bethany Orphans' Home was given as follows: Zion's $12.15; Bender's, $9.75; total, $21.90.

Elizabethtown.—The services were held in this congregation on Xmas exening. Not for many years have our Xmas services throughout been so successful and appropriate as this year. The recitations, dialogues and the singing were unusually fine. The pastor, his estimable wife and the two organists of the church and Sunday-school received handsome and valuable presents, whilst every member of the Sunday-School received a gift. The offerings for Bethany Orphans' Home amounted to $15.61. Rev. S. M. Roeder, pastor.

Mifflinburg.—Christmas was appropriately observed at *Mifflinburg, Ray's Church* and *Laurelton.* At Mifflinburg a box was made up for the orphans consisting of clothing and eatables. Also a collection of $19.00. The programme was very well rendered, consisting of music, recitations, etc. Rev. L. D. Steckel, pastor.

Mechanicsburg.—Pastor, Rev. W. I. Stewart. Christmas was observed with an appropriate service in the morning at six o'clock, and with a children's anniversary in the evening at six o'clock. The music, under the direction of Mrs. C. H. Titzel, with Mr. D. C. Titzel as organist, was most excellent. Collections for the support of orphans were lifted which amounted to over $17.00.

Phœnixville.—The school of the Reformed Church in this place rendered an excellent service on Christmas night. Rev. H. A. Bomberger, of York, Pa., was present and added to the occasion by an address and song. The offering for Bethany Orphans' Home amounted to $17.00. Rev. F. C. Yost, pastor.

Plum Creek.—The "Order of Worship for Christmas," prepared by our own house, was used in two of the congregations of the Plum Creek charge. Rev. W. D. Lefever, pastor. The churches were beautifully adorned and the services were well attended and heartily enjoyed, Christmas offering, $9.89; communion offering, $7.05.

Danville.—The Christmas season was observed in Shiloh Reformed Church, Rev. J. A. Peters, D.D., pastor, by services in the morning at nine o'clock and a children's service in the evening at half-past six. An interesting, though brief service, was gone through with, consisting of the usual exercises found in the Christmas services published, though in a modified form. The school was assisted by several string and wind instruments. Gifts were given to each member of the school and also to all children in the audience. The offering of the school for Bethany Orphans' Home was $43.00.

The joy of the Christmas-tide was not without its alloy—sadness—owing to the fact that the pastor's wife, who is also a teacher in the school, lies critically ill.

Prospectville.—Rev. A. H. Hibshman, pastor. The Christmas festival celebrated here on Saturday evening, the twenty-seventh, was a memorable one. It was the first time the church has had a Christmas. The Sunday-School is less than a year old and has grown rapidly. The confidence of the community has been gained and strengthened by this last entertainment. The room was too small for the number of people who came together. The programme was pronounced by all to be excellent, was well rendered by the school, assisted by the Sunday-school orchestra.

The Family.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER II.

A SONG IN THE AIR.

"I will be a knight, too."

"Ay."

"I will go on a crusade to the Holy Land."

"Ay."

"Why do you say 'Ay,' to me, Serena? It seems to me as if you did but mock me."

"You have done neither," was the caustic reply.

This brief interchange of words was held one bright afternoon in the spring of the year 1212, as mounted upon spirited and well-groomed horses, the cousins rode slowly over a broad stretch of soft meadow-land in the neighborhood of their home. They were in search of amusement, the nature of which could readily be inferred, for each bore a falcon on the right hand.

Otho was about to reply to the speech of Serena, when a man in the attire of a falconer came abruptly into view from behind a dense clump of hazel bushes, a few rods in advance.

"Look, look! my young master!" cried the new-comer, waving his arms, "the quarry! the quarry! and the falcons not even unhooded!"

"Otho's, but not mine, good Harold," answered the young girl, laughing merrily, as with a graceful motion of the hand upward, she tossed her falcon into the air. Otho, meanwhile, a crimson flush suffusing his cheeks, fumbled awkwardly at the leather hood covering the head of his bird. The falcon was free at last, the keen eyes glistened in the sunlight; but when it darted upward, as if shot from a bow, the bird of Serena was already high in the air. The quarry, a white heron, unaware of its danger, was flying lazily across the valley, its long neck curved backward so far as to permit the head to rest comfortably on the arched back, while its slender legs trailed out behind to their fullest extent. The falcons darted forward with swift, rapid strokes of the wing, flying not directly toward their prey, but to a point some distance above it. Whether as they drew near the sound of their pinions reached the quick ears of the heron, or whether through the peculiar construction of the eye, which enabled it to see almost directly behind it as well as directly before it, the bird saw their approach, we cannot say, but now it evidently took in the situation of affairs, and began to increase its speed, at the same time rising rapidly in the air. The falcons, uttering a peculiar scream, at once altered their flight, and for a few minutes pursuers and pursued rose in nearly parallel lines to a greater altitude.

"Look at my falcon! look at my falcon!" cried Serena, "he is gaining! he is gaining!" but, without waiting for an answer, she gave rein to her black jennet and galloped forward to a slight rise in the meadow, to command a better view of the sport. Otho followed, keeping his eye intently fixed on the birds as he rode.

"He will soon dart," the boy said, drawing rein beside Serena, for her falcon had now risen to a height almost directly above the heron.

"Isn't he a noble bird? Look at your laggard, Otho, he is not even on a level with the quarry. I'll wager thee a ducat, the quarry'll be down before he is even ready to strike."

"Don't be too sure of that, fair cousin," was the reply, "the heron is by no means at his wit's end."

"Is he not? Is he not? Look! look!" and the excited girl clapped her hands together and laughed in a taunting, merry way.

Even while she spoke, the falcon poised fluttering directly above the heron, and then, closing his wings, shot downward with lightning-like rapidity. But quick as was the descent, it was not quick enough, for the heron, anticipating the attack, swerved slightly, and the stroke missed; the falcon, unable at once to recover itself, descended fully fifty feet beneath the heron. Perceiving the disadvantage at which its enemy was placed, the beautiful white bird altered its course, and flew directly for the thick woods clothing a neighboring hill. It would have escaped but for the second falcon, that of Otho, which, having now attained a proper altitude, suddenly descended upon the heron, seizing it by the neck. For a few moments the birds struggled in mid-air, then the strength of the heron weakened, and still wildly fluttering its great, white wings, the two sank slowly to the ground. They had hardly fallen before Harold was at the spot. He found the falcon, still clinging to its prey, though the latter was struggling violently to free itself. Despatching the unlucky bird, he seized it by its long legs, and calling the victorious falcon to him turned back to the place where Otho and his beautiful cousin awaited him.

As you would naturally suppose, the young lady was not in a very amiable mood, at thus seeing her hopes of triumph so unexpectedly and completely overthrown. Her dark eyes flashed with anger, a line of white encircled her mouth, her brows contracted, and the whole expression of her countenance changed. Her disappointment was intensified by the hearty peal of laughter that broke from Otho, on beholding the turn of affairs which so unexpectedly raised him to the position of victor, while dashing the hopes of his cousin.

"Laugh you? laugh you?" cried she, "and yet if the heron had not swerved, even in the darting of my falcon, yours, yours, Otho, would have had a sluggard's dessert." The girl spoke bitterly, as though determined to rob her cousin of any pleasure he might feel in the gain he had made. Whatever discomposure he had shown in the opening of our story, had however, completely disappeared; his broad, strong face resuming its wonted calm and steadfast expression. Evidently to placate Serena, he replied,

"Undoubtedly, undoubtedly; the bird is yours, and you shall have it."

But his kind acquiescence was met only by an abrupt refusal. In silence the two rode forward in the direction of a swampy piece of woodland, where they hoped to continue their sport. The falcons had been returned to them, and with leathern hood over the head, sat silently perched, one upon the hand of the young girl, and the other upon that of the boy.

They had proceeded thus for some distance, when Otho slowly reined in his horse, and turning his head toward a large hill to his right, around whose base the highway ran, listened as though his attention had been caught by an unusual sound. Harold, the falconer, to whom we have before referred, had evidently heard the same sound, for he was seen running to the turn in the highway to enable him to gain a view of the road further on. The sound that had attracted the attention of the boy resembled the singing or shouting of many voices, though so faint and far off as to be scarce distinguishable, the roaring of the wind through the forests rendered it still more difficult to determine what the unusual noise was. A few moments later, however, all uncertainty was dispelled; in a lull of the wind, the sound of many voices singing came out strong and clear. That an unusual spectacle was rapidly drawing near was evident, for Harold, who had by this time gained the road, was seen beckoning to them in an excited manner with one hand, while in an equally excited way he pointed up the road with the other.

"Come, Serena," cried Otho, "let us see!"

"Go yourself, I come not at your bidding," was the haughty answer.

A slight flush overspread the boy's face, but silently ignoring the rude reply, he said,

"Come, come, let us see what has happened," and striking spurs into his horse's flanks, he galloped forward to the road. His companion followed slowly.

The sight that met the eyes of Otho filled him with utter wonder and astonishment. From the turn in the road, the highway could be seen for several miles as it ran smoothly down into a narrow valley lying at his feet crossed a noisy creek by a stone-bridge, and mounting an opposite range, followed the slope until lost in the shadows of distant forests. It was a vast advancing army. Like an enormous serpent, pursuing the windings of the road, descending into the valley and reaching away until the outlines of every figure was lost in a confused mass of human beings, it came forward steadily. The gleam of armor, the flash of swords, spears and battle-axes was no where to be seen. In all the long line, the boy could not detect the gleam of a single weapon. Yet he could plainly see mingling with the people on foot, a number of others mounted, while along the whole line gleamed and fluttered banners and ensigns of every conceivable hue and shape.

"Who are they, Harold?" inquired he of the falconer.

"I cannot tell, sir; such a sight I never beheld."

"Nor I, nor I," cried the other. "Thousands of them!"

"Tens of thousands," returned the falconer. "The line has no end. They come pouring out of yonder forest like a stream from the side of the mountain."

"Haste, Harold! haste! bid my lady Serena return to the castle. There may be danger in this, we know not of. Bid my mother beware. See that the draw-bridge is ready to be raised, and the portcullis lowered. Only yesterday, I heard the warden say, the chains were so eaten by rust that they might break at any moment. It would be bad indeed, if we were unable to close our gates,—such a horde as this!"

"And you, my young master?" inquired the faithful servant, turning to depart.

"I? Here I remain until they draw near enough for me to learn who and what they are; then I will follow you."

"But you have no armor!—you have no arms!"

"I need none. I will turn before they reach me. Fear not, Harold, my horse is fleet! But stay," he added, "take my falcon and give me your good oaken staff. It will serve better than an empty hand."

Harold did as he was commanded, and turned to depart, but had scarcely taken a dozen steps before he paused to call back:

"Have a care, my young master! Have a care! Your mother's sun rises and sets in you; and should any harm befall you, it would be her death. Think, sir, should I not remain? Two are better than one, though both unarmed."

"And leave my mother without warning? No, no, Harold! It is for you to return, and do it quickly. I will expose myself to no danger."

The falconer had gone but a few minutes before the tramping of the feet of the advancing host sounded on the bridge in the valley below. The song had ceased, and mingling with the continuous, uninterrupted beating of countless

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feet, came the low murmur of thousands of voices. Steadily eyeing the approaching multitude, Otho sat silently on his horse.

To be Continued.

MAKE HOME A SCHOOL.

Make home an institution of learning. Provide books for the center table, and for the library of the family. See that all the younger children attend the best schools, and interest yourself in their studies. If they have the taste for thorough cultivation, but not the means to pursue it, if possible, provide for a higher education. Daniel Webster taught at the intervals of his college course, to aid an elder brother in the pursuit of a classical education, and a volume of his works is dedicated to the daughters of that brother, who early closed a brilliant career. Feel that an ignorant brother or sister will be a disgrace to your family, and trust not to the casual influence of the press, existing institutions, and the kind offices of strangers. If the family becomes, as it may be, an institution of learning, the whole land will be educated.

A MOTHER'S HEART.

We ought to watch closely the character of the memories we leave in our homes. One person has left this testimony: "Many a night, as I remember lying quietly in the little upper chamber, before sleep came on, there would be a gentle footstep on the stair, the door would noiselessly open and in a moment the well-known form, softly gliding through the darkness, would appear at my bedside. First, there would be a few pleasant inquiries of affection, which gradually deepened into words of counsel. Then, kneeling, head close to mine, her most earnest hopes and desires would flow forth in prayer. Her tears bespoke the earnestness of her desire. I seem to feel them yet where sometimes they fell on my face. The prayers often passed out of thought in slumber, and came not to mind again for years, but they were not lost. I willingly believe they were an invisible bond with heaven that secretly preserved me while I moved carelessly amid numberless temptations, and walked the brink of crime." Is it not worth while for every mother to try to weave such memories into the early years of her children's lives?

Youth's Department.

NOT YET,

My boy Bert with the dancing eyes,
Flushed and eager goes from play
Half a dozen times a day
Straight to where a red book lies
On the lowest library shelf,
Finds the page all by himself,
Where a lion is portrayed
Springing toward a shrieking maid;
Long he looks at this attraction,
Then remarks with satisfaction,
Flinging back his curls of jet;
"The lion hasn't got her yet!"

That was years and years ago;
Still the trembling little maid
In the red book is portrayed
Facing her terrible foe,
And my boy with dancing eyes
Views them now without surprise,
When my heart is full of fear,
Fancying there is trouble near,
And I dread what is to be,
Then he breaks out laughingly;
"Auntie, don't you fuss and fret;
The lion hasn't got you yet!"

—*Ethelwyn Wetherald, in Wide Awake.*

KILLING TIME.

"Oh dear!" sighed Tommy Dodd, "I wish I had something to do."

"Is it possible," asked Aunt Mary, that a boy of fourteen can find nothing to do? Has he mastered all his studies?"

"Oh, I guess I know a good deal!" said Tommy sulkily.

"And have you explored all the surrounding country within ten miles? Your uncle says this mountain and valley region is very rich in mineral and botannical treasures."

"I haven't traveled around very much," admitted Tommy reluctantly.

"Then, of course, you have put the hinges on the back gate, mended the horse trough, fixed the chicken coop, and done the ten or fifteen other jobs your father spoke about last Saturday?"

"No. I haven't."

"But I thought you said you had nothing to do?"

"Now, you're laughing at me, Aunt Mary."

"Well, isn't it laughable?"

"I don't think you understand me, Aunt Mary," said Tommy, earnestly, "I feel awful dull, and I want something to do—not exactly work, you know, but something that will interest me."

"Yes, I do understand you. You have got into a languid, listless way of thinking and working, until time hangs heavy on your hands. You lie back and dream of doing something great instead of doing something useful; you are always looking abroad for objects of interest, while you shut your eyes to the many beautiful and interesting objects close at hand. When you come of age you will come into a large fortune, and then you will spend your money killing time and doing really nothing."

"Oh, no, I won't!" he cried, a little angrily. "When I am a man"—

"The boy is father of the man," said Aunt Mary, quietly. "If you can find nothing to interest you now, while you are young and fresh, what will the world be to you when you are old? I hope you will find out, before it is too late, that the days are too short for busy men. Do you know that Newton, the great astronomer, after a life spent in perfect grind of work, sighed to think that he had accomplished so little?"

"Did he, though?"

"Yes, indeed; and he was only one of many. Mr. Edison, the great inventor, limits his hours of sleep to four or five daily, because he has so much to occupy his time. He never has to think how he can kill time."

"No, I suppose not," said the boy thoughtfully.

"Then there is the great Gladstone. He is more than eighty years of age, and you would think by this time he would have known everything worth knowing and want to take a rest. But he is the busiest man in England. Every day he studies and works and writes, and his only complaint is that life is too short for the work he wants to do."

"That's very strange," commented Tommy.

"No, it isn't. Nobody has really more time than he can use—he only thinks so. A busy man can find something to occupy every waking hour. Emerson, in one of his essays, wonders why people should be permitted to live who have more time than they want, and Pliny said of some dull, sleepy men, who had complained of having lost an evening by hearing an essay, that they were angry, not because they had lost an evening, but rather because they had been compelled to make use of it."

"Perhaps I am lazy," admitted Tommy, with an uneasy laugh.

"That is the best name for it," replied Aunt Mary, with a smile, "and you should begin right away to cure yourself. Commence to-day by doing everything you possibly can that needs doing. Work—work until you are tired out, and, as you work, you will think of something else to do when that job is finished. Try it for a week, and I warrant you will not find any necessity for killing time."

"I'll do it," said Tommy, resolutely; "and I'll start this very day."

"This very minute," corrected Aunt Mary.

"Yes, I mean minute. Here goes for the back gate."—*Golden Days.*

GLAD AND SORRY.

Little Cary had come in to see us as he often does, and was eating some sweetmeats we gave him, listening to the conversation of two or three people in the room.

They were telling about a neighbor who had been drinking and his horses ran away with him, throwing him off the wagon and hurting him very much.

Carey ate very slowly, then looking up he said very gravely, "I m glad my papa doesn't drink. I'm sorry for Georgie."

Georgie was the little son of the man we had been talking about. He often goes cold in winter because he is so poorly clad. He cannot go to church or Sunday-school because his father is too proud to let him take clothes as a gift. Would it not be better if Georgie's father was too proud to drink?

Dear children who have fathers who do not drink, do you ever thank God for this great blessing? And do you pity and pray for the poor little ones whose fathers are made unkind by drink?—*Morning Light.*

TOM'S GOLD DUST.

"That boy knows how to take care of his gold dust," said Tom's uncle often to himself, and sometimes aloud. Tom went to college, and every account they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle, "certainly that boy, I tell you, knows how to take care of his gold dust."

"Gold dust! Where did Tom get gold dust? He was a poor boy. He had not been to California. He never was a miner. Where did he get his gold dust? Ah, he has seconds and minutes, and these are the gold dust of time—specks and particles of time which boys, girls, and grown-up people are apt to waste and throw away. Tom knew their value. His father had taught him that every speck and particle of time was worth its weight in gold, and his son took care of them as if they were. Take care of your gold dust.—*Selected.*

Pleasantries.

Miss Plessy: "Do you ever have *tableuax vivants* at your house?" "No. My wife is a dyspeptic and has to be very careful what she eats."

Mrs. Goslow: "And how did you enjoy Paris, Mrs. Quickly?" Mrs. Q.: "Oh, beyond imagination. Pa and me have got to be regular Parisites."

It is told of Abbe Liszt that on one of his concert tours through Germany he was tendered a banquet at a small town by his admirers. When it was found that thirteen were seated at the table the general embarrassment was checked by Liszt remarking:

"Do not be alarmed at such a trifle. I can eat for two persons."

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* REFORMED CHURCH PUBLICATION HOUSE, *907 Arch Street, Philadelphia.*

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THURSDAY, JANUARY 8, 1891.

A PROPOSITION.

The Epiphany of Christ is something different from His Incarnation. For the Word to enter into nature and tabernacle in the Flesh was one thing, but to make His presence manifest to men and get them to believe in it as a fact, or as an unerring truth, is quite another. There are many in our day who will not believe it at all, and by artful arguments try to misrepresent it, or set it aside. The whole life of Christ on earth was so arranged in the Divine mind as to show forth His glory. It was as a whole a manifestation or epiphany of what and who He was. As this was undeniably so, we make a proposition to our readers, which we believe will be of great advantage to them, and that is: That during this year we will study the life, the works and words of Christ as the months come and go, in historical order, from His birth to His ascension into heaven. We know that many are doing this now, and that this Christological way of looking to Christ is finding its way into our Sunday-schools,—to the unspeakable benefit of the rising generation. We have pursued this method for a number of years ourselves, and speaking from experience, we can say that Christ appears to us, each year in a new light, more precious, more exalted, more glorious, more human, more affectionate, and more concerned for his fellows than ever before. Hence we make the proposition at the right time—at the beginning of the New Year—, a favorable time for the formation of good resolutions, provided we are faithful in carrying them out.

THE YEAR 1890.

The year 1890 will take its place in history as a memorable one—a veritable *annus mirabilis*, perhaps. In addition to struggles and conflicts, some of its strides in the way of progress had no offsets and were pure gain to the world, without abatement or discount. We can refer here only to a few of them. In our hemisphere an important advance has been made towards the unification of all the republics in North and South America. Arbitration has been established as a permanent law or rule, no longer a mere expedient, and all difficulties between the respective governments will be settled by a Court of Appeal, when diplomatic methods fail. This arrangement has now become the code of International Law on our western continent. If it works well, as it no doubt will, it will extend over the old word at no distant day.—In connection with this new movement we may refer to the march of the railroad kings, who are laying their tracks from the great Republic of the North down to Patagonia. The iron rails will complete the good work which wise statesmen have inaugurated.—Africa has been opened to the world as it never was before by the safe return of Stanley to civilization. As a whole, it may be said that it has just been united to the family of nations.—Japan has now a constitutional form of government and many of the people vote for their own rulers.—The Emperor of Germany has gone out fishing and hunting, but at the same time in his trips, he has done what he could to promote peace among his fellow-rulers, so that Europe has had one more year of peace. He is a wise ruler himself, and may yet do more for Germany than Bismarck did in his day.—During this era of peace the Churches have been active in promoting the missionary cause and in many other good works. In this country large donations have been given by the wealthy to benevolent objects, to schools, colleges and other seminaries of learning.—The Presbyterians have faced the question of a revision of their standards like brave men, something long talked of, but now likely to be accomplished.—The Dutch Reformed and the German Reformed, still braver, have agreed to unite and work together as one Church.—But space does not allow us here to speak in detail of all the good things which the old year brought into our world. We can, therefore, only refer to the triumphs and practical results flowing from the science of electricity and to Koch's great discovery for the cure of tuberculosis, and, in some cases at least, of consumption. The latter has made a sensation throughout the world and very likely it will lead to other discoveries of a similar character, which will tend to arrest the ravages of disease and save many useful lives. For these and many other blessings we may well say:

Praise God from whom all blessings flow.

THE CIRCUMCISION OF CHRIST.

In the primitive Church the period before Christmas and Epiphany was observed as a festival of joy and rejoicing, when believers looked up and thanked God for the gift of His Son, or His advent into the world. The Incarnation was the theme of their contemplation and the source of their adoration. At the end of the first octave of days, they celebrated the Circumcision of Christ, which happening on New Year's Day, called forth another expression of gratitude and praise to God for His great goodness, mercy and love towards sinful men. Were these early Christians wise or unwise in adding a day like this to the Christian calendar? Many persons nowadays would answer this question promptly in the negative; but we are doubtful whether they are as wise, with all their advantages, as those who in the beginning planted the Christian Church. If the circumcision of Christ was of little or no account, as some wiseacres now imagine, why, we ask, was it put on record by the pen of inspiration? Without any doubt, we affirm, it was placed there for the benefit not only of the Jews but also of the Gentiles, for Christians generally in all ages. The more we think about it the more we will see how profitable it is for fit doctrine, for reproof, for correction, and for instruction in righteousness. Christ must become a man in all respects, just as you are, sin excepted. He must be a Jew, as well as an individual, be brought into the Church as it then existed, and be made subject from His earliest infancy to all its requirements. This required obedience on His part, and of the strictest kind, as an offset and a condemnation to the disobedience of Adam and of all his offspring. This, and this alone, enabled Him to accomplish His great work on earth. It made Him well-pleasing in the sight of His Father, of which we have the proof when He submitted to another ordinance, to baptism in the Jordan, in order to fulfill all righteousness. The baptism of children, as we know, has taken the place of circumcision, and is the substance or reality, which the Jewish rite prefigured. The fidelity, therefore, of Joseph and Mary in placing the infant Christ in right relation to the Church and the divine covenant is an expressive example for all Christian parents to go and do likewise. Moreover, it would be well for those who regard the festival of the Circumcision of Christ as an old dead relic of the past to look around in their congregations, or denominations, and inquire how many little innocents have not as yet been received into holy covenant with God. We know that there are many such in this country, who in their artless simplicity seem to look up into their parents' faces and ask for the baptismal blessing. For the benefit of all, we may add, that the Circumcision of Christ is suggestive of that circumcision of the heart, which, as St. Paul says, we all ought to strive after.

INFANT SALVATION.

For many ages, it was a doctrine held by theologians generally in the Christian Church that the heathen and all unbaptized children would be lost. This was the case both in the Roman Catholic and Lutheran Churches, and many Calvinistic divines in their own way taught the same thing. The latter laid less stress on the outward form of baptism, but very much on the doctrine of divine election. Adopting the dogma of reprobation, according to which a part of the human race are predestinated to eternal condemnation, thus adding a new feature to the old doctrine of St. Augustine, they were led by their mechanical logic to believe that a part at least of the infantile race were predestinated to be lost forever. The conclusion arrived at was not anything specially novel or startling at the time, as it was held by other branches of the Christian Church as well as by Reformed, although from different points of view. We have, therefore, always thought that Dr. Krauth was one-sided in his famous article in the January number of the *Mercersburg Review*, 1874, in which with a vast array of learning he tries to show, versus Dr. Hodge, that infant damnation was derived from Calvin's doctrine of predestination. It would have been better if he had acknowledged the corn and admitted that we were all in the same boat, Lutherans as well as Reformed and other Christians. Zwingli seemed to be the only Reformer who thought that all infants would be saved together with some good, pious heathen, for which he was marked out as a rationalist and soundly abused. Protestants, generally, no less than Arminians, have veered around to his standpoint at the present day.

At the time we read Dr. Krauth's article we noticed that his quotations from Calvin's writings were comparatively meagre, and not sufficient, as we thought, to show that Calvin himself taught the horrible tenet of infant damnation. Dr. Hodge did not, in his day, attempt to reply to such strictures on Calvinism, but now an exhaustive article appears in the last number of the *Presbyterian and Reformed Review* from the pen of Professor Shields of Princeton College, in which by numerous extracts from Calvin's works, he proceeds to show that Calvin himself did not hold the unfeeling doctrine referred to, however it may have been with some of his followers. The professor with much learning and ability proves, as it seems to us, that the few utterances of Calvin on the subject have been misunderstood or wrenched from their proper connections. Accordingly, if this be so, and there seems to be no room for doubt of it, it is all so much the better for theologians of the present day. It is just what might be expected of such a writer as Calvin, who always fearless, was nevertheless the most cautious and careful in the use of language among the Reformers—wonderfully bound to the clear teachings of the Bible.

GERMAN PHILOSOPHY.

A somewhat amusing incident took place some time ago in an Episcopal convention or Congress, in Philadelphia. It was a popular meeting, and on such occasions popular addreses are usually delivered; but, according to the paper, among the rest a somewhat different paper was read. A Mr. Sterret, as he was called, no doubt Dr. Sterret, the author and professor of theology,—had prepared a learned and philosophical essay on the ground of Certainty or Certitude in our opinions or doctrines over against the scepticism of the day. He was an admirer of Hegel and made free use of the Hegelian philosophy on what he had to say. We have no doubt his was an interesting and valuable paper; but the Philadelphia audience could not appreciate it, hung their heads, tried to be respectful, and wished he was through with it. He tried to relieve them in some degree by omitting portions of his dissertation and read it, as no doubt for the benefit of the few. The fact is of some interest as showing how impressible German philosophy is. It cannot be kept down not at home: and shows itself, as it here seems, even among the Episcopalians. It is bound, if we may judge from present appearance, to spread over the whole earth. Like all things earthly or human, it embodies much valuable truth, but it has taken up into it serious error, or at least it tends in that direction. Its great architects erected mighty structures, but they did not always build wisely. Hegel, it is said, adhered to to the orthodox Lutheran faith, and when he came to die, wished that he had spent his life in the Christian ministry; but many of his professed followers became open unbelievers, and did much harm to his school and memory. Others studied his works with much benefit in quickening their Christian faith. Dr. Sterret's address is to be published with the others delivered on the occasion that called it forth, and we would not be surprised if more than one thoughftul reader should regard it as the star paper of the series.

Synodical Editors.

(Elected by the Synods.)

Eastern,	REV. JONATHAN H. PANNEBECKER.
Pittsburgh,	" DAVID B. LADY.
Potomac,	" J. SPANGLER KIEFFER, D. D.

THEOLOGICAL SEMINARY BUILDING AT LANCASTER.

The Theological Seminary at Lancaster, Pa., is the oldest and best equipped theological school of our Church. This school of prophets always lay near the hearts of the people. It is here where their faithful and beloved pastors received that training as men of God, by which they are able to bring the light and comfort of the blessed Gospel into so many hearts. This institution has the sympathies and prayers of the devoted members of the Church, and it has always received the tangible support which it called for. The people will not permit the fountain of so much good to so many persons suffer for anything needful.

This Seminary has proven itself very efficient in training young men for the ministry. Its sons are the peers of those of any seminary. Their earnest devotion to the Master's work, they prove as from year to year its graduates accept calls to pastorates on the salaries of unskilled laborers while they work harder than the best paid workmen among skilled laborers.

The problem of life is becoming more complex each year. Every new invention and every new discovery places men into new relations to each other. The world advances with rapid strides, and as it speeds along new questions of life are born which call for prompt answers. Those to whom the people look for these answers must be ready to give them. They can do this only when their training as counsellors has been well up with the times. All our schools must meet these demands, and none more so than our theological schools. Christian theology has always been the lamp which shone deeper into the mysteries of life than any other knowledge. The Reformed Church, the world over, has never allowed herself to come behind in keeping this, her lamp burning brightly. In this country she early took her advanced position, and has maintained it well. The time has now come when she must take strides further forward. To meet this demand the three Synods, whose property the Lancaster Seminary is, resolved to create three new professorships. The Potomac Synod has outstripped her sisters in the race, and has secured its endowment and stands at the Seminary gates with its new professor, a most excellent man, ready to go to work. All went well to this point. The Seminary since its removal from Mercersburg has enjoyed (?) the hospitality of the colleges. The quarters assigned it were never comfortable, but it was the best that could be done. Of late years the number of students in the college has so increased and the college has branched out into so many directions of usefulness, that every nook and corner in the large building is occupied. Some rooms are doing double duty. *There is no room for the new professor to meet his classes.* What is the new professor to do? There is but one answer, and the Church will give it,—*a new seminary building.* The Church will not delay in providing this, because she knows that she cannot afford it. The good her membership has derived and is now deriving from the faithful band of men who have gone out from this school, and the great cry for ministers from hundreds of places, will speedily raise walls and towers which will be a fitting test of appreciation. The Reformed Church has always responded promptly when she was properly appealed to, and she will do it again.

Committees have been appointed by the Synods, to whom this matter has been referred. These brethren are in earnest and are actively arranging such preliminaries as are necessary before they will enter upon the work practically.

Here is the opportunity of a century for one or more of our wealthy families, not only to immortalize themselves, but to become a source for good from which will flow a perennial stream of blessing. Our Seminary must have a permanent home, worthy of the great Church to which it belongs, and worthy of itself as the theological school whose old Christological theology has become the new theology of every living, wide-awake theological seminary of the leading Protestant Churches in our country.

J. H. P.

For Reformea Church Messenger.

OUR ALMANAC.

I have just seen the excellent new almanac. The January page reminds me of a war story: During the war, when the army made a new advance, the Government officials wanted to see how it looked at the new front. Secretary Chase, on one such occasion, wanted a special service done by a "contraband," who agreed to do it for "good money."

"Here's a greenback," said Judge Chase, handing the darkey a new note, which had on it a picture of the Secretary. The surprised freedman took the money, looked it over very carefully, and then, eyeing the giver with wonder and pleasure, exclaimed:

"Why, my marster! You'se ole Greenbacks, hi'self!"

And so here: we have the "Messenger-man" himself twenty-eight years after Dr. Harbaugh first became "ole Almanacs."

Thereby hangs another very short tale. It was felt that we ought to have a Church almanac long before one was made. Just as a similar long-felt want had induced us to undertake the publication of the first Sunday-school paper, *The Pastor's Helper*," 1859, so, it was resolved, twenty-eight years ago, to issue an almanac. And we overtured to Dr. Harbaugh to join us in the enterprise. At first, he declined. Then we individually began the preparation for the first number. Shortly, however, he reconsidered, and before the work went much further, he undertook the publication. The Church at large is the better for twenty-eight annual almanacs. Who will not wish it success? It is a blessing to every family where it makes its yearly sojourn. Give it a greeting.

R.

For Reformed Church Messenger.

COLLEGE OF NORTHERN ILLINOIS.

Editor REFORMED MESSENGER: Permit me to write a few lines for your many readers concerning our College at Dakota, Illinois. After one year's rest, our school was re-opened, September 9, 1890, with nine students. December 18, 1890. A number of the members of the Board of Trustees and members of Illinois Classis visited the College and found that the number of students had increased to twenty-seven, with the promise of a few more after the holy days.

The members of the Board expressed themselves well-pleased with the increased number of students, the manner of hearing recitations and the management of the school. Professor H. L. Beam is well-spoken of by the students and the citizens of Dakota. The friends of the College have greatly encouraged the trustees, by their favorable remarks in the choice of Rev. Harry L. Beam, A.M., as Professor and President of the College. The friends say, the "selection was a good one." "The right man in the right place." We feel that confidence is being restored in the community by the zeal and tact of our newly-elected Professor and that the prospects are growing brighter for the success of our school at Dakota, Illinois.

About four hundred miles to Tiffin and seven hundred to Wichita, Kansas, is still quite a distance for parents to send their sons and daughters to College, and so we feel the need of just such a school in Northern Illinois, and we hope the members of the Reformed Church and the friends of education will send their sons and danghters and give such aid that will insure success to our educational interest at Dakota.

Our President is a worker and his work is telling; but that he may work more effectually and give practical illustrations, he has need of instruments and implements wherewith he may be able to make the needed experiments for the benefit of his students. His wants are not extravagant, and when he makes his wants known to the Church, I hope they may be complied with by some friend or friends of the College. Rev. Frank Wetzel, pastor of the Dakota charge, is aiding with his timely counsel and experience as a teacher, and so we hope the Church will rejoice with us in our success thus far, and give us timely aid in the future.

REV. H. BAIR, Pres. of the B. of T.

Mankind! It is a great thing when they aim to be divine, but it is a sad sight when they are satisfied with being men only: that is to say, in being all that is beyond expression—poor, wretched, intriguing and false—which is most painful to look at. Yet unfortunately so common.—*Landriot.*

Poetry.

WHEN DAYLIGHT DAWNS.

BY VIRGINIA B. HARRISON.

Now daylight dawns, and praises spring
From every song bird's throat!
While, veil-like, over mountain tops
The mists of morning float.

Dear God, all through the night thine eye
Hath watched the sick and sad;
In pity smile on them, and make
Thy suffering children glad.

Keep thou the pure still pure; and should
Some wayward wanderer stray
In dangerous paths, to save him, Lord,
Stretch forth Thy hand to-day.

Then, when this new triumphant sun
Sinks in the golden west—
When stars shine out, and every bird
Flies to its sheltered nest,

Draw nearer to us, God of Love,
Bend down Thy pitying face,
And in Thine everlasting arms
Fold us in close embrace.

—*The Independent.*

Selections.

When you pray to God, ask great things of Him.—*St. Ambrose.*

Love's secret is always to be doing things for God, and not to mind because they are very little ones.—*F. W. Faber.*

All-Gracious! grant to those who bear
A mother's charge, the strength and light
To guide the feet that own their care
In ways of Love and Truth and Right.

—*William Cullen Bryant.*

Man cannot reflect the Creator, unless he puts himself in with Him. Fools that we are! If we wish a mirror to reflect the sun do we turn it towards the earth?—*J. de Maistre.*

When we have learned to offer up every duty connected with our situation in life as a sacrifice to God, a settled employment becomes just a settled habit of prayer.—*Thomas Erskine.*

Above is God, come joy or ill,
Come life or death, come want and woe,
Changeless His love exists, and still
Boundless His great compassions flow.
O people, by His mercy crowned,
Through thy full lives His praises sound!

Every promise (of God) is built upon four pillars—God's justice or holiness which will not suffer Him to deceive; His grace or goodness, which will not suffer Him to forget; His truth, which will not suffer Him to change; and His power which make Him able to accomplish.—*Salter.*

Our eyes are on the future, so we fail
To heed the little stumbling-blocks along our way,
That fret our own and neighbor's feet; we say,
What do small deeds avail?
We dream of coming years that shall be fair
With fruitful harvests, though we sow no seed
Of toil and self-denial, prayer and kindly deed;
And time goes unaware.
O dreamer, wake and work! thy place is best
For thee; the passing hour alone is thine;
Do what thou canst do, and no more repine;
Work, and so earn thy rest!

Science and Art.

Every year a layer of the entire sea, fourteen feet thick, is taken up into the clouds. The winds bear their burden into the land, and the water comes down in rain upon the fields, to flow back through rivers.

Selenium is not a metal, but belongs to the sulphur group of elements. Its electrical conductivity varies according to the amount of light falling upon it, just as the chemical relations of silver are altered by the same means. By this power, Prof. Bell was enabled to construct an optical telephone, and actually transmitted words and sentences between two distant points which were not connected in any way except by a beam of light, which faithfully carried the vibrations of his voice to a selenium disk, by which they were transformed into electric energy, and reproduced in an ordinary telephone. Whether we shall ever be able to see our friends at a distance, as we now talk with them, is exceedingly problematical; but, if we ever do so, it will doubtless be through this mysterious connection between light, electricity, and the element selenium.—*—Popular Science News.*

Items of Interest.

The humane Princess of Wales has given notice that no material for wearing apparel need be submitted for her or her daughters' inspection on which birds are used for ornamentation.

The Ocean Grove Association reports receipts the past year of $136,000 and a surplus of $59,100. Over a thousand religious services were held. A new auditory is to be built to seat 10,000.

A negro of Pine Bluff, Ark., owns fourteen miles of street-car track, which, with its equipments, is valued at $250,000. He is the only colored man in the world who is the sole owner of a street railway.

Last Monday Sitting Bull's band of 150 warriors, led by Big Foot, surrendered to Colonel Sumner, who, with 200 soldiers, surrounded them, near Standing Rock, North Dakota. They were making for the Bad Lands.

John W. Young, son of the late Brigham Young, has purchased 3,000 000 acres of land in northern Mexico and 10,000 Mormons will colonize on it, their object being to find a place where they can practice polygamy unmolested.

According to the *Living Church Almanac* for 1891, the Protestant Episcopal Church has 4,163 clergy, 299 candidates for orders, 2,330 parishes and missions, and 508,292 communicants. The number of baptisms last year was 61,665, of which nearly 47,000 were of infants. The contributions for the year are $12,754,767.

A year from next March the railroad now building from Jaffa to Jerusalem will be completed, and tourists will then be whisked away from the coast to Jerusalem in two or three hours, a journey that is now made by camel or in diligences over a horrible road. The money required to build the line is in the hands of Paris bankers, who have just forwarded the second installment of the funds to the contractors.

The Pike's Peak railway will be completed to the summit late this autumn. The construction of this road has been difficult, as only the acclimatized can labor at an altitude of fourteen thousand feet, and the work of an ordinary laborer is said to be impossible until he has spent at least two months expanding his lungs so as to accustom them to the rarefied air. The roadway has to be made with the aid of burros, or small donkeys, as horses and carts were unavailable on the rugged and irregular lines of the snow-capped peak. Hundreds of feet above the timber line, immersed in clouds, rain, snow and sleet a good part of the time, the work was continued during last winter.

Hints and Recipes.

Salt should never be added to new milk when cooking, as it will cause it to curdle.

To prevent cake adhering to the pan when baked, scatter a little flour over the greased surface before pouring in the dough.

It is said that if the hands are rubbed on a stick of celery after peeling onions, the disagreeable smell will be entirely removed.

Wood ashes put in the water and poured in vessels retaining odors of onions, cabbages, or fish, will entirely destroy them.

Strong muriatic acid, applied with a cloth, and the spot washed thoroughly with water, is recommended to remove ink-stains from boards.

Farm and Garden.

A good way to utilize broken glass and crockery ware is to pound it up for the birds. It will cure indigestion sooner than any medicine that can be given, and the hen that is well supplied with such material will be less liable to disease. It is the sharp, cutting edges that enable the hen to grind her food. Round gravel is of no use. Don't be afraid of glass. Pound it to the size of wheat, and the gizzard will attend to the rest. Keep the hens supplied with all they desire.—*F. A. Mortimer.*

An excellent and clean fertilizer for all kinds of house plants is to add a teaspoonful of superphosphate to one quart of water. Stir well, and add one tablespoonful of saltpetre and a gill of soap-suds. Make fresh mixture every two or three days. Use it for moistening around the roots of plants in the pots. It is also an excellent wash for the leaves of plants if the superphosphate is omitted. It is plant food of the best kind, and the plants will grow and thrive fully as well as if supplied with liquid manure.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

BOSTON HOMILIES. Short Sermons on the International Sunday-school Lessons for 1891. By the members of the Alpha Chapter of the Convocation of Boston University. First Series. New York: Hunt & Eaton; Cincinnati: Cranston & Stowe. $1.25. Pp. 408.

This volume is designed to furnish Sunday-school teachers and older scholars with brief exegetical and illustrative studies of the Sunday-school lessons for the year 1891. A helpful volume and fully carries out its design.

INTRODUCTION TO PHILOSOPHY. An Inquiry after a Rational System of Scientific Principles in Relation to Ultimate Reality. By George Trumbull Ladd. New York: Charles Scribner's Sons. 1890. Pp. ix. and 426. Price $3.

The reader will find this book all that it purports to be. It was written especially for advanced students in the higher institutions of learning with a view to introducing them to the whole domain of philosophy. It takes a comprehensive survey of the entire field; and while it embodies a definite philosophic system, it is no attempt to work out such a system in its details. The purpose is to ascertain the fundamental scientific principles which underlie all philosophic thought. Hence it discusses such questions as these: What is Philosophy? What are its sources, and its relation to the particular sciences, especially to Psychology? In what spirit and by what method should it be studied? What are the attitudes the mind assumes toward the problems of Philosophy? What are the divisions of Philosophy? After disposing of these preliminary questions, the book passes in review the Theory of Knowledge, Metaphysics, the Philosophy of Nature and Mind, Ethics, Æsthetics, and the Philosophy of Religion, and closes suitably with a chapter on Tendencies and Schools in Philosophy. The name of the author guarantees the excellence of his work. He is already well known for his labors in the sphere of philosophy. His Physiological Psychology, to mention nothing else, has won for him a wide reputation as a scholar and a thinker. Every page of the present book witnesses to his learning. His acute criticisms of the various theories he brings before his readers show that he is able to think independently for himself. And while we are constrained at many points to differ from his conclusions, we have no hesitation in saying that this work is one of the ablest in the department of Philosophy that has yet issued from the American press.

ALDEN'S MANIFOLD CYCLOPEDIA. Vols. XXIV. and XXV.

This work is now progressing at a rapid pace. Of the forty volumes promised, only fifteen remain to be issued, and these will make their appearance in the course of the next year. This Cyclopedia is one of the great literary undertakings of the time, and has deservedly met with extraordinary success. It supplies a popular need, not only because its price brings it within the reach of the masses, but more especially because it furnishes just such information as the general reader needs, and in a very convenient form. It is particularly well adapted for use in the family and the school, as it covers the whole field of knowledge—history, biography, geography, science, art, philosophy and religion. Hardly any topic can be mentioned that is not handled in this admirable work, and in such a way that the matter is brought down to date. It is, of course, not a work for specialists, like the Encyclopedia Britannica. It is intended for the people, and in this view it is deserving of the highest commendation.

LIPPINCOTT'S MAGAZINE for January contains—The Light that Failed, In an old Garden, The New Spanish Inquisition, Christmas Gifts, "I Remember —," Perversity, The State of Washington, Anacreontic, The Road Movement, "Friend Olivia," With the Wits.

J. B. Lippincott Company, Publishers, Philadelphia. Price 25 cts.

HARPER'S MAGAZINE, January, 1891. Analysis of Contents. Frontispiece:—"War—war he 'quainted with enny of 'em?" The Outlook in Southern California, School-boys, London Music Halls, Dream-land, In the "Stranger People's" Country, At the Casa Napoleon, Impressions of Peru, The Awakening, Another Chapter of My Memoirs—How I became a Journalist, Sleep's Conquest, Atonement, A Modern Legend, Saint Anthony, Unlucky Speeches, Editorial Departments, Monthly Record of Current Events.

Harper Bros., New York.

POPULAR SCIENCE MONTHLY. Edited by W. J. Youmans. Contents for January New Chapters in the Warfare of Science,

XI. From Babel to Comparative Philology, The Peopling of America, The Development of American Industries since Columbus, II. Iron Mills and Puddling-Furnaces, Star Streams and Nebulæ, The Aryan Question and Prehistoric Man, The Storage of Electricity, Elementary Botany in General Education, The Intelligence of Cats, Predisposition, Immunity, and Disease, The Decline of Rural New England, The Principles of Decoration, Sketch of Elisha Mitchell, with Portrait; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; and Notes.

Published by D. Appleton & Co., 1, 3 & 5 Bond street, New York.

The Atlantic Monthly for January contains—Noto: An Uenxplored Corner of Japan, I.-V., A New University Course, The House of Martha, XIV.—XVII., Compulsory Arbitration, Snowbirds, Two Philosophers of the Paradoxical, First Paper: Hegel; In Darkness, Felicia, XIII., A Plea for Trust, An Inherited Talent, Individualism in Education, Kismet and the King, Boulangism and the Republic, The Lesson of the Pennsylvania Electric, A Swiss Farming Village, A Novelist of the Jura, Holiday Books, Comments on New Books, and The Contributors' Club.

Houghton, Mifflin & Company, Boston, Mass.

The twenty-fifth volume of the Magazine of American History is opened with a most attractive January number. The varied contributions to this periodical are always timely and chosen with great taste and discretion. The leading illustrated paper for the month is "John Ericsson, the Builder of the Monitor." Then follows—The Bladensburg Duelling Ground, Dr. Lyman Hall, Governor of Georgia in 1783, and signer of the Declaration of Independence, Isaac Jogues, A. D. 1636, Original Treasury Accounting Office, Count de Fersen's Private Letters to his Father, 1780—1781, The United States Flag, and Capital Punishment in 1749. The several departments are quite up to the high standard of this magazine.

Subscription price $5.00 a year. Published at 743 Broadway, New York City.

Littell's Living Age. The number of The Living Age for January 3 contains—Lavoisier, Contemporary Review; Marcia, by W. E. Norris, conclusion, Murray's Magazine; Provincial France, Quarterly Review; George Eliot and her Neighborhood, Gentleman's Magazine; My Second Marriage, Temple Bar; Chateau Malbrouk, National Review; The Omnibus, Speaker. Poetry and Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

December 24th, 1890, by Rev. N. J. Miller, at the Reformed Parsonage, Manchester, Md., Mr. Andrew M. Miller, oi Lineboro, Md., to Miss Sarah E. Albaugh, of Alesia, Md.

Near State College, Centre county, Pa., December 23rd, 1890, by Rev. A. A. Black, Mr. M. J. D. Hubler to Miss Susannah B. Bloom.

At St. John's Reformed Parsonage, Lebanon, Pa., December 16th, 1890, by Rev. Geo. B. Resser, Mr. Robert L. Gerhart, of Lebanon, to Miss Mary Scholl, of Mount Aetna.

In Trinity Reformed church, Marysville, Pa., on Thursday evening, at 8.30, by Rev. J. David Miller, Mr. William M. Hess to Miss Katie F. Gettys, of Marysville.

On Christmas Day, 2 P.M., at the home of the bride's parents, Tyersport, by Rev. F. J. Mohr, assisted by Rev. J. Kehm, J. Lewis Fluck, A.B., a member of the Senior Class of the Theological Department of Ursinus College, to Miss Laura L. Ehl, Principal of the Schools at Trumbauersville, Pa.

In St. John's Reformed church, Williamsport, Pa., by Rev. Lewis Robb, pastor, assisted by Rev. A. L. Yundt, of the Lutheran church, Mr. W. A. Carl to Miss Magdaline Furman, eldest daughter of Elder J. W. Furman, on December 24th, 1890, both of Williamsport, Pa.

In their home, at Williamsport, Pa., on December 24th, 1890, by the same, Mr. Jacob Hornberger to Miss Hellena Wittenbach, both of Williamsport, Pa.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

Died.—Saturday. November 15th, brought a large number of mourning and sympathizing friends, relatives and acquaintances to the residence of W. W. and Cochran Smith's, of Irwin, to pay the last tribute of respect to a noble and estimable young woman, Mrs. Maggie J. Smith.

Little did we think, when we laid to rest, her kind, amiable and affectionate niece, June 23rd, when she was present in all her vigor, health, youth, beauty and freshness, trying to comfort her weak, delicate and almost heart-broken sister, mourning for a dear, loving obedient daughter,—yes, little did we think that she would be the next to "cross the river," and join the host whom no man can number, there to meet her dear sister Annie, her tender niece Belle, and the happy myriads in the presence of Jesus, awaiting the resurrection morn, when all the redeemed shall come forth in the likeness of Christ's resurrection body "clothed in white robes, with palms in their hands," to join the heavenly host and ascrible all blessing and glory and honor and praise to whom it is due.

The writer, when ministering to her in spiritual things, found her patient in the midst of suffering, and in tones so soft, kind, sonorons and beautiful, said: "Couldn't you come to see me again?" She said to her kind, attentive sister: "There is a home across the river for us all as long as we live."

Can we measure the depth of meaning in such death-bed language? No. Her devoted, affectionate sister asked whether she was ready for that "home."—"Yes, at any moment," was the contented reply.

Oh, the value of such dying testimony to a dying world. Yes, are we ready to answer the summons when it comes, and like this dear sister, bid adieu to near and dear ones without a complaint, without a tear?

She bid her husband a loving good-bye, and kindly said, "Live a Christian life." When strength was failing she was heard to sing as best she could in her weakness:

"O for a thousand tongues to sing
My great Redeemer's praise!"

The accomplished orchestra of Irwin sang this beautiful hymn at the close of the impressive funeral service, as the last tribute of honor, love and respect to the departed sister before leaving the beautiful new sanctuary, in which she delighted to dwell.

The words of the text appropriate for the occasion were from Matt. 26: 45, "Sleep on now and take your rest;" also Prov. 3: 24, "When thou liest down thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet."

Maggie J. Muffly was born November 26, 1862; baptized in infancy, and March 29, 1883, by profession of faith in Christ became a member of Zion's Valley Reformed church.

She was married to Mr. W. W. Smith August 11, 1887, with whom she lived peaceably, devotedly and faithfully until she was called up higher. She always disapproved of evil in all its forms and was loved by all who knew her. Sleep on now, Maggie Smith, "Thy sleep shall be sweet." F. E. L.

Died—Worthville lost its oldest and one of its most respected citizens in the death of Daniel Geist, which occurred November 15th, 1890, he having attained to the great age of 81 years, 4 months and 29 days.

Fifty-six years ago Mr. Geist came from Northumberland county to the then wilds of Jefferson connty. He purchased a large tract of land in and around Worthville, including a mill-site. Having learned the trade of wheel-wright while yet a boy, he erected the mill which is still standing and in operation and in which he held an interest until his death. He built a number of other mills in several counties, a number of which he owned and operated. He also engaged in the lumber trade, contracted to put up buildings, and gave some attention to farming.

Many of his relatives and friends were induced by Mr. Geist to leave their homes in the thickly settled east, and seek their fortune among the pine and hemlock of Jefferson county. Thus there came to be a place known as Geist's settlement, and the village he laid out was called Geisttown until the year 1854, when it was changed to Worthville, the name of the post-office.

Mr. Geist was identified with all the pubiic interests of the community. He exerted a greater influence over the morals, and was perhaps more generally esteemed and beloved than any other man in the village. He commanded respect by reason of his gentle disposition and superior intelligence. Having had only the very meager school advantages of seventy-five years ago, he yet acquired a vast store of knowledge by reading books and papers. He was conversant with the main facts in history, the law of the country, and the discoveries in science.

But this good man is to be remembered especially for his faithful, earnest Christian life, and his labors in behalf of the church. He was not long in Jefferson county until he felt the need of the church of his fathers. Among his first works was the building of a house of worship. He was the contractor for the building of St. John's church, four miles from Worthville, to which he was also the principal contributor. In the course of time he saw the need of a church in Worthville, and again he was the builder and the chief support of the enterprise. These two congregations of the Reformed church owe much to the zeal and devotion of this one man. He filled the several offices of the church; for many years he served as an elder, frequently representing his charge at Classis and Synod.

His widow, four sons and two daughters survive him, all of which are members in the church he loved.

Few men in private life occupy a larger share in the affections of all acquaintances. Father Geist will be missed in many places among men, but we believe he was like those of whom it was said, "Of such is the kingdom of heaven."
S. T. W.

Died.—On the 7th of August, at her home, near Charlestown, Jefferson county, W. Va., Mrs. Catharine Middlekauff, widow of the late Samuel Middlekauff, aged 74 years, 1 month and 3 days.

The subject of the above notice was for many years a member of the Reformed church. She lived the life of faith and died in peace. Her children and friends have in her a precious example of Christian piety, and while they sorrow indeed, they "sorrow not as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."
A Friend.

Died.—In Harris township, Centre county, Pa., December 4, 1890, Mr. Samuel Spare, aged 82 years, 10 months and 15 days.

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Miscellaneous.

For Reformed Church Messenger.

DEDICATION OF TRINITY CHURCH, ALTOONA, PA.

Sunday, December 21st, 1890, became a memorable day in the history of Trinity mission from the fact that it was their first Sunday's worship in their new church. For just two years, from the date of its organization, did this congregation worship in a Grand Army Hall on a third story. The dedication service was held in the morning. Rev. Lloyd E. Coblentz, the pastor, was assisted in this service by Revs. A. A. Black, of Boalsburg, Pa., D. S. Dieffenbacher, of Altoona, Pa., and J. W. Pontius, of Martinsburg, Pa. Rev. Black preached the sermon at the morning service. His text was Ps. 61 : 4.

In the afternoon at half-past two o'clock Children's Day services were held. Rather late in the year for this service, we know, but it was the best we could do when there was not sufficient room in our former place of worship. Superintendent George L. Freet and Rev. Pontius made appropriate addresses. The remainder of the service was almost entirely in the hands of the children. Their offering, which they had been saving especially for this service, amounted to eighty-one dollars and twenty three cents.

Rev. Pontius preached the sermon at the evening service. His text was Ps. 84: 7. Thus did Trinity mission spend its first Sunday in the comfortable lecture-room of its new church. The reader can have some idea of the relief that our present facilities for worship afford, especially to the aged, when he is reminded that forty-two is the number of steps which he could have counted before he reached our old place of worship in the G. A. R. hall. And then, that he can gain access to our present room by either one or six easy steps. Our recollections for our former place of worship shall ever be fondly cherished because of the great kindness and real spirit of helpfulness given us by the members of Post 468, G. A. R. And then, too, the first two years of the history of our mission are very closely associated with those decorated walls, which no longer stood far enough apart to accommodate our own number, to say nothing of inviting the mother congregation to be present and to join a service with us as she did on our dedication day.

A word about how we are trying to secure for ourselves a comfortable and neat church. Trinity Mission was organized December 21st, 1888, with sixty-five members. To-day it has one hundred and eighty-seven. In March, 1889, the congregation bought a site suitable for the contemplated church for thirty-seven hundred dollars, and in April, 1890, had thirty-eight hundred and sixty-two dollars paid and ready to pay—principal and interest in full. All of which, except a very few dollars, we raised among ourselves, in the mother congregation here, and among a number of friends. The inconvenience and especially the inadequacy of the G. A. R. hall kept plainly in view the pressing necessity for more room. And when we added these to our desire for a church home of our own it did not take long for us to decide, theoretically and practically, to build. Consequently on the 13th day of June, 1890, work was started for what you can see now as Trinity Reformed church. The structure is two stories high. It is built of brick and covered with slate. The extreme dimensions are 89 feet long and 47 feet wide. The height of the ceiling in the lecture-room is twelve feet and one inch. In the audience-room it is 18 feet to the square and 27 feet in the centre. The style of architecture is Gothic. The first floor is divided into three parts—vestibule, lecture room and infant-room. The partition between the infant room and the lecture-room can be easily removed, thus affording a room capable of accommodating 450 to 500 people. These rooms are finished in oak. The lecture-room is furnished with the regular Sunday School settee. The main audience-room will not be finished at present. We thought better to build in this way than build a chapel and then rebuild later, and hence undertook our present plan of finishing the lecture-room and merely protecting the audience-room until we become better able to undertake to finish it.

After making our very best effort in our own membership—worth between two and three thousand dollars in cash and easily ten times that much in experience, for none of us are wealthy—we still needed and still need some help from the church at large. We have made known our situation to a number of charges, some of which have invited us to come and tell their people of the work here and then have given us help. Others have times appointed for our pastor to come and receive their help, and we feel confident that still other charges are ready to invite us to come for help as soon as we apply for the same. Some individual persons in the church abroad have already sent us valuable help. In addition to this financial help we also ask for and are encouraged by prayers in behalf of the work entrusted to us. Could we be entirely wrapped up in our own immediate congregation and its particular interests alone here, there would not be so much cause for us to apply for help abroad. But the future interests of our Reformed Zion here demand close attention in this busy and rapidly growing railroad city. Trinity Mission is helping itself lo its utmost and only then does it ask for help in order to be ready to help to organize another congregation here in the vicinity of the large newly erected railroad shops. For that interest two lots of ground are already obtained.

The building of our church, as far as we have carried it, was accomplished under the management of the following building committee—George L. Freet, A. C. Hammaker, Michael Effinger, W. H. Herr, Peter L. Bricker, Herman Davis, Walter P. Martin, McClellan R. Diehl, Andrew F. Peters, Hiram W. Stouffer, Levi Snyder, Abram P. Kready, Fremont L. Long, and the pastor, chairman. The time and interest which this undertaking demanded were valuable, but yet cheerfully given. They have easily saved for us almost two thousand dollars under the lowest contract bid, to say nothing of the value of the experience and the interest and helpfulness which they aroused in all the members—for they did much of the work themselves, often working late at night after a hard day's work by the planer, at the anvil, beside the bench or even at the desk. The church is a neat and substantial structure. But one word yet and this account will be finished. At first the idea was to board the windows shut in the audience-room. But one Sunday morning after our building was slated our pastor suggested that we ascertain how many of the windows—twenty in all—might be secured as memorials or presents. And before very long every window was taken and are now filled with rolled cathedral glass in neat and beautiful designs. Whoever lends a helping hand to Trinity Mission at Altoona can rest assured that they are helping a prosperous interest that is laboring hard to help itself and still harder to discharge the work entrusted to it in the upbuilding of Christ's glorious kingdom here on earth.

Z.

IN MEMORIAM.

JOHN TRUXELL, ESQ.

John Truxell, Esq.. a prominent citizen of Ludwick, Westmoreland county, Pa., died at his home, at 8.30 A.M., Wednesday, December 10, 1890, at the ripe age of 80 years, 3 months and 16 days. His final illness was of brief duration. On Monday evening he conversed with some friends at his home until 9 o'clock, and was apparently in fair health and excellent spirits. After retiring, however, he was taken ill, and toward morning his family became alarmed. He suffered great pain in his stomach, side and back, but bore his lot with Christian fortitude and resignation. He was conscious to the last and when the hour of dissolution, came he closed his eyes and sank to rest as peacefully as an innocent child going to sleep. His bedside was surrounded by his two daughters and only children, Miss Lydia Truxell and Mrs. Kate Kiehl; Bennett Kiehl, the only grandson; Mrs. T. R. Winsheimer, a niece, to whom the deceased had been a father and in whose Christian household she was reared from infancy and educated as a daughter, David B. Weaver, his boyhood companion and life long friend and neighbor; and T. R. Winsheimer.

John Truxell was a self-made man, possessing a strong, energetic spirit, and a firm but kind disposition. He was married to Harriet Widaman, who preceded him to the land beyond nineteen years ago. His character was pure and his actions those of a sincere Christian. He was popular, beloved, revered. He was a life long member of the Second Reformed church and took great pleasure in church work. For 45 or 50 years he was an officer in the church and always recognized as a leader in its affairs and management. For an extended period he held the office of justice of the peace, and discharged his duties conscientiously and with satisfaction. His wise counselwas sought by his neighbors and his purse was always ready for Christian, benevolent and charitable purposes. He was a most liberal contributor to the church, and in the generosity of his heart was the benefactor of scores of persons in outside affairs. He was widely known as a good man, one who knew no guile, and his cheerful countenance, encouraging words, erect and dignified form will be sadly missed by all who knew him.

His remains were interred in St. Clair cemetery, Friday noon. The funeral services were conducted in the Second Reformed church by Rev. S. B. Mase, of Lake, Ohio, the former pastor, assisted by Revs. C. R. Dieffenbacher, A. E. Truxal, O. P. Hargrave and L. Cort. The ceremony was beautiful and impressive. The choir rendered an appropriate anthem, "Rest, spirit, rest," and the funeral march was played by Miss Luella Beaumont, organist. A large number of friends were present to pay their last tribute of respect and mingle their tears with those of the bereaved family.

The pall bearers were Messrs. R. S. Jamison, Eli Sell, Thomas Wible, Henry Wible, W. R. Barnhart and Mr. Perkins, composing the members of the consistory.

And thus is ended the life of an honorable man, a beloved and indulgent father, a true Christian and an exemplary citizen.

Tribute from Rev. J. W. Love.

Following is a tribute from Rev. J. W. Love, of Wichita, Kansas, who was for 16 years pastor of the Second Reformed church in Greensburg, and enjoyed Mr. Truxell's warm friendship during that period and by correspondence until his demise:

When a telegram brought the sad intelligence of the death of Elder John Truxell, of Groensburg, Pa., the writer said to his family, "I feel as though my father and dearest of earthly friends has been taken from us" Immediately Rev. 14:13, came to my mind, as applying with peculiar appropriateness and affording much comfort. It is no exaggeration to say, that though he was only human, a better Christian man, and one more devoted to his church, would be hard to find. During the 16 years I was pastor of the Second Reformed congregation of Greensburg, he was an active elder, a wise counsellor and always ready to cheerfully perform any duty the obligations of his office imposed upon him. Indeed, it always seemed to give him much pleasure to assist his pastor in every way possible to promote the welfare of the people and

Continued on Page 13.

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advance the interests of the congregation. Many were the pastoral visits we made together to the poor and the rich, the sick and the well, the distressed and the bereft, as also to Classis and Synods. In raising funds for the building of the parsonage, for the present church edifice, and for every good work, he not only gave very liberally, oftentimes more than his proportion, but was the constant companion and helper of the pastor. Any and every good cause whetner at home or abroad, was certain to enlist his earnest sympathy and receive his encouragement and co operation. I can truly say I never met anyone who was more willing to give and labor for the benefit of others, and for the cause of Christ. There was less of selfisnness, less of desire of applause in what he did than in most of us. His spirit and practice in doing good was as near that of the Master's as it is perhaps possible for anyone to be. Most truly he was "an Israelite in whom there was no guile." He shrank from anything like hypocrisy; was frank and open hearted; not slow to discountenance all forms of evil and to approve the right. I never heard his piety called in question. He seemed to have the full confidence of all who knew him, and to be held in highest esteem by everyone. His life was a long and useful one. His generosity and confidence in others cost him thousands of dollars accumulated by industry and economy. If he seemed, at times, to lack in public enterprise, he more than made up in generous gifts for the public good, and in the help he gave those in financial straits. There was no narrowness or bigotry in his nature, though he was a man of strong convictions, and always had the courage of his convictions. Thus we might go on speaking of his virtues and high Christian character, but will only add that truly "a good man has fallen," one not only at a ripe old age, but whose life was of unsullied purity, strict integrity and inestimable worth. Years ago a brother elder said to me, "There is only on 'Squire Truxell." Such, we are sure, will be the unanimous agreement of all who came in contact with him. He sleeps well. In affectionate memory,

J. W. LOVE.

—*Westmoreland Democrat.*

TRIBUTE OF RESPECT.

At a meeting of the Consistory of the Second Greensburg charge, held December 20th, A. D. 1890, the following action was passed:

WHEREAS, Our aged, faithful, and beloved church father, Elder John Truxell, Esq., has passed from his labors among us to the glory of the church triumphant, we, the consistory of the Second Reformed charge, Greensburg, Pa., with whom he has been associated, with some of us, for more than a quarter of a century,

Resolve, That we feel the loss of one whose calm judgment, wise counsel, liberal contributions, and deep interest in everything pertaining to the Church, distinguished him, and caused us to regard him with love and respect all these years.

Resolved, also, That our congregation has lost a valuable officer, and a most worthy representative at Classis and at Synod, where his influence was widened, and that young and old will remember him, who seemed always to have an interest in their spiritual welfare. May the Great Head of the Church sustain us in our affliction.

Resolved, That these resolutions be read to our congregation, a copy be published in our church papers, and a copy be sent to his family.

W. R. BARNHART, Pres.
R. S. JAMISON,
Sec. of Consistory.

For Reformed Church Messenger.

DEDICATION OF A CHURCH.

A new church erected near Cairo, Ohio, was dedicated to the service of the Triune God with appropriate ceremonies on the 21st of December. On Saturday evening previous Rev. J. J. Leberman, D. D., preached the first sermon in it. On Sunday morning Rev. H. Hoiliger preached in the German language, Rev. Leberman following with some remarks in English. The pastor, after the treasurer of the congregation had announced the building to be free of debt, proceeded to perform the act of dedication. The new church is a beautiful Gothic frame structure 36x55 feet —with a recess pulpit and a tower, with its interior tastefully decorated and neatly furnished.

CHRISTMAS TIDINGS.

(CONTINUED.)

PENNSYLVANIA.

Lewisburg.—Rev. Irwin W. Hendricks, pastor. The congregation joined with the Sunday school in a very enjoyable service on Christmas morning, using the "Order of Worship for Christmas. The church was profusely decorated with greens, with a representation of the manger in the recess. Offerings for Bethany Orphans' Home, $18.85.

Du Bois.—Rev. R. E. Crum, pastor. Services were held by St. Peter's Reformed Sunday-school of Du Bois on Christmas evening. The service entitled "The Son of God, the Son of Man," was used. A beautiful tree, laden with handsome and useful presents, added to the interest. The pastor and family were kindly remembered. The offerings, amounting to $5.90, were for the orphans at Butler.

Harmony.—Rev. E. H. Otting, pastor. Grace Reformed Sunday-school of Harmony, Pa., held its service on Christmas eve. The church was crowded; offerings, $8.73. A fine treat was given to every member of the school. Two trees loaded.

St. John's Sunday-school, at Evans City, Pa., held its exercises on Christmas night. Here the decorations by two fine trees, a beautiful arch, and laurel and spruce festoonery was grand. The service, "Immanuel, God with us," was used at both places, with changes, and additional anthems and songs. Offerings, $10.01; total offerings, $18.74, which were equally divided between St. Paul's Orphan Home at Butler, Pa., and Reformed Orphans' Home at Fort Wayne, Ind.

At Harmony, members of the choir presented Pastor Otting and wife with a lounge. At Evans City the pastor was presented witn $30 in gold, besides a $2 and a $1 in paper. Every member received a fine treat.

Pottsville.—Trinity church. Early service at 6 o'clock. The choir sang several beautiful anthems, besides the hymns and chants by the congregation. The pastor, Rev. A. R. Bartholomew, preached a short sermon based on "The Angelic Chorus."

In the evening the magnificent service, "Immanuel," was admirably rendered by the Sunday-school. A novel feature of the service was a mantel piece built of boxes, a fac simile of red bricks. All the children received presents and in turn brought their offerings for Bethany Orphans' Home, amounting to $59.20. The decorations were very pretty and neat.

Butler.—Rev. D. N. Harnish, pastor. The Christmas service was held in the new Reformed church on Wednesday evening, December 24th. The church was very tastefully decorated and the tree beautifully trimmed. The principal feature of the service was the singing. The carols were well rendered, and the processional and recessional were exceptionally fine. Mabel Gosser recited a pretty little poem. Dr. Prugh made the address of the evening in his usual happy style. Not the least enjoyable part to the little folks was the gifts they received. Collection for St. Paul's Orphan Home, $15.

Martinsburg.—Rev. J. W. Pontius, pastor. The St. John's Reformed Sunday-school, Martinsburg, held its celebration on Christmas evening. The service, 'The Prince of David," was much appreciated by the large audience present. A very appropriate address was delivered by Mr. Line, of Lancaster. The decorations were good. The most striking of them were panels, ornamented with evergreen, containing appropriate Scripture passages in gilt letters, and the festooning of a star against the ceiling above the alar. This celebration of Christmas was pronounced by some not members of the school nor of the congregation as "the best thing of the kind ever witnessed by them in this village."

Beavertown.—Rev. J. W. Pontius, pastor. Salem's Sunday-school of the Reformed church held its celebrations on Christmas eve. The service entitled, "Messias," was well rendered. Eight scholars of the primary department, each bearing a banner containing the letter of the verse to be recited, rendered the acrostic, "Emanuel."

The decorations consisted of a large Christmas tree and a cross on either side of the tree, decorated with evergreen. The service was opened with prayer by F. A. Rupley, Jr., and the addresses were made by Daniel G. Hetrick and F. M. Line, of Lancaster, Pa. A number of special gifts were given at the close, and one among them was a purse to the pastor.

Duncannon Charge.—Rev. J. David Miller, pastor. Christ Reformed Sunday-school of *Duncannon*, Pa., held its Christmas services on Wednesday evening, December 24th, 1890. The service used was entitled "The Festival of Joy." The children of the school rendered, very acceptably, a number of recitations, and Rev. O. B. McCurdy, of the Presbyterian church, and the pastor delivered short addresses. The collection was for Bethany Orphans' Home and amounted to $6.45, and the pastor was kindly remembered in the gift of a thousand mile book over the Pennsylvania Railroad—this kind act being a repetition of a similar action on the part of the Sunday-school and congregation last year, and which is very highly appreciated by him.

Trinity Reformed Sunday school at *Murysville* held their Christmas festival on Thursday evening, December 25th, and used the service published by the Reformed Church Publication House, entitled "Immanuel God with us." Although delayed by the putting in a new hard wood ceiling into the church building —the old plastered one having given way, and was in danger of falling down—somewhat hindered the preparations for the occasion, but when the time came for the commencement of the service all was in readiness and everybody happy. The superintendent, Elder Elias B. Leiby, interested himself specially in behalf of the orphans at Bethany—and in a neat little address asked the audience to assist in raising $15 for this worthy object—which was done. The pastor was remembered here, too, which he found out, when he opened an envelope handed him by the superintendent, and contained $15.

Continued on Page 14

Cleveland's Baking Powder
Is Absolutely the Best,
Because—Food keeps moist and fresh: "Food made with Cleveland's Baking Powder keeps moist and fresh, and in this respect it is superior to any powder I know."—*Mrs. S. T. Rorer, Principal Philadelphia Cooking School.*

Some Children Growing Too Fast
become listless, fretful, without energy, thin and weak. But you can fortify them and build them up, by the use of
SCOTT'S EMULSION
OF PURE COD LIVER OIL AND HYPOPHOSPHITES
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They will take it readily, for it is almost as palatable as milk. And it should be remembered that AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. *Avoid substitutions offered*

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Florence Home Needlework for 1890 teaches you how to make from this Silk those Washable Crocheted Four-in-Hand Scarfs—which are the new thing for gentlemen, and are also worn by ladies. This book will be mailed on receipt of six cents.
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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.
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At *Dellville* David's congregation is located, and here a union service, consisting of Scripture reading, singing, prayer and recitations, was held on Friday evening, December 26th. Both pastors, Lutheran and Reformed, made addresses to the children, and all received presents.

All the churches were neatly decorated for the occasion, and reflect skill on the part of those who helped to make these Christmas celebrations occasions of profit and benefit.

Hanover.—Rev. Joseph D. Peters, pastor. Trinity Reformed Sunday-school held its service on Christmas evening. The service used was styled "The Son of God, the Son of Man." The doxology and benediction closed the services, which were highly praised by those present. The decorations showed great taste. The sides of the church were tastefully festooned with evergreens. Two Christmas trees, to the delight of the little ones, stood giantlike in the corners of the platform, erected in the altar space, and overhead, on three gilt rods, suspended from the ceiling by evergreen pendants, were the words in silver and gilt, "A Merry Christmas." The rear part of the platform, covered with moss, bore a fine Christmas scene—a representation of Trinity church in miniature, a house and barn, etc.

Greenfield Charge.—Rev. C. W. Summey, pastor. Services were held in all the congregations, beginning Wednesday, December 24th, the *Mt. Hope* congregation used the service, "Christmas Voices." Thursday evening, December 25th, *Mt. Zion* congregation used the service, "Jesus, our King." Friday evening, December 26th, services were held in the *Greenfield* congregation, and Saturday evening, December 27th, in the *Claysburg* congregation. The last two congregations used the "Order of Worship for Christmas." The services in all of the congregations were well rendered and the deepest interest was manifested throughout. All the churches were neatly and appropriately decorated, and the members of the Sunday-school received the customary gifts.

Stone Church.—Rev. S. P. Mauger, pastor. Christ Reformed Sunday school held two special Christmas services—one on Christmas eve and the other on Christmas morning. In the evening the service consisted of anthems, duet, solos and addresses. In the morning the school used the service, "Christmas Voices." The offering, $16, was for Bethany Orphans' Home. The pastor received a beautiful hunting-case gold watch, and the pastor's wife a purse of gold, as gifts from the congregation.

Aaronsburg.—Rev. G. E. Addams, pastor. Services were held by the Sunday-school at *Aaronsburg* on Christmas evening. The services were opened with singing and prayer, Scripture reading and responses. The exercises consisted of recitations and music. The attendance was large. At *Salem*, on Christmas eve, the Christmas service issued by our Publication House, was used entire except some of the music. The church was handsomely decorated. The music was under the direction of Prof. J. Meyer, and the school is under the excellent supervision of Prof. D. M. Wolf. Collections were lifted for the orphans at both places. The cantata of Queen Esther was rendered in the Town Hall at Millhelm on the 20th of December. The proceeds of this concert were for the benefit of the Reformed church at that place and amounted to $97.

Fairview Charge.—Rev. H. S. Garner, pastor. Services were held on Christmas eve by the Sunday-school and congregation at *Millerstown*, and on Christmas evening by the Sunday-school and congregation at *Fairview*. Attendance good. A lighthouse at the former place and a tree at the latter. The usual treat was given to the respective schools. Alms for the Orphans' Home at Butler, Pa. On both occasions pastor and family were kindly remembered with presents, particularly with purses, for all which they are thankful to donors.

MARYLAND.

Frederick. — Evangelical Reformed church, Rev. E. R. Eschbach, D.D., pastor. On Christmas eve the children's festival was held at 6.30 P.M. The altar and chaneel were tastefully decorated with laurel and pine, and with banners of white bearing appropriate texts in letters of gold. The recess back of the pulpit contained a large panel of white frosted cloth, with an open scroll on each side, and in the centre a golden cross encircled with the inscription, "Hosanna to the Son of David."

The children sang sweet carols and were happy in the reception of the gifts provided for them by devoted teachers. A graceful and acceptable address was made by Mr. Lewis T. Lampe, once a member of the infant school, but now of the Theological Seminary at Lancaster, Pa. The pastor followed in a few well-chosen words, the offerings for the orphans were gathered and the large congregation dispersed, well pleased with the services.

At 6 A. M. Christmas morning the church was again well filled with young and old to take part in the special service for the day, which was introduced by a processional hymn, rendered by a large company of Sunday-school scholars. The singing was supplemented by the Sunday-school orchestra consisting of five pieces.

The service was familiar and all took part in it with heart and soul. It was therefore not an entertainment. A short but pertinent and suggestive sermon was delivered by the pastor. It was thus we observed Christmas.

Hagerstown.—Zion church. The services for Christmas Day, at Zion Reformed church, were unusually interesting and attractive. As usual, the church had been beautifully arrayed in evergreens of pine and laurel for the occasion. Specially noticeable among the decorations were the red pepper-berries sent from San Diego, Cal., by Mrs. Stern, formerly Miss Ida Heyser, of this city; the holly and mistletoe brought by Miss Myrtle Garver from Washington, and the beautiful camellias that were brought by the Misses Fiery. A large congregation was present at the early service at 5.30 A.M., at which, in addition to the Lessons and Prayers for Christmas Day, the history of the Nativity was read from St. Luke's Gospel, and a number of Christmas hymns were sung by the congregation. The Te Deum was also said.

The service for the Sunday-school took place in the church at 10 o'clock, A. M. This Sunday school, under the superintendence of Mr. W. H. McCardell, is in a flourishing condition. The infant department is under the care of Misses Jennie Hammond, Emma Hurley and Nannie Rowland. The service was one entitled "Immanuel." Brief addresses were made by Rev. G. A. Snyder, Rev. J. S. Shade, and the pastor, Rev. Dr. J. S. Kieffer.

The usual distribution of gifts was made, the number of recipients being in this case 351, though the Sunday-school is by no means so large as this would indicate. The pastor took occasion at this service to make mention of the presentation to the Sunday school by the class of Miss Emma Garver, of a beautiful copy of Hoffman's celebrated painting of Christ in the Temple. He also made mention, and expressed his grateful appreciation of the kindness of the congregation to himself and his family, shown in a manner so modest and unostentatious. Before he reached home, after the early service, there had been left at the parsonage by two of the officers of the church, a package with this simple inscription: "To Dr. J. S. Kieffer, from his congregation; a tribute of respect and love." This package was found to contain a sum of money amounting to $158, for which Christmas gift, so valuable in itself and so valuable as expressing the respect and love of a kind, affectionate and generous people, Dr. Kieffer on this occasion sought to express his thanks.—*The Mail.*

Keedysville.—Rev. B. R. Carnahan, pastor. Service was held on Christmas eve, at which time the beautiful service, "Immanuel, God with us," was well rendered to an overflowing house. The church was tastefully decorated for the occasion. Amount of collection for Orphans' Home, $18.08.

Mt. Moriah. Here the same service was well rendered on Christmas night. The church was neatly decorated. The collection for Orphans' Home amounted to $3.88.

No service was held at Sharpsburg. The cause for this omission is that the church is undergoing repairs. It will be ready for occupancy as soon as the windows are received.

Ridgely.—A festival was held by St. Paul's Reformed church, at Ridgely, Md., on Christmas eve. The church was handsomely decorated with evergreens, and there were representations of the shepherds keeping watch over their flocks, of the Christ-child in the manger, the wise men from the east, etc. The services consisted of prayer, singing, responsive reading of Scripture, recitation and reading by members of the school, an address by the pastor, etc. The whole service was well received by all present. The congregation had public worship on Christmas Day also, when a sermon was delivered by the pastor, Rev. D. P. Lefevre, from Luke ii. 11.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

PENNSYLVANIA.

Ashland.—Rev. R. Duenger, D.D., who has been in the ministry for fifty-six years, has resigned as pastor of the Ashland Zion church, in which he has labored for thirty-four years.

OHIO.

Cleveland.—The Ninth (German) Reformed church was dedicated on the 14th of December. Rev. Fuenfstueck, of the Second church, preached in the morning. Revs. Roentgen, Fribolin, J. F. Winter, J. H. Stepler, and a Presbyterian minister, spoke in the afternoon. The congregation is a child of the Third church (Rev. Fribolin). The building is 62x38. The tower is 82 feet high. The beautiful fresco painting was done by the pastor (Rev. Forwick) himself. The property has a value of $5,500; debts, $3,100.

INDIANA.

Evansville.—After many years of fruitless work in the western part of this city, a new congregation was organized under the name of Evangelical Reformed St. Peter's church, Rev. J. Wernly, pastor.

WISCONSIN.

Elmore.—On the 14th of December Licentiate W. Rech, a student of the Mission House, was ordained to the holy ministry by a committee of Sheboygan Classis, consisting of Rev. Bollenbacher and Elder W. Reinhard. He was afterwards installed in the Van Dyne, Wis., charge.

OREGON.

Astoria.—Rev. J. G. Schmidt, our newly appointed missionary, reports favorably of his work. The average attendance at Sunday services amounts to 25. There are prospects of building a church and parsonage.

Change of Address.

Rev. D. N. Dittmar from Littlestown to *Greensburg, Pa.*

"No chronic tortures racked his aged limbs.
For luxury and sloth had nourished none for him."

In our land there is much luxury, and but little sloth. So we must find other causes for the "chronic tortures." It has been said that to have gout one must have ancestors, or, as they say in Philadelphia, "grandfathers." This disease, says Dr. Da Costa, in his great work on "Diagonsis," "is rare in this country," but not so Rheumatic Gout. He adds: "Nor will it yield to the remedies usually administered in acute Rheumatism, nor to colchicum and the alkalies, so beneficial in gout." However, remarkable cures have been effected by the Compound Oxygen Treatment of Drs. STARKEY & PALEN. If you wish to convince yourself of this, send for our Treatise on Compound Oxygen, a book of 200 carefully written pages, or write us, giving your symptoms, and we will give our opinion, free of charge. No other genuine than that of Drs. STARKEY & PALEN, 1529 Arch Street, Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

BRONCHITIS

Is an inflammation of the bronchial tubes—the air-passages leading into the lungs. Few other complaints are so prevalent, or call for more prompt and energetic action. As neglect or delay may result seriously, effective remedies should always be at hand. Apply at once a mustard poultice to the upper part of the chest, and, for internal treatment, take frequent doses of

Ayer's Cherry Pectoral

C. O. Lepper, Druggist, Fort Wayne, Ind., writes: "My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skilful man and of large experience, pronounced it useless to give her any more medicine, saying he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This indisputable evidence of the great merit of Ayer's Cherry Pectoral has given me unbounded confidence in the preparation, and I recommend it to my customers, knowing it cannot disappoint them."

"Ayer's Cherry Pectoral cured me of a bad cough and my partner of bronchitis. I know of numerous cases in which this preparation has proved very beneficial in families of

Young Children,

so that the medicine is known among them as 'the consoler of the afflicted.'"—Jaime Rufus Vidal, San Cristobel, San Domingo.

"A short time ago, I was taken with a severe attack of bronchitis. The remedies ordinarily used in such cases failed to give me relief. Almost in despair of ever finding anything to cure me, I bought a bottle of Ayer's Cherry Pectoral, and was helped from the first dose. I had not finished one bottle before the disease left me, and my throat and lungs were as sound as ever."—Geo. B. Hunter, Altoona, Pa.

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DR. J. C. AYER & CO., Lowell, Mass.

Sold by all Druggists. Price $1; six bottles, $5.

DO NOT STAMMER.

Mr. E. Waterman, Lebanon, Conn., writes: "It seems to me almost a miracle that, after years of stammering, I can now talk and read with ease." Refer also to J. D Wattles, Publisher of The Sunday School Times, who saw him before and after cure.

Send for 54-page pamphlet to E. S. JOHNSTON'S Institute, N. E. Cor. 11th and Spring Garden Sts. Phila., Pa.

HORSFORD'S ACID PHOSPHATE
Relieves Indigestion, Dyspepsia, etc

For Reformed Church Messenger.

IN MEMORIAM.

MRS. MARY JANE GANTENBEIN.

A mother in Israel has been called home. Our pioneer worker among the women of the Pacific coast has laid down her staff. Her name deserves a place in our history. She belonged to those few extraordinary characters who seem to be chosen to reflect the boundless wealth, power and glory of the Redeemer's life. It can only be profitable to review such a career. Mary Jane Gantenbein was born on the 29th of May, 1829, in Philadelphia, Penna., being the youngest daughter of Frederick and Christina Schwaebie. Her parents were decided Christians, and the influences exerted upon the child at home, prepared her for her later usefulness. It was here, in an atmosphere of firm Christian faith, under the guidance of a circle of staunch disciples of our Lord and within the boundaries of true churchliness that the departed sister found her "only comfort in life and death," and gave herself wholly to the Redeemer. Her constant prayer was to become the handmaid of her Lord and to learn how to do His will. Her prayer was answered and the preparation for her future life-work began.

She took charge of two orphan grandchildren of her parents, to whose education she devoted her maiden years; one of these children, afterwards a graduate of Franklin & Marshall College, is now a prominent member of the Board of Publication. In 1853 she was married to the Rev. John Gantenbein, in the Reformed Zion's Church, of Philadelphia, the Rev. Karl Bonekemper officiating. The congregations at Pottsville, Baltimore, Kridersville and Philadelphia bear testimony to the influence which the departed mother exerted among them. But more especially is she remembered in the history of our Eastern Orphans' Home, of which she became matron, in those early days when theological controversies warped the practical benevolent work of the Church. Fifty children were in the Home, with but little help to take care of them. The zealous matron, although having a large family of her own, showed a self-denial which is unparalleled in the history of any mercenary institution. God alone knows how it was possible for her to take care of these fifty children and of the household single-handed. The Church never recognized it, but her name is written with golden letters In the Book of Life. In 1874 the deceased mother followed, after a loving service at the sick and death-bed of her parents, her husband to the Pacific coast. The family consisted of nine children; two had been called home, but her boundless faith in her Divine Master strengthened her during the trials of a long journey and the difficulties of the first pioneer work. It was here especially that she became a power for good among a wicked generation. The scorn and blasphemy which she encountered often saddened her heart, but never discouraged her. She took off her own clothing and gave it to the poor in spite of all their blasphemy; she visited the bitterest enemies of the Cross of Christ in their sickness, prepared strengthening food for them and spoke to them of the one thing needful. They would become enraged at her words and forbid her to enter their houses, but she never faltered, came again and again, until her enemies succumbed. They all speak of her in the highest terms; one rich man, very indifferent towards religion, said to his wife on the morning of Mrs. Gantenbein's funeral: "I shall not go to the store to-day, out of respect to Mrs. Gantenbein." The students of the City High School who had been under the instruction of three of the deceased mother's children, sent a beautiful offering of flowers, and the Superintendent of Public Instruction ordered the flag to be raised at half-mast. The pastor's wife was an exemplary mother. To bring up so large a family on so small a salary, to give them all the best European education and to bring them out of many years of foreign influence unspotted, shows, indeed, a Christian mother's far reaching influence. Not her words, however, but her living example, inspired her children to obedience, to reverence, to unbounded love for her. To see her in the midst of her family after the day's work was over, conversing on Church and congregational matters, advising and counseling her children, was, indeed, a picture rarely met with.

Her hospitality knew no limits. The parsonage was the stopping-place for every one who called himself a member of the Reformed Church, so that the house was always filled with guests from the East, the South and the North. Nothing was too much for her; her motto was: "I must work the works of Him that sent me while it is day."

The source of her love and strength was her decided, firm faith. She lived in constant communication with her Master. She was not satisfied with the daily family services; before every important work of the day she withdrew to her closet and asked her Lord for advice; the consultation of devotional books constituted a part of her daily reading. We learn how highly she treasured these books from the special request which she made shortly before her death, as to their distribution among her children. The deepest trait of her character, however, was her great modesty. She shrank from all publicity, and disliked nothing so much as hypocritical assumption. Truthfulness and uprightness constituted her very life.

For the last two years she suffered from a disease which the physicians called "intestinal obstruction." Of late her condition became alarming; it was decided that she should come East and consult the specialists at the University of Pennsylvania. It had long been her desire to visit her daughters and relatives in the East, whom she had not seen for many years. This prospect made her forget her pains, and up to the day appointed for the departure, the 14th of November, she felt strong. Then, almost in the very last moment, a violent attack of her disease occurred and threw her on her last sick-bed. It was during these days of intense suffering that the genuineness of her faith showed itself. She never complained, though her pains must have been excruciating. When the undersigned expressed his deepfelt sympathy, she answered, "And the Lord shall deliver me from every evil work and will preserve me unto His heavenly kingdom: to whom be glory forever and ever, amen," which word was afterwards chosen as the text to the funeral sermon. When the doctors decided that an operation of the intestines alone would alleviate her pains, she consented by saying: "We are in God's hands; His will be done! He has strengthened me wonderfully." After this operation she suffered indescribable pains; every now and then she would exclaim, "O Lord, how long! my Saviour come and take me! Lord Jesus have mercy upon me!" The last wish for her children who were gathered around her, with whom she had taken communion and to whom she had spoken separately, was, "that they might live nearer to God." On the morning of the 18th of November, her last prayer was fulfilled—she was at home! The great multitude that attended her funeral and the kindness which was shown to the bereaved family were signs of the high esteem in which the departed mother was held. The Reformed Church loses in her a zealous worker, a model missionary, but among men the influence will forever be felt which was exerted by her marvellous Christian character.—*From the German of Pastor J. Lange.*

NOTICE.

The Quarterly Meeting of the Executive Committee of the Women's Missionary Society of Schuylkill Classis will be held Saturday, January 10th, at Leesport, in the Reformed Church, Rev. S. A. Leinbach, pastor. All the members of the Committee are reqeested to be present.

THEOLOGICAL SEMINARY.

At the request of the Committees of the Eastern and Potomac Synods, the *Board of Trustees* of the Theological Seminary will hold a *special meeting* in the College Building at Lancaster, on Thursday, the 22d of January next, at 2 o'clock, P.M., ,, to consider the location and such other matters as may be necessary in regard to a Seminary building." These committees were appointed at the last meeting of the Synods and are earnestly moving in the matter. They ask and will, no doubt, receive the hearty co-operation of this Board.

D. W. GROSS, President.

Dec. 27th, 1890.

Beecham's Pills cure bilious and nervous ills.

A fine fall growth of grass in fields and meadows does not justify its pasturage. The grass furnishes a needed mulch to the soil for winter, while the tread of the herd on the rain-soaked soil does not promote fertility.

• Man is often deceived in the age of a woman by her gray hair. Ladies, you can appear young and prevent this grayness by using Hall's Hair Renewer.

For the first time in history ice formed across the Schuylkill dam at Norristown on Monday night, and the millrace overflowed, ruining $400 worth of property stored in basements.

Mediocrity *always* copies *superiority.* Dobbins' Electric Soap, first made in 1865, has been imitated more than any soap made. Ask your grocer for *Dobbins'* Electric Soap, all other Electrics, Electricity, Magnetics, etc., are imitations.

Says a correspondent: I see in one of my papers that some butter makers receive a dollar a pound for their butter. Will you tell me how to do that? Well, in the first place the butter must be the very best that can be made. Then hunt up a lot of people who have more money than brains, and the thing is done.

For Old and Young.

Tutt's Liver Pills act as kindly on the child, the delicate female or infirm old age, as upon the vigorous man.

Tutt's Pills

give tone to the weak stomach, bowels, kidneys and bladder. To these organs their strengthening qualities are wonderful, causing them to perform their functions as in youth.

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Good Sense CORSET WAISTS

have been growing in favor for the past 10 years. Please examine them and you will be convinced of their merit.

BROWN'S BRONCHIAL TROCHES

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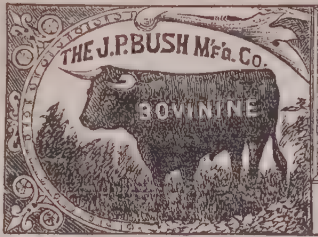
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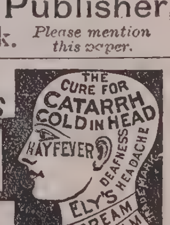

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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

VOL. LIX.—NO. 3. PHILADELPHIA, THURSDAY, JANUARY 15, 1891. WHOLE NO. 2923.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.
ISSUED WEEKLY
IN THE INTERESTS OF THE
REFORMED CHURCH IN THE UNITED STATES
BY THE
REFORMED CHURCH PUBLICATION HOUSE,
CHAS. G. FISHER, Proprietor,
Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—As we go to press we learn of the death of Rev. D C. Tobias, which occurred on the 12th inst. Further particulars will be given in our next issue.

—The Acts and Proceedings of the three Synods: Pittsburgh, Potomac and Eastern, have made their appearance. They make interesting reading matter. The Stated Clerks have done faithful work. They are from the press of the Reformed Publication House.

—*The Missionary Guardian* has received a hearty welcome all over the Church. Pastors, it would seem, are almost vieing with each other in efforts to secure for it large subscription lists. We are sure their efforts will be greatly rewarded in the good their people will derive from reading it. Let the good work of interesting the membership in it go on, and the clerical force of the publisher will be kept busy for some time to come in enrolling names and subscriptions. Specimen copies will be cheerfully sent upon application.

—The Bi-synodic Board of Missions through its Executive Committee has taken a very wise step in commissioning Rev. Lewis Reiter as missionary at Basic City, Roanoke, and Buena Vista, in Virginia. The prospects for laying good foundations for our Church in these enterprising towns are very bright, and we lose nothing but gain much by taking possession of the ground at once. Rev. Reiter is well fitted for the work and good reports will come from that section in due course of time. Rev. Reiter's address from this date will be Roanoke, Va., instead of Waynesboro. Pastors having members residing in the places mentioned should inform Rev. Reiter at the earliest moment.

—As already announced, the Franklin and Marshall Alumni Association of Philadelphia will hold its fifth annual meeting and dinner at Hotel Bellevue, this city, on February 6th, at 5 P. M. It is the wish of the Executive Committee that the coming meeting shall surpass those of other years. And this can be so, if the Alumni will manifest proper interest in the matter. It is to be hoped that a prompt and favorable response will be given by every one to the notice of the secretary.

—The first triennial report of the Woman's Missionary Society of the General Synod and the addresses delivered at the meeting at Lebanon, Pa., during the meeting of the General Synod in June last have been published by the Publication Committee of the Society, of which Mrs. J. F. Unger is chairman. The whole makes a neat, readable and interesting pamphlet. Its circulation will no doubt awaken a great interest in the work undertaken by the women of the Church. The addresses give evidence of much zeal and earnestness. They also show that the difficulties and hinderances in the way are well known, but these seem not to deter them in the faithful prosecution of the work they have undertaken for the Master and the Church. We bespeak a favorable reception and a careful reading of the pages of this first publication issued by the Woman's Society.

—The publisher will be grateful to our subscribers if they would examine the little tag on their paper, and if their subscriptions are in arrears, to at once remit the amount due for the past and one year in advance. This will aid him greatly in meeting his obligations, which are by no means light from month to month. Let there be a general "paying up" all along the line! No one knows what a happy and pleasing effect it will have at our Publication House. It is an injunction—"Owe no man anything." Is not the Publisher sometimes slighted in doing obedience to it?

—Dr. M. D. Hoge has this to say in reference to the Church paper:

> "No intelligent church-member can now afford to dispense with the paper which keeps him posted in regard to the proceedings of our ecclesiasticul courts, the condition of our colleges and theological seminaries, the organization of new churches and the erection of new houses of worship, the settlement of new pastors, the work of our church committees, the new books best worth reading, the progress of Home and Foreign Missions, the actual condition of religion in all parts of the world, the new phases of unbelief by which it is assailed, the hindrances to its progress, whether from internal or external foes, and the methods by which it may be extended to the ends of the earth."

—In response to our appeal for contributions towards a fund which could be used to send the MESSENGER to such as are not able to pay for it themselves, some contributions have been sent in, which will enable us to make a start by sending it to one or more. We hope other donations will be sent us so as to enable us to send it to many more. We asked for a small sum. Such we have received, with thanks to the contributors. May many others follow their example! A small sum from every one of our subscribers will amount to a large sum and many will be made the happy readers of their church paper.

—A new edition of "WON BY PRAYER, *or the Life and Work of Rev. M. Oshikawa*," by Rev. A. R. Bartholomew, A.M., late Secretary of the Board of Foreign Missions, has just been published. This interesting little book should have a large sale. The edition that has been sold no doubt has done much good for the cause it was designed to aid. The circulation of it should therefore continue. Those interested in the cause of foreign missions should make every effort to get it into the hands of the members of the Church. Besides having its place in every family, it should be in every Sunday-school library of the Church. A portion of the proceeds from its sale goes into the treasury of the Board of Foreign Missions. This fact should be an incentive to help increase the amount of sales. The rates at which it can be obtained will be found in the Publisher's Department. A copy of it will be given for a new subscriber for THE MESSENGER. An old subscriber sending two dollars and a half will receive THE MESSENGER one year and a copy of it post-paid.

—We must again appeal to pastors to write short obituaries. This they *must* do if they wish them to appear at an early date in the paper. It is because of the unnecessary length of many that causes delay in their insertion, as a few of great length soon fill the space allotted to such. We receive a number of complaints from both writers and friends of deceased persons, because of the late appearance of obituaries. If writers will disregard the rule which stands at the head of the Obituary Column, they are to blame and not we, for any delay. We publish them just as soon as we can, and at the same time reserve the right to give preference to those of ministers and prominent laymen in the Church. If our request will not be complied with, we will be compelled to do as many Church papers do—charge so much a line for all over a certain number of lines. If such a rule is ever adopted by us, it will not be our fault.

—There are churches in every denomination, prominent ones too, when they are vacant, who spend months and some a year or more in looking for pastors When they do so, some one has well said:

> "It indicates that these churches find it difficult to secure men with whom they could expect success. But the difficulty may not be altogether with the pastors. It may be true, not of these churches in particular, but of churches in general which experience such disappointment, that they are looking for men who can succeed in spite of the hindrances which they themselves interpose. If a church refuses to support the second service, if it is cold and stiffly aristocratic towards strangers, if it is selfish and prejudiced against the introduction of popular forms of music and other attractions out of the straight-laced order of things, if it is worldly and more under the law of fashion than the law of Christ, if it has no eagerness to save souls and is cooly determined to evade or ignore all the demands for spiritual consecration, the man who can make it success will certainly be hard to find. But a church full of the zeal, the motive, the spirit and the purpose of the Christian religion ought not to find it very difficult to secure a pastor who would lead it to spiritual prosperity."

—An exchange has the following to say of a too common practice that is fruitful of nothing good, but the reverse:

> "He who is trying the door of other churches to find a more favorable opening for his sublime gifts, can be of no real service to any church to which he may chance to belong, for his purpose is not so much to serve the church as to make the church serve his personal ambitions, aims, and purposes."

Poetry.

ON THE HILLS OF JUDEA.

BY CLINTON SCOLLARD.

Where is the morning brighter,
  Where is the air more bland,
Where do the stars grow whiter,
  Than over this lonely land?
Slopes that are brown and barren
  Scarce show a spear green sod,
But wait for another Aaron,
  And the blow of his quickening rod.

Never a wild voice quavers,
  Never a song bird trills;
Only the warm light wavers
  Over the desolate hills.
Plodding, the pilgrim passes,
  Patient, the shepherds go,
Seeking the tender grasses
  Far in the vales below.

Shade there is nowhere growing
  Wide as the eye can sweep;
Founts there are nowhere flowing
  Down from the rocky steep.
Only the vulture veering
  High like a wind-blown weft,
Only the poppy peering
  Out from the ragged cleft.

Once there were orchards teeming,
  Once there were pastures fair,
Once there were vineyards gleaming
  Green in the golden air.
Now there is desolation:
  Then there was bounty: then
Flourished a haughty nation
  Strong with its million men.

How is its prowess shattered!
  Dust are its priests and kings:
The sons of its sons are scattered
  Like seeds on the swift wind's wings,
Their doom is a whole world's scorning,
  Yet where is the soul but thrills
Beholding the light of morning,
  On the broad Judean hills!

—*Congregationalist.*

Communications.

For Reformed Church Messenger.

REV. JOSEPH B. GROSS.

AN AUTOBIOGRAPHY.

"DIED: In Wilkesbarre, Pa., January 4, 1891, Rev. Joseph B. Gross, aged 88 years."

From a local obituary notice we copy the following paragraphs:

"Joseph B. Gross was born near Easton, Northampton county, Pa., in 1802, and remained in the family circle during his youth, engaging in the necessary and ordinary employments of home, while in the meantime he laid the basis of a solid education by a diligent application to general reading and study, and the pursuits of literature. It is rare to find a family whose membership filled so many distinguished stations in professional life. His brother, Samuel D. Gross, was the author of valuable and popular works on Surgery and Pathological Anatomy; he was professor of surgery in the Jefferson Medical College of Philadelphia, and died recently in that city. The early lives of both were spent under the paternal roof, where home education was well grounded on the principles of sound literature, and opened up a way to a more extensive knowledge of classical learning than is usually obtained under similar circumstances.

"In those early years were imbibed those simple yet fundamental maxims and principles which are the enduring foundation of all wise conduct in life, all good institutions in human society. The love of truth, the sentiment of honor, fidelity and obedience are practical lessons which may be beneficially applied in every phase of life."

It was our good fortune to have made the acquaintance of Father Gross in 1878, and to have stood in close friendly relations with him until his death. We found in him a sympathetic neighbor, a kind adviser, a man of sterling character, a patriarch who had not lost his interest in the present generation.

During the year 1882, after a long and interesting conversation with him, he being the principal spokesman, we suggested to him that he should put in writing or publish what he deemed the more important of his personal recollections, as they were of historic value to his own, the Lutheran, and indirectly to the Reformed Church. A few days later, he brought us the following sketch, and added the remark that we might publish it after his death:

"Rev. Franklin Klein Levan, pastor of Zion's Reformed church, Wilkesbarre, Pa., Sir: In compliance with your wishes, I present to you the following concise sketch of my Christian ministry: My parents, who owned a large and valuable farm in 'The Forks of the Delaware,' about three miles north of Easton, were Philip and Joanna Julia Gross, both Pennsylvanians by birth. My father took an active and honorable part in the Revolutionary war and the acquisition of our national independence, as well as of our free institutions. My academic curriculum terminated at Wilkesbarre, Pa., under the supervision of Joel Jones, Esq., a graduate of Yale College, and finally Mayor of the City of Philadelphia.

"Though I have been in ecclesiastical relations more than fifty years, my pastoral labors embrace a period of only about thirty-five years, and have been performed chiefly and in nearly equal periods of time, in Eastern Pennsylvania and Western New York.

"My auditory was usually such as to make the use of the German and English languages absolutely necessary in the conduct of divine service, and it was not long, by the observance of a careful diligence and a proper appreciation of my duty as a pastor, before I could discourse in them not only with ease but even with fluency. *Wer anhaelt der gewinnt*, says the German adage.

"In the discharge of my arduous ministerial functions, I made it a sacred duty to be rigidly punctual in meeting my appointments. No matter how inclement the weather, or unfavorable the state of my health might be, unless the adverseness of either too much exceeded my sense of duty or strength of body, a promise—especially a clerical promise—I considered as positively inviolable; and, therefore, my people could ever confidently rely upon any it might be deemed desirable for me to make.

"My fellow-laborers in the ministry, pastorates being composed—as was often then the case—of members both of the German Reformed and Lutheran faith, were Hoffeditz, Decker and Willers. The first has long since ended his earthly career, and if an *honest* minister is happy hereafter, I presume to say that he is, without a doubt, very happy; the second, if he is still alive, resides in one of our Western States, whence his summons to the 'long home' cannot be long delayed; the third enjoys a green old age in the fertile and beautiful 'Lake Country,' and is blessed in the reminiscences of a long and useful life."

It must be borne in mind that Father Gross is here speaking of his Reformed colleagues, and that it was in the year 1882 when he wrote.

"Two of my pastoral relations, each of which lasted thirteen years, were maintained uninterruptedly in a spirit of amity, and finally dissolved with feelings of mutual regret and good-will; a circumstance which, besides the peaceful, indulgent character of the parishioners, may be ascribed to the exercise of a little prudence and fidelity to duty on my part.

"The synthetical method of teaching has chiefly characterized my pulpit instructions, the analytical discourse being deemed especially appropriate only to more abstruse investigations, which are better adapted to the cathedra and the rostrum, than to the Christian sanctuary.

"Without any knowledge, at the time, of the fact, that the distinguished theologian, Schleiermacher, never spoke in public, without a thorough familiarization with his subject, I rigidly pursued the same laborious but useful practice, as soon as I had entered the ministry. Already on Monday the preparation for the following Sabbath was begun; the texts selected, the heads and minor divisions, etc., laid down. A diligent and accurate study of the *sermon* now began, and was continued at intervals, till the close of the week. What I had thus acquired with suitable painstaking, I could now impart with appropriate animation and effect; an end, amply justifying the means.

"A chief means of success in the ministry, as far as the social relations of the pastor and his parishioners are concerned, is a sedate, pious and sensible wife, fitted to win the esteem and enlist the affections of the spiritual household of her husband. Such a wife I proudly claim and thankfully acknowledge to have had.

"At present it is but seldom that I officiate in any of the pastoral duties, and while I think it but just to nurse advancing years a little, I still endeavor to give useful employment to my pen, and thus my mind, which, in the eightieth year of life, thank God, continues buoyant and full of energy."

The wife, of whom Father Gross speaks in such manly terms, years after her departure, was Sophia Cornelia Pomp, daughter of Rev. Thomas Pomp, pastor of the Reformed (Third Street) Church in Easton, Pa. The charges which Mr. Gross served longest, and to which he refers above, were at Hamilton, Monroe County, Pa., and at Bearytown, Seneca County, New York. Many persons in these places will readily recall his giant figure, his open counsel and his serviceable life.

Father Gross was the author of a number of books, more or less well known. It was a passion with him to write books, and pay for having them published. They were not always financially profitable. That did not concern him very much, however.

He believed in righteousness, and never failed to stand up for it in every sphere of life. He was slow in forming convictions, but he held to those once formed most vigorously.

He was a majestic remnant of a former-day ecclesiastical life, bred and nourished in Eastern Pennsylvania; honest to the core, frank, brotherly. He was a child of the days when Lutherans and Reformed stood close to each other, and he remained that to the last. *Requiescat in pace.*

WYOMING.

For Reformed Church Messenger.

KEEPING THE SABBATH DAY.

REV. I. E. GRAEFF, D.D.

One day in seven, as a weekly day of rest, is firmly fixed in popular opinion and habit. The necessity of such release from physical toil and care is generally felt and acknowledged. Man needs it for body and mind; the intellectual and moral culture of the people depends largely upon it. And our domestic animals, which are joined with us in physical toil, should have the full benefit of it. There is no trouble, then, about having the day, but to have it in its proper character is not so easy a matter. It is intended to be a holy day of rest, but the tendency is all along to convert it into a merely secular holiday. Such was the tendency in previous ages, and it is perhaps more so now since the surging pressure of commercial and social interest is constantly encroaching upon the quiet religious habits and usages of the people.

The question of the proper observance of our Christian holy day is an intensely practical one. On account of the complicated condition of modern social and civil life, it is not always easy to mark the point at which desecration begins. Popular opinion will no longer sustain the enforcement of Puritanical rigidness, and much less would it submit to the legal rigor of ancient Pharisaic narrowness. Physical comfort and social recreation demand full sway, and the broad reign of industrial activity puts in a large claim for necessary physical toil. And, as may be supposed, there goes along with this rolling, surging stream of popular life the unholy greed for gain and the carnal love for pleasure. This makes the task of maintaining the sanctity of the Lord's day in proper Christian spirit and character a very difficult one. This very difficulty, however, proves it to be a vital problem of modern civilization and shows the necessity of solving this problem with a firm and intelligent grasp. The spirit of public and individual freedom is in the air and it is there to stay. No arbitrary influence with it would be wise, yet there is no lawful normal freedom without limit and beneficent control. Hence, they that will be free must learn to control themselves, and in order to do this they must be obedient to the laws of the country. This Republic rests on the moral and Christian convictions of the people, and all government in Christendom rests ultimately on the same foundation. It is simply superficial folly to deal with the great qesution of keeping the Lord's day holy as a matter of private interest and concern only. The religious influence of the day has been, and is, and will necessarily be, a vital factor in the civil and social condition of the people, and it therefore claims attention as of common and universal public concern.

As in all other questions of public interest, there is a difference of opinion, so in this Lord's day issue, good Christian people will not always be of the same mind. And some will hold extremely liberal views and will yield readily to the growing secular demands, while others will cling even more than is meet to the orthodox usages of by-gone days. But the Christian common sense, which ultimately rules all popular issues, will likely come in between the blind radicalism of the extremists and sustain the holy day, in its real and evangelical sanctity, with open and largely-frequented sanctuaries, as the only guarantee of a broadly-cultured, strong, and wisely self-reliant Christian manhood.

For Reformed Church Messenger.

MINISTERIAL SUPPORT.

CAN MINISTERS ENTERAIN AS THEY OUGHT?

An excellent report on ministerial support was made by a committee to the Synod at its last meeting held in Reading. That report has a history. The subject was brought up in the Lancaster Classis several years ago, and a committee was appointed, of which Elder George W. Hensel, of Quarryville, was chairman. He presented an able report on the subject, which was adopted, and then referred to the Synod for final action. After mature deliberation, therefore, the report above referred to was offered to the Synod at Reading and adopted, and an edition of the report was ordered to be printed for circulation throughout the Church. Will this able report accomplish the purpose designed? Or, will it fall, still-born, like so many other reports and resolutions of our classes and synods? That depends on whether our pastors and consistories make earnest with the matter, and see to having the action of Synod carried out.

In order to start the ball and keep it rolling, I propose to call attention to one phase of the subject, viz.: "Can ministers entertain as they ought on their present salaries?" Why not, it may be asked. I reply, they cannot, simply because they cannot afford it; and this is certainly a humiliating reply.

Ministers are expected, and they ought, to entertain. They are expected to entertain their ministerial brethren. A minister visits a brother minister, or he visits the town where a Reformed minister resides. Shall he be sent to a hotel? Others visit ministers, elders, deacons, members. They wish to consult on Church matters. They must see the pastor. But to entertain to any considerable extent involves an expense beyond the ordinary expense of living. The minister requires a respectable house, respectably furnished. The good housewife wishes some spare rooms for visitors. She knows what extra marketing is required when visitors are in the house. Almost weekly such visitations may be expected, sometimes several times in one week. There is an extra demand each time for market money, for the wife dare not be niggardly in her entertainment. Yet, where is the money to come from? The pastor's purse is soon empty, and he must go into debt for the mere necessaries of his table,—this, or else turn his visitors away, and get the reputation of being stingy, inhospitable, etc.

Now, but few think what a difference this makes in the cost of a pastor's living. It seems a small item, scarcely worth noticing, and yet, all housekeepers know that it becomes a large item in the course of a year. A few dollars a week or several times a week, is not much, but multiply this sum, a few dollars, by 52, or by twice 52, and you get, say $150 or $300 just for one item, and where is it to come from? Perhaps he must keep a horse, at a cost of $100 or $150 a year. Put this to the other item, and you have, at the smallest calculation, $250, and the largest, $450. But this is not much less than the whole salary some pastors get.

Now add to this an item for books, a few of which a pastor needs every year, if he is to keep up with the times. He must travel at times, for if others visit him on Church business, he must do the same. He has sickness in his family. Fortunately, doctors usually attend his family gratuitously, but we know cases where a partial charge is made. And in any case, the custom, whilst it shows the generosity of the medical profession, yet places the minister under obligation by a favor which he cannot return, because doctors do not, as a rule, get their pews free of rent. Why should ministers be required to depend on such charity? The very fact is an acknowledgement that ministers are not supported as they should be. We remember an aged teacher in our Church who refused this kindnesss. He required his physician to charge as usual for attendance on his family, and we thought, how much better to pay the doctor, as all other classes do!

But we did not intend to branch out to other expenses of the minister. The reader can do that. We wish merely to refer to the one item of entertaining the visitors, and we select this because ministers, as a class, are expected to do this more than other classes of the community, and also, because it is so generally overlooked. People do not estimate what a difference it makes in the expense of a family whether they entertain visitors or not.

Let the subject now be kept before the people until it begins to take hold of their consciences. Perhaps we should say, until it takes hold of the consciences of ministers, for they, as well as the members, have a responsibility. They should act on the principle laid down by the Apostle, "the laborer is worthy of his hire." The Aaronic priesthood tithed the people. God ordained it for their support.

Let pastors begin to ask a better salary, and let congregations begin to raise the amount they place in the call. Our Reformed Church is behind other churches in this matter of salaries. In looking over the minutes of the General Synod of the Dutch Reformed Church we noticed that the salaries of their professors in the seminary at New Brunswick is $2500 and a house free. Ours is, we believe, $1500. We inferred that they are ahead of us in about the same proportion in regard to pastors' salaries. Why should our Church pay its ministers so much less than other churches; An answer to this question might be a reflection on a Church we all honor and love. How and when shall we begin an improvement in this important matter?

X.

For Reformed Church Messenger.

SERVICE OR ENTERTAINMENET.

In reading the column of Church news giving the account of Christmas festivals, the reader is considerably perplexed by the question, What was the end or object of the festival held? Judging from many of the accounts of these festivals they were held for the purpose of entertaining or pleasing the assembled audience. The non-Sunday-school members seem to be the ones whom the Sunday-school at its Christmas celebration endeavored to please. On this plane of reasoning we may conclude that, to the extent that the audience was pleased was the festival successfully observed.

To call a Christmas service an entertainment is no doubt correct in many instances, where the service does not rise beyond the level of an entertainment. When the entertainment consists of all sorts of novel methods put into play for the delight of the audience without reference to the true aim of a Christmas festival, the name entertainment should be employed. But we doubt whether a Sunday-school has a right to make use of the solemn Christmas festival as an occasion for holding an entertainment.

If the Christmas festival is to be observed, it ought to be celebrated not with an entertainment but by holding a service. There is a vast difference between the two. The one looks into the realm of our finite life for its end; the other soars above the finite and seeks its objects in the domain of the Infinite. The one is to please man; the other to glorify God. The one is intended for man to whom we owe nothing for the true joy of Christmas; the other aims to adore God and to acknowledge His goodness.

Viewed from the standpoint of a service the Christmas festival is incalculably superior to an entertainment. When the carols are sung and the prayers are offerred, when the address is delivered and the alms collected, when the gifts and greetings are exchanged, in every part of the service the audience realize that every one is a worshipper and God the object of that worship. The intoning power of the service is the note of joy expressive of man's appreciation of God's great love in the gift of His Son. In the service Immanuel we have in concrete form what is a correct conception of a form for the observance of the Christmas festival.. May others follow.

For Reformed Church Messenger.

REV. SIMON WOLF.

Simon Wolf, the subject of this obituary notice, was born at Lewisburg, Union County, Pa., February 22, 1815. The writer of this tribute to his memory has not been furnished with any data whatever as to his childhood and youth, nor of his education and early life, and therefore must, of necessity, pass them by without special notice.

When about twenty-nine years of age he became a preacher of the Evangelical Association or Albright denomination, and remained in that connection for some thirty-one or thirty-two years, until the spring of 1876, when he was between sixty-one and sixty-two years of age. During those years his ministry among the Albrights, he preached often and in many places, and, we have been informed, filled the office of presiding elder for some time.

Gradually, however, he became more and more dissatisfied with their method of preaching and Church life. Accordingly and without any inducements being held out to him, he appeared before the West Susquehanna Classis, at its annual meeting held at Jacksonville, Centre County, Pa., May 18, 1876, and formally made application for licensure and reception into the Reformed Church. After careful examination as to his qualifications and motives, which were found satisfactory to the Classis, he was regularly licensed to preach the Gospel in the Reformed Church, and received into the ranks of our ministry as a licentiate. He continued to reside at Lewisburg, and preached in the way of supply to some neighboring vacant congregations as opportunity presented.

In the autumn of 1879, he received and accepted a call to the pastorate of the Hickory Bottom charge in Blair County, Pa., then still in connection with the Mercersburg Classis. At a special meeting of the Classis, held at Everett, Bedford County, October 31, 1879, he was received as a licentiate from the West Susquehanna Classis, his call to said pastoral charge duly confirmed, and on the evening of the same day he was regularly ordained to the work of the Christian ministry in the Reformed Church, by a committee consisting of Revs. J. D. Miller, D. N. Dittmar and D. M. Whitmore, who at the same time and place ordained the licentiate, Daniel H. Leader, and installed him as pastor of the Everett charge. The installation of Pastor Wolf took place in the Reformed Church at Millerstown or Henrietta, November 13, 1879, by Revs. C. J. Reiter and I. N. Peightel. Father Wolf continued pastor of the Hickory Bottom charge until the early part of 1884, and as such stood in connection with the Juniata Classis, after its formation in the summer of 1883. He labored faithfully and earnestly, and added upwards of sixty members to this charge during his pastorate, by confirmation and certificate—mostly by confirmation.

In the beginning of 1884, he received and accepted a call to the McConnellsburg charge in Fulton County, Pa., and at a special meeting of the Mercersburg Classis, held at Mercersburg, March 28, 1884, he was received a second time as a member of said Classis, his call confirmed, and he was duly installed April 20, 1884, by Rev. J. Hassler and the writer, as a committee of the Classis, the services taking place in the McConnellsburg Church. In this relation Pastor Wolf continued up to the time of his death, which occurred December 23, 1890, at the advanced age of 75 years 10 months and 1 day. The additions by confirmation and certificate, during his pastorate at McConnellsburg Church, number upwards of seventy. As Mr. Wolf kept no regular records of his ministerial labors, the foregoing statistics are gathered from the minutes of Synod. It is to be regretted that they cannot be made fuller and more complete.

Rev. Wolf naturally of a strong and robust constitution commenced to suffer more or less for a couple of years prior to his death from kidney troubles, which ultimately proved fatal. He continued to preach and discharge his duties as best he could, until about nine weeks before his death, his last public service being to administer the holy communion to the Church at McConnellsburg.

The services in connection with his funeral were held on Christmas afternoon, and were conducted by the Revs. Z. A. Yearick, Dr. G. W. Aughinbaugh, J. W. Knappenberger, and the writer of this obituary, all participating and taking part therein. The interment was made in the cemetery some four or five miles south of McConnellsburg, Revs. Yearick and Deatrick officiating at the grave. Rev. Wolf's family consists of his bereaved widow and two grown-up children, a daughter who is married, and a son, who have the sympathy of a large number of friends and acquaintances. W. M. D.

For the Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

Seventeen nice, fat ducks furnished the most substantial feast of the New Year dinner. Just enough to satisfy all and none to spare.

Our girls are now all provided with nice red dresses for winter Sunday use. The goods, a good woolen material, was a present from Miss Sybilla Heitshu, of Lancaster, and the dresses were made here at the Home by the seamstress and our girls. Thirty-one red dresses, what an amount of work! But the effect is very pleasing. If one lady can and does provide goods for uniform dresses for the girls, could not and will not some man with a large heart present goods that we may have uniforms for the boys? The brown suits which were bought four years ago did excellent service, but many of them are now worn for everyday use. We ought to have uniforms by the time of our next anniversary. If we had the goods now, the suits could be made to advantage during the winter. A mixed grey color would be very suitable and serviceable. If there is no one man who will do this, will not perhaps a congregation or Sunday-school supply the goods or the money to buy it?

What a blessed thing it is to have worldly possessions, but only blessed if those possessions are properly used. Many good people, rich in the eyes of their neighbors, use their possessions for the support of charities in a quiet way, unknown to their fellow men. Some business men have a rule to give a certain per cent. of their profits to good works; others give a regular sum every year, not dependent upon their income. Many friends of the Home annually contribute a regular sum, and it is always an especial pleasure to hear from them. A few years ago several members of a certain congregation began the custom of annually giving $100 each on Thanksgiving day for the support of Bethany's Orphans' Home. This they have kept up ever since and as regularly as Thanksgiving day comes we receive $300, contributed by three persons, besides the regular congregational collection. Could not many others do likewise? Surely there are others in the Church blesed with means who could easily do it and, as one of these contributors writes, "they would not feel it at the end of the year." This is spoken out of experience. May the Lord incline the hearts of many more to do likewise.

During the last few months the Superintendent, at the invitation of pastors, has visited quite a number of congregations and presented the claims of the Home to the people. He was everywhere most cordially received, and it could easily be seen that the people of Eastern Pennsylvania take a deep interest in the work carried on at Bethany Home. If we could only tell all the people, as friend talks with friend, of the work carried on here, in the name of the Lord, there would be no difficulty to secure the means to properly support our family and even a much larger family than we have at present. To go with the pastors and visit the members at their homes affords the people an opportunity to ask, and the Superintendent to answer just such questions as they want to know and which cannot always be presented through the paper or discussed from the pulpit. Shrewd business men, acquainted with the management of affairs can, by a few questions asked and freely answered, in this way gain more information concerning this work than by listening to a long discourse on the beauty of giving. Such we met, and conversed with them to our mutual benefit.

"Where there is a will there is a way." One of our friends, during the Christmas season, grew very enthusiastic over the envelope system of collecting money for the Home. He was largely instrumental in raising nearly $60 in a small congregation for the Home. Not satisfied with this, he put a number of envelopes into his pocket, and as he went about his business (he is a traveling salesman,) he handed the envelopes out to his friends and business acquaintances. The result was a second check, which helped to relieve the Home of its debt and to make further provision for the family. What a host, for the relief of widows and orphans, a hundred such men would be, and probably the traveling salesmen, members of the Reformed Church, could be counted by the thousands.

Some time ago, in company with three of our little girls, we visited the congregation at Macungie, Rev. T. N. Reber, pastor. The girls went prepared to entertain the people at the missionary meeting with music and also recite several pieces. They were most cordially received and entertained by the people. Their singing was very acceptable and several times so affecting that the whole congregation seemed to be in tears. At the evening service they were asked to repeat a number of the pieces which they sang during the day. This visit aroused new interest in the Home. Would it not be well to go out oftener and let the people see and hear some of our children? The Superintendent would be pleased to do so after a while, but he would prefer not to go on Sunday, rather during the week and hold an entertainment and speak about the Home, some week day evening. We have a congregation here at the Home, and it is not well for the pastor to be away too much on Sunday, even in such a good cause as speaking or preaching in the interest of the Home. Pastors who think it would be a matter of interest to their people to see and hear our children, can address the Superintendent in reference to the matter.

Missions.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

MEETING OF THE EXECUTIVE COUNCIL.

As is well known, the Board of Missions meets once a year, but the Executive Council meets quarterly.

The Council met in Steelton, Pa., January 5th and held four sessions. All the members were present, and Rev. Lewis Reiter as advisory.

The Council sent congratulations to the missions at Hazleton, Pa., and Boulder, Iowa, on their self-support.

The Board having appointed Rev. Lewis Reiter exploring missionary in the Valley of Virginia for three months, he presented an interesting detailed report of his work and the field, which convinced the Council that the work there should be taken up at once; and accordingly, Rev. Reiter was commissioned to take immediate charge of Roanoke, Buena Vista and Basic City, Va.

The question of transferring our Pacific coast missions having come down from the last General Synod, the Council resolved that while we lay no claim to the territory of California, having abandoned it, we do feel justified in transferring our missions in Oregon and Washington. Letters from several of our missionaries there confirmed this judgment.

The treasurer was instructed to pay the fourth and last payment of $500 to the Church of the Strangers, Philadelphia, as directed four years ago by the Eastern Synod, out of church-building money from the Classes of that Synod.

Both Rev. D. B. Shuey and Rev. D. S. Fouse, having urged our Board to begin work in St. Joseph, Mo., the Executive Council was obliged to answer that at present it is simply impossible, as the income of the Board does not allow us to enroll any new missions. Let pastors and people make careful note of this, and by larger giving enable the Board to enlarge its work.

A missionary service was held on Monday evening, President Miller presiding, with several addresses by members of the Council and by Rev. Lewis Reiter.

The Missionary Guardian was brought to the attention of the mission; and the missionary and his people were congratulated on what they had already done.

The Council in a body visited the new church and were pleased with it. The plasterers are at work on it, and in a few weeks the Infant Class room will be occupied by that part of the Sunday-school, but the main room, a few months later.

The Executive Council adjourned on Tuesday afternoon to meet in Emmanuel's Reformed Church, Hanover, Pa., on Monday, April 6, 1891.

CHRISTMAS TIDINGS.

PENNSYLVANIA.

South Easton.—St. Peter's, Rev. Jonathan W. Miller, pastor. The first service was held at 6 A.M. The pulpit platform and auditorium were beautifully decorated with two large trees, festooning, etc. The music, under the leadership of Mr. G. Nelson Rice, was of a high order. Besides the regular quartette and organ, there was a cornet, a clarionet, a flute and a violin. While the pastor and his wife were at the church several of the men carried a beautiful new Eldredge "B" sewing machine into their parlor, which was a gift of the Ladies' Union of the congregation to Mrs. Miller.

During the day every member of the pastor's family received substantial tokens of the kindly feelings of this good people.

At 7 P.M. the Sunday-school entered the church. The programme, which was interesting and well rendered throughout, consisted of Scripture reading, prayer, hymns, anthems, duets and recitations. The usual distribution of gifts to scholars and teachers formed part of the programme. But perhaps the most interesting part of the entire service occurred when the superintendent of the Sunday-school, Mr. Uriah Palmer, arose and announced that they would now be favored with an address by their pastor. In response to this invitation the pastor stepped upon the platform. To his surprise and embarrassment the superintendent in a neat little speech presented him, in behalf of the congregation, with a beautiful mail pouch purse, in which were found five ten dollar gold pieces. These and other gifts to family were too much for a speech. He kindly thanked the Ladies' Union, members and friends for the tangible evidence of their appreciation of his and his family's labors among them.

The offerings, amounting to $13.79, were for Bethany Orphans' Home.

Waynesboro.—Rev. Sefellen E. Stofflet, pastor. *St. Paul's.* The Sunday-school held its services on Christmas night. An excellent programme was rendered. The music was pronounced fine. The children received the usual gifts. Offerings for Bethany Orphans' Home.

—Harbaugh's. The service entitled "Christmas Voices," with cornet accompaniment, was rendered on Christmas evening. A large concourse of people was present. The whole school received gifts.

The society of "King's Workers," connected with the church, held its monthly meeting on Saturday evening, January 3rd, 1891. It has a membership of 50, and is doing a good work.

Turbotville.—Rev. D. E. Schoedler, pastor. The service, "Immanuel," was rendered in effective style in the Paradise church on Christmas eve, and in the Turbotville church on Christmas evening. The offerings were devoted to local objects. The Turbotville Sunday-school presented the pastor with a Trenton lamp, for use in his study, and his daughter Lizzie, organist of the Sunday-school, with a toilet set.

Special offerings for Bethany Orphans' Home will be taken up in the Paradise and Delaware Run congregations during the month of January.

St. Clair.—Rev. T. J. Bower, pastor. St. John's Reformed church held its festival on Christmas at 6 P.M. These services consisted principally of reading, recitations, speaking and singlng, and in connection, the service, "Immanuel, God with us," was also used. The children received gifts. The pastor was remembered by presenting to him a well-filled purse.

The newly organized congregation at *New Castle* held its Christmas services on the evening previous, and was well attended. This congregation is full of zeal and enthusiasm. It has a Workers' Aid Society which has been in existence for three months, and has in its treasury over one hundred dollars, which they desire to be used to lay the foundation of a small chapel, if ground can be purchased soon upon which to erect it.

At *Frackville* services were held on Friday evening, December 26th. The service, "Immanuel, God with us," was used, and also many other recitations and singing, after which the children received gifts and the pastor was not forgotten.

On Saturday evening, 27th, preparatory services were held, at which time confirmation took place. On Sunday the Holy Communion was observed. This was the first communion that was held by this new congregation. About thirty-five persons communed, of whom sixteen were confirmed on the Saturday previous. This mission is very much in need of a church, as many do not feel like worshiping in a hall, so they do not attend. They say if the mission had a church they would connect with it at once. There are, no doubt, fifty members scattered through this beautiful town. Efforts will be made soon to purchase ground, for it will be a pity to let this well organized congregation go to nothing with its large Sunday-school numbering over one hundred scholars.

Harrold's.—Rev. M. H. Mill, pastor. The festivities of Harrold's charge were ushered in on Christmas eve at *New Stanton.* The exercises, both literary and musical, were a beautiful expression of sacred rejoicing over the Saviour's nativity. The decorations were elaborate and tasteful, the presents numerous and some very handsome. The offerings are to be devoted to the orphans. At a recent communion in this congregation twelve new members were added by confirmation.

The *Harrold's* congregation celebrated their Christmas service on Christmas morning and evening. The exercises were well rendered and highly appreciated by the large audiences. Addresses were delivered by two ex-superintendents, Wm. Bear, Greensburg, and Elmer Wible, a medical student in the Western Medical College, Pittsburgh, Mr. King, of Pittsburgh, and the pastor. The decorations were chaste and beautiful, also a large number of presents were distributed. Offerings for the orphans. At both places the pastor and his wife were kindly remembered.

Emlenton.—Rev. J. J. Wagoner, pastor. The service was held in *Emlenton* on Christmas eve, and at *Salem* on Christmas evening. The beautiful service, "Immanuel, God with us," was used. The singing was excellent, and highly appreciated by the large audience. The offering was for the Orphan Home which amounted to $15.10—Emlenton, $6.10; Salem, $9. Some friend on Christmas eve presented the church at Emlenton with two cushioned chairs for the altar. The two congregations presented their pastor with a purse containing $22.

Jonestown.—Rev. J. A. Wickert, pastor. The services of St. John's Reformed congregation were held on the evening of Christmas. The service, "Immanuel, God with us," was used by the school, and under the efficient leadership of the superintendent, Mr. Adam Yaegly, and able assistance of the organist, Miss Ellen Miller, the service proved to be both devotional and highly attractive. Nine girls of the school beautifully rendered the extra service with banners. The old-fashioned Christmas tree found a place in the midst of a simple but tasteful decoration. The school was presented with the usual gifts. Among the presents were a full purse for the pastor, a filled envelope for the organist, and two well filled baskets of envelopes, containing $15.97 for the orphans at Womelsdorf.

Services were also held on Christmas Day in the Union Schools of Walmer's and Zion's congregations, at which the pastor of the Reformed congregation made addresses, and others were made by a student from the Lutheran Theological Seminary. At Walmer's the offering, $8.06, was divided equally between the Reformed and Lutheran parts of the school.

Sunbury.—Rev. J. Calvin Leinbach, pastor. The Christmas festivities began with service at 6 o'clock, A.M. At 6 o'clock P.M., the children's service was held. The *Evening News* speaks of this festival as follows: "The chorus of augmented choir and Sunday-school children, with orchestral and organ accompaniment, was grand, and from the very first selection it was evident that a musical feast was in store for the large audience. The service, 'Immanuel, God with us,' written and composed by Rev. J. Calvin Leinbach, the pastor of the church, and F. K. Hill, the organist, was beautiful indeed, and by far the grandest service that has ever been gotten up for Sabbath schools on this occasion, and was rendered with a skill and precision that denoted thorough training by the director, F. K. Hill. The orchestra and chorus worked well together and the effect of the ensemble was grand. The duett by Mrs. H. B. Smith and Miss Christie Dietz was the most pretentious number in the service and the ladies rendered it most brilliantly. The solo by Mrs. Smith was given with more than her usual artistic excellence, and the violin obligato played by the composer added materially to the charming rendition of the selection. In its entirety the service was a beautiful one, and the children richly merited the gifts they received at its close. The Christmas offering amounted to $56, part of which was devoted to Bethany Orphans' Home. The congregation also remembered the poor among themselves.

Allentown.—Christ church, Rev. M. H. Diefenderfer, pastor. The Sunday-school held its services on Christmas eve. The service entitled "Immanuel," by Messrs. Leinbach and Hill, was used with an orchestral accompaniment. The chnrch was decorated tastefully. The offerings, $26.06, were for Bethany Orphans' Home.

New Freedom.—Bethany church, Rev. A. F. Driesbach, pastor. The Sunday-school observed Christmas in a most appropriate manner on Christmas night. The service, "Christmas Voices," was rendered in an effective manner. It was interspersed with beautiful recitations and other features bearing on the occasion. Elder M. W. Bahn, the superintendent, in connection with a body of able teachers, so succeeded in building up this school, that it bears the reputation of being one of the best conducted in the entire community.

—Shrewsbury. Christmas was appropriately observed in this congregation on Christmas eve. The service, "Immanuel, God with us," was used. The singing and recitations were grand. The church was beautifully decorated, and the general verdict of the large audience was that it was one of the most delightful services ever held in Shrewsbury on Christmas.

St. Clairsville Charge.—Rev. S. Z. Beam, D.D., pastor. Services were held at *Imler Cross Roads* on Christmas morning. The house was beautifully decorated. The performances by members of the Sunday-school were interesting. The children each received a gift. Addresses were made by both pastors. This is a union school. The collection was made for the Orphans' Home.

At *St. Clairsville* the service was in the afternoon. Here also the church was handsomely decorated, and the performances good. The service, "Immanuel, God with us," was used with good effect.

Addresses were delivered by the Rev. Blackwelder of the Lutheran church and the pastor. The pastor and family were remembered kindly with gifts, for which they feel grateful. Here also the contribution was for the Orphans' Home at Butler.

New Holland.—Rev. J. S. Hartman, pastor. Early service at 6 o'clock at Vogansville. The Sunday-school at New Holland rendered very successfully the new service, "Immanuel." Many regarded it as the best rendered for years. The orchestral arrangement merits special commendation.

Eddyville.—Rev. S. T. Wagner, pastor. The festival was observed by the Sunday-school of the Reformed church of Eddyville on Christmas eve. The service was for the children and by the children. It was much enjoyed by all.

Maytown.—Rev. M. M. Noacher, pastor. Christmas was appropriately observed in Maytown and Conestoga Centre. Both Sunday-schools held this service on Christmas evening. The churches were tastefully decorated, though not elaborately. Recitations and addresses were delivered by members of the schools. The pastor not being able to be present at Conestoga the address for the occasion was delivered by J. Philip Harner, a student of the Theological Seminary at Lancaster. The offerings at Maytown were devoted to missionary work among the Hungarians.

The pastor received of the Conestoga Centre congregation a gift of $20.

Saegerstown.—Rev. D. H. Leader, pastor. The celebration in the Saegerstown charge was of an unusually entertaining and edifying character. That remarkably fine service, "Immanuel," was used both at *Saegerstown* and *Watson Run*, and no pains were spared to make its rendering most impressive. Both schools had been repeatedly and thoroughly drilled. A feature of the service at Saegerstown was the superior manner in which the recitations were delivered. Mr. W. O. Kern, Frank Adams and Caroline Smith (the two latter not a dozen years old) spoke with singular and pleasing effect. They had been carefully trained by Miss Emma Mayer, late Teacher of Elocution in the State Normal School at Indiana, Pa., who, herself, rendered a fine and appropriate selection. At Watson Run the programme was varied considerably, and the whole entered into with hearty zeal, which made it a delightful treat. At both places offerings were received for the orphans.

The Family.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER III.

A RUSH FOR THE ARMORY.

Whether the suppressed excitement of Harold convinced the young girl of the wisdom of obedience, or whether a touch of contrition made her more compliant than usual, it is impossible to say; but she no sooner received her cousin's warning than, wheeling her horse, she set off at a slow gallop for the castle, the falconer running by her side. The approach of the two was seen from a distance, and the evident haste displayed together with the absence of Otho at once noted, created a sense of misgiving in the minds of the servants and retainers. Silencing the questioners who thronged about him on his arrival, Harold, followed slowly by the Lady Serena, hastened to seek the Countess. She was in her chamber, surrounded by a group of women, busily engaged on an elaborate piece of needlework, destined for the great altar of the cathedral, then in process of erection in Heilbrun. On learning the news, the warden was at once summoned, and instructed to raise the drawbridge, should that be deemed necessary, and to take such steps as in his judgment seemed best for the protection of the castle. The Countess made careful and anxious inquiry about Otho, and seemed relieved on being informed that he only tarried behind to gain more exact information of the nature and import of the wonderful mass of people coming up the highway.

The warden, on leaving the presence of the Countess, gave immediate orders for the mustering of the garrison and the distribution of arms. The great alarm-bell of the castle was rung, to call in the laborers from the field, to signal the herdsmen to bring in their herds and flocks, and also to warn the people in the surrounding country of the approach of danger. The order for the mustering of the garrison followed by the ringing of the great bell, was quite sufficient to set the great castle in an uproar. Men came running from every quarter. The armory was thronged in a few moments, and corslets and helmets taken down from the wall and buckled on in a trice; cross-bows were bent and tested, halberds examined as to their keenness of edge and strength of staff, and arquebuses loaded and primed. Finally, the retainers and men-at-arms, about one hundred and fifty in number, were sent in small squads to their stations along the walls, in the court-yard and by the great entrance, ready to act at once. To provide as surely as possible for the safety of Otho, twelve stout and thoroughly-equipped men-at-arms, under command of a competent officer, were sent down the road to meet him. Having attended to this, the warden hastened to make sure the closing of the castle gates.

According to the method of defence observed at that time, the great fortress, though standing on an eminence commanding a wide view of the surrounding country, was enclosed on all sides by a deep moat or trench filled with water. Over this a heavy bridge, raised and lowered from within the walls by means of great chains, formed the main passage-way to the castle. This was the draw-bridge. Proceeding hastily forward, the warden passed under the ponderous stone arch-way out upon the bridge, and began a close scrutiny of the chains. They were corroded by rust, several links being so worn by generations of use (for the building was more than a century old), that a severe wrench, it was evident, might part them.

"It may be they will hold," remarked the warden to a man-at-arms by his side, "yet it were best to test them," and elevating his voice, he cried, "Up drawbridge," with the words stepping back under the shelter of the arch.

The harsh creaking of the windlass told immediately that the order was being obeyed. The bridge rose slowly, but had scarcely reached half its elevation, before a dull, bursting sound, succeeded by the crash of falling chains, showed that the fears of the warden had been only too well-founded. One of the chains had parted. The creaking of the windlass ceased; the bridge, supported only on one side, swagged heavily, so severely straining the remaining chain, that it, too, parted, and with a sounding thud, the massive bridge fell back into its former position.

"Now, by Our Lady, if my Lord were here, it would go badly with us," muttered the warden. "Haste, Louis!" addressing the man by his side; "call the smith, and bid him come quickly. It were bad, indeed, if these strangers should find us in this plight—though I fear them not very much—yet this mishap greatly weakens our defence."

"Would it not be well to hew the bridge off and let it fall into the moat?" volunteered a man at the windlass, whose pallid cheek betrayed his alarm; and without waiting the order, he shrieked, "Axes! axes! bring axes!"

"Who ventured that order?" cried the warden, sharply; and spying the culprit as he spoke, he raised his hand and would have dealt him a blow if the man had not quickly retreated beyond his reach.

"Nay, you are a coward by birth, and I pardon you," said the officer, recovering his temper. "Hew the bridge off, and shut ourselves in, like mice in a trap! Nay, nay, man; your fears have got the better of your senses,—if you ever had any. I trow, if you were as bold in assault as you are quick in retreat, your weight in gold would not purchase you."

At this juncture, the smith, a low-browed, swarthy man, came running to the spot, bearing his tools in his hands, and, following him, a lad, carrying a ponderous sledge.

"Ha! smith, you at least are no laggard," and the warden looked the approval he spoke.

"Thanks for your kind words, sir. How many links are needed?"

"You shall count them yourself."

"The chains must be removed to the forge," said the smith, after a brief examination. "Two links are parted, and,—one—two—three are worn to the breaking point."

"That would require an hour's work, and before that the gates must be closed," answered the warden, frowning.

"Then bring the anvil here; the work cannot be done without it."

Two men started at once, and were soon seen returning, bending beneath the weight of iron they bore. Though it was necessary to heat the pieces of iron required for the new links at the forge, yet so promptly and skillfully did the hero of the anvil labor that the needed repairs advanced to completion rapidly. They were not more than half made, however, before the cry came from the walls: "Look yonder! look yonder! they are coming!"

The crowd at the gate gazed down into the valley, and there beheld the long line of the advancing host, their banners of varied colors, crimson, purple, white and gold, shining in the red glory of the sun, now rapidly sinking to rest. But the smith, never even glancing up, the sweat, mingled with the grime of the forge, rolling in black beads down his cheeks, toiled on, striking swiftly and surely, and turning the chains with a deftness and skill that repeatedly evoked exclamations of praise from the crowd of lookers-on.

"One more link! one more link!" at length he shouted, straightening himself up, and rolling his eyes. "Where's that boy?"

"Here! here!" and holding before him, clasped in the tongs, a red and fretting piece of iron, the boy pushed through the crowd and handed the glowing metal to the smith. He seized the tongs, laid the iron on the anvil, with a few rapid strokes beat it into the required shape, then drawing the broken chains together, inserted the link, laid it once more on the anvil, and, after a few swift blows, lifted himself upright, with a smile on his swarthy features, growled: "It is done, sir;" gathered up his tools, and stepped off the bridge.

It was none too soon, for the strange army was already within a few rods of the castle. Every-one expected to hear the order given for the closing of the gates, but it did not come. The warden stood on the bridge keenly scrutinizing the vanguard of the hosts, an expression of anxiety on his stern countenance. Where was Otho and the men-at-arms sent to his aid? They could not be seen; not a helmet or halbert was in sight. At length, slowly retreating, he gave the command, and the draw-bridge was raised. Lining the walls and leaning over the parapet, peering from the narrow windows of the great towers,—from every vantage afforded to view the sight, retainers and servants, men and women gazed down in silent, blank astonishment at the wondrous spectacle; not an army of soldiers, which the larger number, from the scant information received, had expected, but an army of children, girls and boys, some youths of fourteen and sixteen but the larger number scarce more than twelve, while many were of the tender ages of eight and ten. They wore the attire of pilgrims, long gray coats, the breast ornamented with a cross of red cloth. Some wore broad-brimmed hats, others had the hoods of their cloaks drawn over the head, and each carried a long staff to aid him in walking. Dusty, and exhausted from hunger and fatigue as all appeared to be, a spirit of enthusiasm spread through their ranks as they approached, and suddenly, as at a given signal, those in front broke into song, chanting the profane ascription of praise to the Virgin,—the Marian te Deum:

> "We praise thee, O Mother; we acknowledge thee to be
> the Virgin.

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Thee, star of the sea, the splendor of the Eternal Father illuminates ;
To thee all angels cry aloud, the heavens and all the Powers therein ;
Thee cherubim and seraphim, with us, with lowly voices proclaim—
Virgin, virgin, virgin of virgins, without peer ;
Before the birth (of Jesus), during the birth, and after the birth,
Thee, glorious Virgin, the ranks of apostles and prophets praise :
Thee, the martyrs testify to be the Mother of their Lord.
The holy Church throughout all the world doth acknowledge thee,
Mother of an Infinite Majesty."

From rank to rank the song spread, growing in volume, until in waves of sound, like the waves of the sea, it rose to heaven.

CHAPTER IV.

THE CASTLE SURRENDERS.

When the van reached the moat, it was of course brought to a stand, but the crowd pressing on from the rear spread itself out to right and left of the gate-way, until the entire front of the castle, with its long line of walls and towers, was covered. Yet there seemed to be no sign of pause in the advance ; crowding upon those in front, thousands upon thousands pressed forward until every available foot of ground was occupied ; and the inmates of the castle looked down upon such a sea of faces and such a multitude of fluttering banners, as they had never before beheld, and were destined never to see again. In an ecstacy of wild enthusiasm, the children continued the chant, beating the ground with staves and feet. The pressure from the rear was now becoming so great that, driven to the very verge of the moat, those in front were in peril of being forced over the bank into the water, and cries of distress began to be heard mingled with the chant of praise. Perceiving this, a youth of about fourteen, who seemed to be a leader, was, at his own command, lifted up on the shoulders of two of his comrades, and brought thus into view of those in the rear, was able to communicate with them. His orders, shouted at the top of his boyish voice, were repeated by others, and gradually the crowds in the rear came to a halt. The chant died away, and facing the castle the children stood in silent expectation. Elbowing his way to the very front, the youth referred to, now cried out: "We demand entrance in the name of the Virgin. Lower your draw-bridge." His voice and manner, no less than his words, werefull of authority.

"Who are you?" It was the Countess who asked, as, surrounded by her women, she stood on the battlements above the great entrance, in full view of all. There was a touch of haughtiness in her voice, for the imperious manner and speech of the youth had roused her pride. What right had he to demand entrance into her castle?

"We are the children of the Highest," was the exultant reply.

"Whither are you marching? and what is your purpose?"

"We go to get the Cross beyond the sea, and to baptize the Moslem infidel."

The words were no sooner spoken than thousands of children took them up, crying at the top of their shrill voices :

"We go to get the Cross beyond the sea, and to baptize the Moslem infidel !"

"What do you demand of us?" inquired the Countess more kindly, when at length the hubbub subsided.

"Food and shelter, noble lady."

"We are utterly unable to feed your host. What are your numbers?"

"Near unto thirty thousand."

"Thirty thousand children !" exclaimed the Countess. "Such a tale I never heard ! Such a sight I never beheld !" Then turning to those about her, she said : "Is it some mad delusion? or is God indeed in this? And where is Otho? Surely these children could not have harmed him ; and the men sent to his aid? they were well armed. I see no sign of conflict."

"I think there is no need of fear, noble lady," spoke the warden. "These children have no thought of battle. My young Master, with the men-at-arms, has doubtless allowed the procession, for such it is more than an army, to press before him, and is now held back by the throngs. See, the road from side to side is packed !"

(*To be Continued.*)

Youth's Department.

TOUCH IT NEVER.

Children, do you see the wine
In the crystal goblet shine?
Be not tempted by its charm.
Children, hate it !
Touch it never,
Fight it ever.

Do you know what causeth woe
Bitter as the heart can know?
'Tis that self-same ruby wine
Which would tempt that soul of thine.
Children, hate it !
Touch it never,
Fight it ever.

Never let it pass your lips,
Never even let the tips
Of your fingers touch the bowl ;
Hate it from your inmost soul.
Truly hate it !
Touch it never,
Fight it ever.

Fight it ! With God's help stand fast
Long as life or breath shall last,
Heart meet heart, and hand join hand,
Hurl the demon from our land.
O then hate it !
Touch it never,
Fight it ever.

Selected.

CAPTAIN ROBERT.

Robert was kept in the house by a cold, so he flattened his nose against the glass and watched a military procession pass by. They were in very gay uniform, with very bright buttons, and kept step beautifully.

Robert watched until the very last glimmer of their brightness disappeared around a corner, then turned with a sigh to watch his mother place pies in the oven, and said to her :

"I would like to be a soldier."

"Very well," said his mother, "then I would be."

Robert stared at her a few minutes, and then said :

"Would be what?"

"Why, a soldier. Wasn't that what you said you wanted to be?"

"Well, but how could I be?"

"Easy enough ; that is, if you put your mind to it. A soldier's life is never an easy one, of course. Clare may hand me that other pie ; I think I can make room for it."

"But, mother, I don't know what you mean," Robert said.

"Don't? You haven't forgotten the verse we talked about so long? 'Greater is he that ruleth his spirit than he that taketh a city.' It takes real soldier-like fighting to rule a spirit, I can tell you."

"Oh, said Robert, as he flattened his nose against the glass again and thought.

"But, mother," he said at last, "I didn't mean that kind. I would like to be a captain and have soldiers under me."

"Nothing easier," his mother said, shutting the door with a satistified air. "There are your ten fingers, and your eyes and your ears, and that troublesome tongue that hates to obey. I pity any captain who has as troublesome ones."

Robert laughed. He had so many talks with his mother that he understood her very well ; yet this was a new way of putting it. He stood there a good while thinking about it, deciding that he would be a captain forthwith, and that his soldiers would obey perfectly. Then he wondered what orders he should have to give them first.

Poor fellow ! In less than ten minutes from that he knew.

He went to the sitting-room to find that baby Carrie had been there before him. There lay his birthday books, his beautiful "Family Flight" on the floor, some of the loveliest pictures in it torn into bits. His photograph album was on the sofa ; but chubby fingers had tugged at mamma's picture until it lay loose and ruined, and papa's page was gone entirely.

Oh ! how angry was Captain Robert ! He wanted to run after Carrie and slap her naughty fingers ; she was almost two years old, and ought to know better. He wanted to run to his mother, and with red face and angry voice to tell his story of wrong, and demand that Carrie be whipped. He wanted to bury his head in the sofa cushions and cry just as loud as he could roar. Why did he do none of these things? Just because he remembered in time that he was captain, and had soldiers to obey.

"Halt !" he said to his feet as they were about to rush away, and they instantly obeyed. "Stop !" he said to the tears, as they began to rush in torrents up to his eyes, and back they all went, save one little straggler who rolled down his nose, and was instantly wiped out of existence. In short, the boy proved himself to be a good captain, for that time at least. He even sent his feet up stairs presently with a rosy-cheeked apple for Carrie, and bade his arms give her a very loving hug, which they immediately did.

Mamma found out it all about it, as mammas almost always do ; and when papa came home at night, what did he do but bow low and say : "Captain Robert, I am proud to salute you. I hear you have fought a battle and won a victory to-day."—*Pansy.*

COMING TO JESUS.

"Mamma, our teacher said to us to-day that we must come to Jesus, if we want to be saved ; but how can I come to Him when I cannot see Him?"

"Did you not ask me to get you a drink of water, last night?"

"Yes, mamma."

"Did you see me when you asked me?"

"No ; but I knew that you would hear me, and get it for me."

"Well that is just the way to come to Jesus. We cannot see Him, but we know that He is near us, and hears every word we say, and that He will get us what we need."

Pleasantries.

A dry-goods house advertising seal-sacques the other day, added to its advertisement, "Circular free." A lady, after reading the advertisement, sent a note to the house, asking for a circular—a fur-lined one.

Simpson : "Whatever induced your uncle to marry the widow of a man who was hung?" Jimpson : "He had been married to widows before, and says he was tired of having the virtues of a former husband constantly flung in his face."—*Epoch.*

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* REFORMED CHURCH PUBLICATION HOUSE, *907 Arch Street, Philadelphia.*

☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,
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THURSDAY, JANUARY 15, 1891.

JOHN, THE BAPTIST.

It is a significant fact that Jesus and John the Baptist, were brought up in regions of country so far remote from each other, the one in the northern and the other in the extreme southern part of the Holy Land. Their surroundings in nature were quite different, and vividly prefigured the particular character of the work to which they were respectively called of God. The rugged country and the bleak, precipitous mountains of Southern Judea were symbolical of Sinai and the Mosaic law : Galilee with its rounded hills, its fertile plains, flowery vales and smiling brooks point to the life and blessings of the Gospel dispensation. John lived in a Levitical city or village, probably *Yutta*, five miles south of Hebron, and enjoyed superior educational advantages from his earliest youth, in the society of Zacharias and Elizabeth at home, of the priests and Levites among his neighbors. He was one of the most learned men of his day in all the wisdom of the Scriptures. But being filled with the Holy Ghost, even from his mother's womb, he transcended by far all the Jewish rabbis in his knowledge of their spiritual character and import. This enabled him to see how much his people had fallen from their high and holy calling. To an alarming extent their religion was a mere outward form, if not actual hypocrisy itself. Moved by the Spirit to enter upon his work as the forerunner of Christ, he sought a place of public resort along the banks of the Jordan, and there called upon the multitudes with much earnestness, and probably with a loud voice, to repent and flee from the wrath to come. Honored as a nation by having the Messiah born in their midst, they needed first to be washed and cleansed from the filthiness and naughtiness of their sins. Otherwise they would not be fit to enter the kingdom of heaven which was at hand. To impress this truth upon their minds, by divine appointment, he instituted the rite of baptism, and enjoined it upon all alike who desired the favor of the God of their fathers. The last, he was the greatest among all the prophets. In his day he turned many of the children of Israel to the Lord their God. He prepared the way for the work of Christ on earth, bore testimony to His divine character as the Son of God, and with profound humility was willing to decrease as He increased. He was the morning star of the new dispensation which was diminished by the rising sun of righteousness ; but in that greater light he greatly rejoiced. He finished his work and then received the crown of martyrdom. His work, however, remains to perfect the work, and his words calling on men to repentance, are just as appropriate and necessary now, as when they were the voice crying in the wilderness. Much of the religion of the present day is mere profession not possesion : spiritual arrogance and pride, selfishness and vain glory, lukewarmness and secret sins abound in many of the churches as they did at the time of the Baptist, and his cry, *Repent*, and of the prophet, *Wash you, make you clean*, are just as urgent now as they were in his day.

"THE ADVANCE TOWARDS CHURCH UNITY."

The above is the caption of an article in *The Independent* of the 12th inst., from the pen of Rev. Charles A. Briggs, D.D. To him the subject presents a very bright and hopeful outlook. It is refreshing to read it. And it inspires one with bright hopes for the future. Even the Historic Episcopate of the Lambeth Conference has for him no insuperable barriers. He would have the Presbyterians play their Historical Presbytery, and the Congregationalists, their Historical Congregation against the Historic Episcopate of the Church of England, and seems to think that a common basis could be reached. If this could be done, verily would a formidable hindrance be overcome. He accepts Baxter's view that "to select out of all three the best parts and leave the worst, was the most desirable [and ancient] form of government." Could this be done, then there ought to be a readiness for Church union of at least these three branches, which might reach a consummation within the present decade. That there are elements which relatively superabound in each, which the other two need, we have no hesitancy in affirming. To specify no further at this time, we conceive the Anglican Church has an excess of what we denominate the *executive* functions, in which the other two are correspondingly deficient, while it in turn is deficient in the principle of representation. We sincerely hope with Dr. Briggs, that the present negotiations may result in reaching common ground.

He speaks of three movements in the direction of Church Unity—that by Alliance, as illustrated by the Evangelical Alliance,—that by the Historical Institutions, as in the Lambeth propositions,—and that by Federation, as now in progress in the negotiations pending between the Dutch and German branches of the Reformed Church. In speaking of this last he says : "This is probably a nucleus about which will eventually gather all divisions of the Presbyterian Reformed family." It may be that the principle will rise higher and effect a union with the great divisions of Christ's Church.

Dr. Briggs is not the only person to whom this thought has occurred, and who has entertained this hope. And it ought to have grave weight upon the minds of any, in either of the Reformed Churches, who object to the proposed federation. The very fact that some of the leading minds in the Presbyterian Church are looking hopefully for this union as the beginning of a flow to which in the near future it may add its large volume, ought to obviate its objections, because of a preference for an immediate union with that Church. Do not all the probabilities favor the thought that this large union will be more speedily reached in this way, than by seeking to overcome the obstacles which confront an immediate union with either of the smaller Reformed Churches? Church Union, if ever consummated in this world, must come about through a historical growth—by a flowing together of the nearer kindred bodies, thus gaining in volume, and attracting with augmented power those more remote, and obviating at the same time the danger of absorption.

Synodical Editors.

(Elected by the Synods.)

Eastern, ...	REV. JONATHAN H. PANNEBECKER.
Pittsburgh, ...	" DAVID B. LADY.
Potomac, ...	" J. SPANGLER KIEFFER, D. D.

ANOTHER SEMINARY ENDOWMENT CONVENTION.

The question might first of all be raised as to the propriety of writing an article for the MESSENGER every time a Seminary Convention is held. If the purpose were to glorify the committee, to eulogize their energy, their eloquence or their success, such reports would be highly improper. But all such intentions are here and now once for all disclaimed. It would be far more in accordance with the feelings of the committee, if they could carry on this work and get it accomplished without parade or publicity. But it seems important to let at least the people and congregations of our own Synod know what we are doing, so that an interest may be awakened and maintained in the undertaking, and that they may in a measure get ready for the brethren who are visiting the charges in the interest of the Seminary ; and as the Synod has no paper circulating only within her own territory, it is necessary to use the organ of the three eastern English Synods for this purpose. We hope, also, to have the prayers and good wishes of those in other sections of the Church for the success of our cause.

Hence the committee are glad to see those beyond our bounds writing the subject up in the MESSENGER. It is true every sentiment uttered does not meet with our endorsement. We were somewhat startled to be told, for example, a few weeks ago, by one who represents the Synod which has recently completed its endowment of a chair in the Seminary, that the method by which the funds had been secured was all wrong, or at least not the best, that the rich alone should have been asked to contribute, and that the mass of the membership should not have been bothered with the subject, especially as we had just started out to do the work in the same way. But a full and sufficient answer to our brother of the quill appears from a member of his own Synod in the MESSENGER of Jan. 1st. And we will now let these brethren settle the question among themselves as to whether the few rich men in their Synod alone shall be asked to endow the next chair, or whether they will allow all classes and conditions of men to take part in the good work ; and we hope to be well on our way to a successful issue in our undertaking, on the plan which succeeded so well among them by the time they get through with it.

As to the convention which we started out to report, it was held in the Saegertown charge. The pastor is Rev. D. H. Leader. The writer went by rail to Meadville. At Franklin, the county seat of Venango county, the Teacher's Institute was in session, and dropping to while away several hours between trains, we were surprised and delighted to meet an old friend in the person of Dr. N. C. Schaeffer, who delivered a lecture in the afternoon on the "Mysteries of the Teacher's Art." After the lecture we had several hours of College and Seminary Reminiscences with our old friend, and then went on our way to Meadville much encouraged. The night was spent in the pleasant family of Rev. T. S. Land, and the next morning, after depositing with the treasurer of Synod the second installment of the contribution of the Curllsville charge for the professorship, Bro. Land and I rode out to Saegertown in a sleigh. The church was open, the people were gathering, and the pastor was ready, Revs. L. J. Mayer and J. D. Thomas put in an appearance, and the discussions began. To say that the pastor and people of Saegertown received us cordially and entertained us sumptuously is putting it mildly. It was good to be there. We enjoyed the visit very much, and came away confident that the response to our appeals would be a liberal one. Owing to the fact that two of the brethren had weddings on the afternoon of the second day of the convention and that the writer was called home to attend a funeral, no canvass for contributions was made at the time. The pastor, however, undertook to attend at once or as soon as possible to this important feature of the business, and the committee are persuaded that it could not be left in better hands.

Among the subjects selected for discussion at this convention was the question as to whether Pittsburgh Synod is able to endow a professorship. This had been assigned to Rev. J. D. Thomas of Cochranton. He answered the question by instituting the following comparison :

"The Ohio Synod has 234 congregations, Pittsburgh Synod has 131. The Ohio Synod 103 more than we. The Ohio Synod has 6 Classes. We have 5. The Ohio Synod has 1 more than we. The Ohio Synod has a membership of 19,748. Pittsburgh Synod has 14,092. The Ohio Synod has 5,656 more members than we have. The Ohio Synod raised during the year 1889 for congregational purposes, $80,914. Pittsburgh Synod raised in that year, $66,064. The Ohio Synod raised $14,850 more than we did. The Ohio Synod raised in the same year $12,713 for benevolence. Pittsburgh Synod $10,711. The Ohio Synod exceeded us $2002. From this it appears that in proportion to the number of congregations and membership we can raise fully as much money as the Ohio Synod.

"But what more has the Ohio Synod done? During the last five or six years she has put up and paid for a college building at a cost of $55,000. And the Ohio Synod is now engaged in an effort to endow her Theological Seminary. The Ohio Synod supports a College and Seminary, pays the teaching force in both, and is now about to endow a whole Seminary or a large part of it. What are we doing? What have we undertaken? Cannot we do half as much as our sister Synod to the west, only a little stronger than we? If she could raise $55,000 for the erection of a college building, can we not raise a sum $20,000 less than that? If she is able, in addition to a College, to support a whole Seminary, we ought to be able to endow a single chair. God forbid that we as a Synod should for a moment entertain the notion that we cannot raise this $30,000 when the Synod next west of us is doing so much in this direction. It can be done and it ought to be done." L.

THE VACANT CHARGE ONCE MORE.

Some one, writing to us with reference to an article which appeared in the MESSENGER of Dec. 18th, entitled "The Vacant Charge," "joins issue," as he says, with the writer, in regard to the statement therein made, that the condition of being vacant is "not a desirable condition for a charge to be in." This is what our correspondent writes: "The great question at issue is, Why is the charge alluded to vacant? Whose fault is it? The writer appears to lay the blame upon the charge, and says that a charge is like a field ; it will not improve without cultivation. We have some knowledge of farming, and will risk the assertion that, in many instances, land will get in better condition simply by letting it alone and getting rest ; certainly it will do as well, or better than to have it tenanted by a poor farmer, one that will plow and sow out of season. We have been driven to such thoughts by reading the article alluded to ; and would like the writer to give us another and longer article upon the reason why we have so many vacant charges and so many idle pastors."

In reply to these strictures we would say that the article in question dealt simply and exclusively with the fact of vacancy and not at all with the reason of it. We had no thought of blaming any one for the circumstance, by no means uncommon, of a charge's being without a pastor ; the only blame implied was a measure of censure upon the charge that should be indifferent or unduly slow in the matter of getting itself out of this condition. Further, we were writing, in general terms, of the average charge, the average pastor, and the average vacancy ; and, regarding the matter in this light, we are still of the opinion that the condition of being vacant is not a desirable one for any charge. It is no doubt true, as our correspondent says, that, under particular circumstances, land will be benefited by being allowed to rest, but he will probably agree with us that, on the whole, in the long run, on the "year-in-and-year-out" principle, it is not to the advantage of a farm to be without a tenant and without cultivation.

Evidently, our friend is disposed to be a little severe upon the ministers. We do not complain of this ; it is good to submit ourselves to wholesome reproof. We are indeed "unprofitable servants," we are "poor farmers." Considering the many blunders we make, it is a wonder that the work of the Lord prospers at all in our hands. "Let the righteous smite me ; it shall be a kindness ; and let him reprove me ; it shall be an excellent oil." We thank our brother for his somewhat severe, but salutary, hints, not all of which have been quoted by us. We hope, however, that he will forgive our involuntary smile at his idea of a congregation's having a "rest" from its pastor ! No doubt there are such cases as he has in mind ; but they must be exceedingly rare ; and we cheerfully admit that, if things ever do come to that extreme pass in which a pastor is an affliction or a terror to his congregation, and the people with good reason desire to "rest" from him, then the rules which are applicable in ordinary cases, are no longer applicable in a case so extraordinary and rare.

As regards our friend's request that we would write "another and longer article" on the reason why there are so many vacant congregations and unemployed ministers, much as we would like to do so, we can hardly venture to comply with this. Our last article probably went to the utmost permissible limits as regards length. We must study brevity ; space is very valuable. Moreover, feeling it to be our duty to respond in some manner to so reasonable a request, we will here mention, as briefly as possible, two or three of the principal causes, or classes of causes, to which, in our judgment, the state of affairs in question is to be attributed.

1. We mention, first, the needless multiplication of congregations. It is no uncommon thing to find four or five churches where one would supply all the existing need. The result is, instead of one strong, vigorous and imposing church, four or five weak and struggling organizations ; a state of affairs which naturally breeds frequent vacancies. There has not been good economy, but much waste rather, in the planting of churches. The idea that, wherever a denomination has no church, there it ought to have one (irrespective of whether the religious wants of the community are already sufficiently provided for or not) has wrought much harm. This is an evil of which, within the past few years, the leading religious denominations have been rapidly becoming more and more conscious; and it is now, we believe, in a fair way to be, in some considerable measure, remedied.

2. The ministers themselves are no doubt often to blame for the vacancies that occur. The work, like all work of a great and high order, is necessarily slow, toilsome, attended by many discouragements. We are all eager for "quick returns ;" and, in the vital processes with which a pastor's work has chiefly to do, the returns are often discouragingly slow to come in. The pastor has need of much patience ; and patience is not one of the easiest and most accessible virtues. It is easy to believe that things would be better elsewhere ; that the advantages would be greater, and the difficulties fewer. "Heaven is where we are not." So, among the pastors, contending with difficulties and beset by discouragements, there springs up a painful and distressing spirit of restlessness, as is indicated by the overwhelming number of applications made for many a vacant charge. This feverish restlessness is not a good sign. It is responsible for many vacancies that ought not to occur. Brother, be not in haste to resign thy charge. Resignation passive is far better than resignation active. Consider that it may be wiser to bear the ills you know than to fly to others that you know not of. It is cloudy to-day, but the sun will shine to-morrow. You see no fruits of your labor ; but, behold, the harvest is almost at hand ; stay, and reap it yourself. The difficulties encompassing you now will presently disappear like a cloud. Time heals much. Work on in that spirit of patience, hopefulness and kindness, which conquers all things, against which nothing can stand. Put aside that "resignation you have written ; at least, consider the matter yet once more ; if possible, do not make another vacancy.

3. Nor, to be entirely just, do we think that we can altogether acquit the people of blame in regard to this matter. Evidently, the minister's support is in many cases needlessly scanty and altogether insufficient, making his life a painful and embarrassed one in many ways. We dwell not upon this particular cause ; it has recently been discussed at length in the columns of this paper. There are other ways in which the pastor's position may be made exceedingly painful and distressing. From what the writer hears, there must be somewhere, in some congregations, persons very difficult to get on with. He knows not this except by hearsay ; it has been his favored lot to dwell for years in the midst of a people peaceful, kind and generous in an extraordinary degree. But from what he has been told, and from what he reads, he is compelled to believe that there are such cases. He does not believe that any congregation, as a congregation, is bad or troublesome. As a rule, we believe the people to be well-disposed, docile, willing to be led, ready to repay confidence with confidence and kindness with kindness. But a single ill-disposed person in a congregation may cause much sorrow and trouble. Some one has said that a single active and vigorous hornet is sufficient to disturb the peace of a whole camp-meeting. In like manner, a single and vigorous hornet of a man (or woman !—begging pardon) may be sufficient to disturb the peace of an entire congregation. Reader, we do not believe there are many such. But if there should be any such person or persons in your congregation, be very slow to confide in them or to act with them. If your pastor is doing well—reasonably well—stand by him, and be his friend and supporter. He may not be an eloquent preacher,—but then he is a faithful pastor. It may be that, as a pastor, he is not all you could desire,—but, then, of his preaching all must acknowledge the power. It is seldom that special excellence as a preacher and special excellence as a pastor are found in one and the same person. Be content and thankful, reader, if your own pastor possesses either the one or the other.

J. S. K.

—There is much truth in the following :

"The end of church music is not to attract an audience and fill the house, but to praise God. If the leaders of the singing remembered this, they would in many cases make a different selection of music; if the choir remembered this, they would not regard their part in worship with so much levity ; if the congregation remembered this, they would sing 'with the spirit and understanding.'"

Poetry.

NOT REWARD, BUT GRACE.

Translated from the German by H. L. L.

No crown, no palms for me!
These are for victors in the fight; but I
Have been the vanquished one in every field.
O Saviour! who hast hope for such revealed,
Low at Thy mercy-seat behold me lie.

Turn not Thy face away!
Deal not in wrath with Thine unworthy child!
Yes, I have sinned, yet there is grace with Thee.
Thou givest mercy, pardon full and free,
To fallen wanderers on the desert wild.

No thought of triumph now!
That dream is o'er. Rest is all I crave;
A little peace, after such deadly strife,
Some leaves of healing from the Tree of Life,—
A glimpse of hope and heaven beyond the grave!

And for what yet remains
Of my sad pilgrimage, grant, O my God!
Meek, humble faith, to suffer and be still;
Meekly to watch Thy hand, to do Thy will;
Humbly to bow beneath Thy chastening rod!

Dark stream of life, rush on
To the eternal ocean full and fast,
If only o'er the waves may fly the dove
Of heavenly peace, and beckon from above,
To where a pardoned soul shall rest at last.

Selections.

Whatever makes men good Christians makes them good citizens.—*Daniel Webster.*

The great fact is that life is a service; the only question is, "Whom will we serve?"—*Faber.*

"There is no way or place where God leads but preparation has been made before for our coming."

The serene, silent beauty of a holy life is the most powerful in the world for good next to the might of God.—*Pascal.*

All common things, each day's events,
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend.
—*Henry W. Longfellow.*

Remember, in Christian life every moment and every act is an opportunity for doing the one thing—of becoming Christlike.

When sometimes God gives tardily, He commends His gifts; He does not deny them. God withholds for a time, that thou mayest learn to desire great things greatly.—*Augustine.*

The crowd of cares, the weightiest cross,
Seem trifles less than light;
Earth looks so little and so low,
When faith shines full and bright.
—*Frederick Wm. Faber.*

Divine grace, even in the heart of weak and sinful man, is invincible. Drown it in the waters of adversity, it rises more beautiful, as not being drowned indeed, but only washed; throw it into the furnace of fiery trials, it comes out purer, and loses nothing but the dross.—*Archbishop Leighton.*

Science and Art.

A luminous crayon has been invented for the purpose of enabling lecturers to draw on the blackboard when the room is darkened for the use of the lantern. The invention is likely to prove of value not only to the lecturers who use a lantern, but also (in another form) to those students who wish to take notes.

One of the companies in Paris that deal in compressed air motive power has been awarded the contract for street lighting on a novel plan. The company distributes power through its condensed air system to an immense number of small dynamos, each of which furnishes a current for a small number of lamps.

"It is not intellectual work that injures the brain," says the London *Hospital*, "but emotional excitement. Most men can stand the severest thought and study of which their brains are capable, and be none the worse for it, for neither thought nor study interferes with the recuperative influence of sleep. It is ambition, anxiety, and disappointment, the hopes and fears, the loves and hates of our lives, that wear out our nervous system and endanger the balance of the brain."

Items of Interest.

It is estimated that the great smoke cloud that overhangs London is 300 tons in weight.

During the last year 68 persons had their names changed in New York in the manner prescribed by law.

In polygamy case from Utah, the United States Supreme Court on Monday decided that a wife is not a competent witness against a husband.

A mountain in active eruption is an unusual thing in the United States, but now, it is said, Mt. Wrangel in Alaska is belching forth fire and smoke.

In 1888 the number of women registered to vote in Boston was 20,000. In 1889 the registration lists showed only 10,000, and last year only 8,000 women have qualified to exercise the right of suffrage.

"The widest plank on earth" is on exhibition at the railroad depot in Humboldt, Cal. It was cut at the Elk river mill, and is 16 feet in width. It will be among the Humboldt exhibits at the World's Fair in Chicago.

The vote of the Methodist churches throughout the country on the eligibility of women as delegates to the General Conference stands as follows: For women, 13,532; against, 11,020. The German churches are still almost unanimous against the proposition.

An artesian well in North City, a suburb of St. Augustine, Florida, is said to have the largest flow of any artesian well in the world. It is an eight inch well, and its flow exceeds the highest expectations. The flow exceeds 8,000 gallons per minute, or over 11,500,000 every twenty-four hours.

The death of Dr. Heinrich Schliemann, the archæologist, is announced from Berlin. He was born at Ankershagen, in Mecklenburg, in 1822. The son of a poor clergyman, he amassed a fortune, and then began his archæological investigations in the East, and recorded the results in a work published in 1869.

The severe weather which has prevailed throughout England for some time past is causing the deepest distress among the poor classes of people of London. This is especially true of the inhabitants of the East End. All out door trades have now been suspended for seven weeks, and from present indications, there is no prospect of the weather moderating enough to allow of their resumption for some time to come.

Hints and Recipes.

One of the very best applications for the bites of mosquitoes and fleas, also for other eruptions attended with intense itchings, is: Menthol in alcohol, one part to ten. This is very cooling and immediately effectual. It is also an excellent lotion for application to the forehead and temples in headache, often at once subduing the same.—*Weekly Medical Review.*

A warm salt bath is very refreshing to any one suffering from exhaustion of travel or of a long shopping expedition, which is as trying to the mind and body as anything which can be undertaken by a woman. Away from the seashore a very simple substitute for sea water is a cup of rock salt dissolved in warm water and added to the bath. When the salt is irritating to the skin, take a warm bath and sponge off with a mixture of violet or lavender water and alcohol, about half and half, and rub briskly with a warm friction towel. Such a method prevents the exhaustion and danger of cold which follows a warm bath.

Farm and Garden.

Fine cranberries are being raised in the State of Washington, and parties who are informed state that there are numerous bogs in that State which can be utilized for this crop. The berries produced so far are said to be as good as those which are raised in the Eastern States.

The Japan chestnut has a bright future in America. The only fault that can be found with the trees at present is their price (eighty cents to $1 each). They grow as well on the same land as native chestnut trees and produce earlier. The nuts are very large and good. Sample trees at the Connecticut State Fair were only three years from the scion, and yet showed as high as thirty-four buds to the tree.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

CHRIST IN THE NEW TESTAMENT. By Thos. A. Tidball, D.D., Rector of St. Paul's church, Camden, N. J. Pub., Thomas Whittaker, 2 & 3 Bible House, New York. Pp. 357. $1.25.

This book is a summary of the results reached in the many arguments recently elaborated in vindication of the authenticity and inspiration of the New Testament. As such it is a valuable hand book for those who may not have the time or opportunity to study the controversy with sceptics, more at large. As such also it will be of great service to ministers of the Gospel, as presenting the whole matter in a nutshell, and furnishing conclusions without the labor of examining a wide literature. It is well and clearly written, free from technicalities, and well adapted to the reading of inquiring church members.

THE SIBYLLINE ORACLES. Translated from the Greek into English blank verse by Milton S. Terry, Professor in Garrett Biblical Institute. New York: Hunt & Eaton.

Professor Terry has rendered students of the beginnings of Christian history a valuable service in furnishing them with an English translation of the Greek books of Sibylline Oracles in an accessible form. For although these "Oracles" are spurious and only in a remote and conjectural way to be connected with the predictions of the Cumæan, or of any other of the ancient sibyls, the mere fact that Justin Martyr, Clement of Alexandria, Tertullian, Eusebius, Augustine, Jerome, Lactantius, and other church fathers, appeal to them as an inspired authority makes them an interesting study. But they are much more than what they have been called in recent times—"the tattered remnants of an ignorant, bigoted, superstitious, and often fraudulent phase of declining civilization." They are a lasting proof that the Hellenistic Jews had produced a literature of their own, into which they had incorporated a vast number of Hellenic conceptions; that they had given it a Greek form, and had thus fitted it to attract the attention of the Greek world. They are one among the many evidences of that essential kinship between the leading ideas of Greek philosophy and the leading ideas of Christianity by reason of which Christianity was so readily adopted by many of the men of thought and power among the Greeks. To the student of ecclesiastical history during the period when the Jewish and Greek currents of human life were coming into contact and being fixed together into a new life stronger and better than either, they have, accordingly, an abiding interest and a permanent value, in spite of the fact that they now are a "chaotic wilderness, to sift and arrange which will ever baffle the most acute criticism." The introduction is a very interesting and succinct statement of the probable origin of the "Oracles," their purpose and history, and of the present state of the text; and the footnotes, so far as we were able to examine them, seem to be well adapted to the wants of the general reader.

THE GENESIS OF NATURE, Considered in the Light of Mr. Spencer's Philosophy, as Based upon the Persistence of Energy. By Thomas H. Musick. New York: John B. Alden, Publisher. 1890.

The author of this work has undertaken a large task. It is nothing less than to disprove the doctrine of the Conservation of Energy, which, as he says in his preface, is "everywhere received as of universal application." Great courage is needed to enter the lists against such scientists as Mayer and Grove, Helmholtz and Joule, Tyndall and Stewart; yet it is not lacking in our author. He deserves great credit for his wide reading, and especially for his good intentions. His desire is to save us from a materialistic philosophy which endangers our spiritualistic faiths. Very well; but perhaps he has jumbled heterogeneous things together. Still his book is worthy of serious consideration. Materialistic principles may creep into our thought before we are aware.

THE ANDOVER REVIEW. January, 1891. During the seven years of its existence this Review has proved itself a power for good. It has reflected the best Christian thought of the living questions of the day. Its practical character has been a marked feature from the start. It is a journal for life as well as thought. Dead issues are allowed to slumber, and, for the most part, only those problems that are pressing for a solution now find treatment in its pages. The ability of its contributors is well known and is best proved by the popularity of the Review. The January number gives fair promise for the present year. A searching inquiry into "Dr. Martineau's Criticism of the Gospels" is followed by a clear discussion of "The Question of Disestablishment in Scotland from the American Point of View," an interesting account of "Some Paraphrasers of Milton," an historical sketch of

READING ROOM
Theol minary,

"John Brown, Guerrilla," and a valuable paper treating of the relation of "Ethics and Economics." The editorial notes handle present day questions, viz., "The Public Schools and Religious Education," "The Relief of the Submerged Tenth," and "Do the Country Churches want an Educated Ministry?"

Houghton, Mifflin & Co., Boston. Yearly subscription, $4.00; single numbers, 35 cents.

The first instalment of the selections from Talleyrand's long-expected Memoirs is the feature of the January CENTURY. Then we have—Pioneer Spanish Families in California, Missions of Alta California, A Californian Lion and a Pirate, A Carnival Ball at Monterey, A Journey from Monterey to Los Angeles, Domestic Life in 1827, A Romance of Morgan's Rough Riders, An Irish Gentlewoman in the Famine Time of 1847—48, Chinese Music, Colonel Carter of Cartersville, Sister Dolorosa, In Maiden Meditation, Nannie's Career, At the Town Farm, Topics of the Time and Open Letters. The frontispiece of the January Century is a portrait of the sculptor Augustus Saint-Gaudens, engraved by Whitney from a painting by Kenyon Cox.

In the January ST. NICHOLAS we have A Talk about Reading, Brooklyn's Great Industrial School, Elfie's Visit to Cloudland, Story of the Golden Fleece, Lady Jane, a Christmas story by Roswell Smith, a poem by Celia Thaxter, and a short but complete article on Michael Angelo.

The following are the contents of the January WIDE AWAKE—Nonsense Animals, Lambkin, Prig or Hero, Prize Anagram, The Drawing of the Child Figure, Problems in Horology, and stories and articles by Susan Coolidge, Mrs. Burton Harrison, Margaret Sidney, Elbridge S. Brooks, Ernest Ingersoll, Kirk Monroe, etc.

Wide Awake is $2.40 a year. D. Lothrop Company, Boston, Mass.

LITTELL'S LIVING AGE. The number of The Living Age for January 10 contains—The Origins of the Common Law, by Sir Frederick Pollock, Contemporary Review; Born on Hallow E'en, Blackwood's Magazine; Constantinople Revisited, Nineteenth Century; The Druses of the Holy Land, Blackwood's Magazine; Stafford Northcote, Temple Bar; My Professor of History, Macmillan's Magazine; The Depravation of Words, Gentleman's Magazine; Poetry and Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

At the residence of the bride's parents, in Mercer county, on December 25, 1889, by Rev. J. M. Schick, Mr. M. C. Pence of North Warren, Pa., to Miss Emma Furgeson of Pymnatuning, Mercer county, Pa.

On November 12th, 1890, at Glade parsonage, Walkersville, Md., by Rev. S. M. Hench, Mr. Morris L. Smith to Miss Olive Blanche Hull, both of Woodsboro, Frederick county, Md.

At the same place, by the same, on November 18th, 1890, Mr. Wm. J. Snook to Miss Laura Dougherty, both of Frederick county, Md.

At the Reformed parsonage, Conyngham, Pa., December 25, 1890, by Rev. J. B. Kerschner, Mr. George Cook, Sandy Run, Pa., to Miss Addie Hemerly, St. John's, Pa.

On the same day, by the same, at the residence of the bride's parents, in presence of a large company, in Butler township, Luzerne county, Mr. George E. Hofsomer to Miss Catharine J. Schreiner, both of the same place.

On December 14, at the residence of the bride, by Rev. O. F. Schaeffer, Mr. King William Rickrode of Round Hill, to Miss Clara Miller of Hampton, Pa.

On Tuesday, December 23d, by the same, Mr. Jno. W. Slothower of Harrisburg, Pa., to Miss Catharine Smith of Mulberry, York county, Pa.

At East Berlin, Pa., in the afternoon of December 25th, by the same, at the residence of the bride, Mr. Edwin Kerchner to Miss Bertha Wolf.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DIED.—On November 8th, 1890, at Fairmount City, Clarion county, Pa., Mr. John Adolphus Meffert, aged 54 years, 10 months and 26 days.

On November 13th, 1890, at the same place, Mrs. Elizabeth Meffert, wife of Mr. John Adolphus Meffert, deceased, aged 53 years and 8 months.

Mr. and Mrs. Meffert were born in Germany, the former December 12th, 1835, and the latter March 13th, 1837. They were baptized in their infancy, and at the age of about 14 years were, by confirmation, received into full communion with the German Reformed church of that country. Some years since they emigrated to America, and though leaving their friends and loved ones in that far off land, they did not leave their church nor did they show indifference in the work of their Master. The trials and adversities of life they endured patiently, believing that Almighty God would turn all to their good as they proved faithful to Him.

To lay to rest a father and mother in so short an interval of time seemed very sad. Thus in less than one week their six children were left without parents. To realize such a loss one must experience it. The large concourse of mourners on each occasion bore testimony to their many friends. R. F. GASS.

DIED.—In Philadelphia, November 15, 1890, George Conrad Goess, aged 70 yrs., 6 months and 7 days.

An honored father in Israel has laid down his staff. Death has removed from earth a saint ripe for heaven. The deceased was born in Bavaria, Germany, on the 8th day of May, 1820, of Christian parents. At the age of 26 he emigrated to this country, locating in Philadelphia, which city was destined to be for him the scene of busy activity both in business and church. His genial and kind manner soon won for him a host of friends.

At the age of 28 he was married to Anna Mary Von-der-Lindt, the faithful companion of his busy life, who survives him. This union was blessed with seven children, of whom five still live to mourn the loss of a loving father. Many are the ministers of the Word who spent pleasant hours and days within the circle of this family. Theirs was truly a "Pfahre's house."

When Zion's Reformed church, Philadelphia, was founded, the deceased was one of the most active founders, and for 35 years—until the time of his death—was treasurer of the congregation. To him his church was dear, and by his liberality, his devotion, his regularity in attendance upon divine services he seemed to declare each day,

"For her my tears shall fall,
To her my prayers ascend,
For her my cares and toils be given
Till toils and cares shall end."

His life bears a noble testimony to the comfort and happiness of a Christian life. His faith was unwavering. His love for Christ found practical expression in the liberality with which he ministered to the poor, and contributed to the missionary and benevolent actions of the Church. When such men leave this world they leave a void. But though now dead, the Church is stronger because they have lived.

Their influence will live on. For all such we look for the fulfilment of the promise, "Him that overcometh will I make a pillar in the temple of my God."

"Servant of God, well done!
Rest from thy loved employ;
. . . . .
And while eternal ages run,
Rest in thy Saviour's joy."

DIED.—At St. Thomas, Pa., Mrs. Elizabeth Unger, aged 75 years, 4 months and 22 days.

DIED.—At St. Thomas, Pa., Mr. John Houser, in the 79th year of his age.

DIED.—In Delaware township, Mercer county, Pa., on November 18th, 1890, Reuben Albert, son of Edwin and Susanna Wasser, aged 1 year and 24 days.

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Miscellaneous.

For Reformed Church Messenger.

HOW TO COLLECT PEW-RENTS.

THIRD STREET, EASTON, PA.

The usual Christmas services were held in this church—early service at 6 o'clock Christmas morning, the festival of the Sunday-schools at 10.30 o'clock, with Christmas tree and evergreen decorations, and gifts to the children. The Sunday school services were this year especially gratifying, and very largely attended.

The Missionary Society of "Old Third Street" lately sent a box valued at somewhat more than $100, together with a check for $25 to one of our missionaries in Iowa.

The Thanksgiving collection of the congregation amounted to $371. This was given to our Orphans' Home at Womelsdorf.

"The Annual Congregational Meeting" is always held on the evening of New Year's Day. At this meeting the report of the treasurer is read. The treasurer's report is always good, but this year it was unusually good, showing a total expenditure of nearly $6,000, with a respectable balance in the treasury. Of this amount a very praiseworthy proportion was devoted to benevolence.

The manner in which the finances of Third Street church are managed is somewhat peculiar and out of the ordinary. In the first place, the office of treasurer is filled not by a man, but by two ladies, Mrs. Matilda Chidsey and Miss Mary A. Huber. These ladies have, for the last ten or twelve years, filled this position with the greatest possible success, and to the most grateful appreciation of the entire congregation. Previously to their taking the finances of the congregation in hand there was no little confusion—now all is order and good management, as is shown by the fact that at the close of this year only $22 "back pew rent is outstanding."

May we be pardoned for adding a few words by way of explaining the manner in which the pew rents are collected? It is altogether peculiar to Third Street church, so far as we know, nothing of the kind being customary in any of the other churches of Easton, nor elsewhere in our denomination.

The pew rents are collected monthly. The first Wednesday and Thursday afternoons of every month, these two excellent ladies are present in the chapel adjoining the church, with their books and pens and ink, "to receive the pew rent." The sexton rings the bell—and the people come. Think of it: *the people actually come!* And if the ladies think they don't come as fast as they should, they have the sexton ring the big church-bell again! What an admirable arrangement this is! It is a monthly gathering of the people; a pleasant sociable, with church-dues presented on the one hand and correct receipts given on the other, pleasant words and everybody happy.

When this system was first introduced, we are told that it created quite a commotion in the town. People heard "Old Third Street" bell ringing at an unusual time, and wondered what it meant. Some said it meant "fire;" others surmised that it indicated the death of some prominent person, perhaps the President, or at least the Governor; but all smiled when they learned that all the old bell said was, "Come and pay your pew rent!"

Other churches in the town, and in other towns, learning of the success of this system, have endeavored to introduce it, but with indifferent success. But why should it succeed with us and fail with them? Ah, good friend, it is all owing to the personal influence of the two good ladies who have it in charge, their kind and gentle and pleasant demeanor, the grace and charm of their manner with the people, as well as their consecrated purpose to do this good work for the church as a work done unto the Master Himself. It is a system of personal power—the system is of no use without the personality. Ulysses' bow is of little value without Ulysses' arm to bend it.

The work which these two ladies are doing in this way is of far wider influence than we have space to express, extending beyond the limits of Third Street church to all the benevolent enterprises of the denomination; their management of the finances comprising not only the moneys devoted to the congregation but including also all benevolent work and contributions. Third Street church—and its pastor—believes in woman's work in the church, there being few congregations in the denomination in which larger scope is so cheerfully granted to the exercise of woman's power for good.

At the annual meeting, it is also worthy of being recorded that Elder Jacob Rader most cordially commended to the people THE REFORMED CHURCH MESSENGER and *The Missionary Guardian*, urging the introduction of these into every family of the congregation, in which good step he was promptly seconded by H. M. K.

For Reformed Church Messenger.

JOHNSTOWN AID.

I would again make kind and thankful acknowledgments of money sent for the building fund. There are yet many congregations that are not enrolled among the contributors to this fund. Upon our heart we carry the many congregations, and the many individuals who have sent us aid. Some has come from beds, whereon the kind donors were suffering. Some has come from those who have gone home to the mansions of glory. We could name some.

All thankfully and prayerfully received.

W. H. BATES, Pastor.

Oct. 27.	Trinity ch, Phila, Rev Coon, per W L Graver,	$75 00
" 29.	Zion's ch, Reading, Rev S K Derr,	5 00
Nov. 3.	Trinity ch, Phila, Rev Coon, per W L Graver,	129 04
" 11.	1st Ref ch S S, per W H Ebright,	50 00
Dec. 8.	Catawissa, Rev G B Dechant,	25 00
		$284 04

Reformed papers to copy.

For Reformed Church Messenger.

A QUERY.

EDITOR THE MESSENGER:

In the Philadelphia *Times* of January 3, 1891, I find an account of a funeral service, in which it is said:

"—— sung in a very touching manner the hymn, "Flee as a bird to the mountain," after which Dr. —— (a prominent Presbyterian clergyman) made an eloquent prayer *for the deceased*."

The italics are mine.

Has the Presbyterian church come to *prayers for the dead?*

Yours, T. A. F.

Philadelphia, Jan. 5, 1891.

IN MEMORIAM.

MRS. REBECCA R. SCHNECK.

On Wednesday morning, December 31st, 1890, Mrs. Rebecca Riddle Schneck fell asleep in Jesus. She was the widow of Rev. Benjamin S. Schneck, D.D., who died seventeen years ago. Mrs. Schneck has long been in failing health, but her life was extended to the ripe period of 85 years. Quietly, with unwavering faith and clear spiritual and mental vision, she awaited the call of her Lord.

Mrs. Schneck was the daughter of Judge James Riddle, whose family was well known in the earlier history of Franklin county. She thus enjoyed the advantages of a society remarkable for intellect and culture. She was the center of a circle of ladies who, sixty years ago, were leading spirits in the religious movement which is now bearing fruit in the form of Sunday-school work. It must have been in or about the year 1828 that she was the superintendent of a Sunday-school which was held in the Chambersburg Academy. Into that school she gathered several gentlemen who were prominent in organizing Sunday-schools in some of the churches. There are a few still living who remember her as engaged in the Academy school. Easy and graceful in her movements, dignified, but ever cordial and kindly in her intercourse with all classes of society, possessed of great personal magnetism joined to a cultured intellect, she was pre-eminently the first lady of her age in Chambersburg.

She was married June 30th, 1836, to Rev. Benjamin S. Schneck, of the Reformed church, and connected herself with Zion's Reformed congregation at Chambersburg. Into her new spiritual home she brought her zeal and exemplified in her true Christian life the spirit of her Master.

One brother, H. R. Riddle, Esq., of Charlestown, W. Va., her niece, Mrs. Thomas B. Kennedy, and a nephew, survive her. Her adopted daughter, Miss Kate Hayman, has been for years her constant companion, and has watched over her with the tenderness and solicitude of a daughter whose whole life was bound up in that of her mother.

For many of the older ministers and elders of the Church the departure of Mrs. Schneck will revive many a cherished memory of hours spent amid the hospitality of her home, and in the enjoyment of her society and that of her husband.

H.

CHRISTMAS TIDINGS.

(CONTINUED.)

PENNSYLVANIA.

Norristown.—Trinity, Rev. J. B. Henry, pastor. The school of this church rendered a very enjoyable Christmas service. Rev. H. A. Bomberger, of York, Pa., addressed the school. The scholars received their usual treat, and many of the teachers were kindly remembered by their classes. The offerings, $17 30, were for Bethany Orphans' Home.

Orangeville.—Rev. A. Houtz, pastor. On Christmas eve a beautiful and instructive service was rendered in this place The church was, as usual, decorated with laurel. All the exercises moved off well At a point the anxious thought intruded itself into the mind of many, "What next." There was no tree or gifts visible. Just then the bells of Santa Claus were heard in the vestibule. The door was cautiously opened and Santa Claus, dressed in true arctic costume, made his appearance, rolling before him what seemed to be a huge snow-ball as white as *cotton*. With apparent laborious effort he rolled the ball to the front of the audience. Some laughed, some smiled, and not a few looked on with wonderment. Having made his speech, Santa Claus drew from his side pocket an ungainly knife and plunged it into this mysterious ball. After considerable perseverance, he made a hole large enough to admit his two hands. He then with a smile extracted its contents, which was soon delivered to the gratified children.

On Christmas evening suitable services were held in the Zion church, which is in the country. Here three ladders, covered with evergreen, were erected in the form of a large A. From their rounds eight

Continued on Page 13.

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MALARIA OR PILES,
SICK HEADACHE, DUMB AGUE, COSTIVE BOWELS, SOUR STOMACH and BELCHING; if your food does not assimilate and you have no appetite,
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hundred gifts were suspended. At the close of the exercises, the pastor, in the name of the Zion Sabbath school, presented Messrs. E. M. Laubach and Jacob Gcisinger, the superintendents, each with a handsome chair. Nor was the parson and his wife overlooked on Christmas Day. From friends in the charge there were consigned to the parsonage a beautiful lap robe for the pastor, and a full dinner and tea set finished in gold for his wife. A. H.

Harrisburg.—Second Church, Rev. Geo. W. Snyder, pastor. Interesting services were held by the Sunday-school on the evening of Christmas Day. An orchestral accompaniment, as part of the choir, added to the enjoyment of the occasion. The pastor and several teachers received gifts from their classes. The children were treated as usual. The church was decorated for the occasion: A Christmas tree occupied the space in the rear of the pulpit. The superintendent, C. W. Myers, had charge of the choir and of the exercises. The pastor made a short address. The infant department, under Wm. H. Seibert, also participated. Collection for the Orphans' Home at Womelsdorf.

Hegins.—Deep Creek Charge, Rev. Geo. J. Lisberger, pastor. September 1st to Christmas was spent in celebrating Harvest Home and the Lord's Supper in the six congregations of the charge. Collections for classical apportionment during this time were $65; for Japan, $15. Nearly all the members communed. Christmas was also celebrated in the various churches with the usual children's services and trees. Catechetical instruction in the Heidelberg Catechism has been commenced.

Bellefonte.—Rev. M O. Noll, pastor. The season was made joyous in St. John's church, Bellefonte, by the full and complete rendering of the service entitled, "Immanuel, God with us," to a large and appreciative audience. The choir, orchestra, and Sunday-school performed their respective parts to the delight of all present. One of the most touching features of the programme was a solo by a member of the infant class, whose voice, though faint, yet sweet and clear, reminded all present of the Infant Jesus. Gifts were distributed to all the members of the school. The organist, Prof. Wm. Meyer, was presented with a purse of fifty dollars by the congregation as a mark of appreciation for his very valuable service in the training and drilling of choir and orchestra. The pastor was the recipient of a handsome gift from the "Ladies' Aid Society," and a number of valuable gifts from individual members of ths congregation. The orphans were not forgotten. The offering amounted to $20.

Hummelstown.—Rev. J. F. Moyer, pastor. Festivities were held by the various Sunday-schools of the charge. The cantata rendered by the Hummelstown school was one of the finest ever witnessed. The music, costumes and scenery were of a high order. In the distribution of gifts the pastor was very kindly remembered. Among others, on Sunday last, the Shoop's congregation presented him with a purse of gold containing fifty dollars. Extensive repairs are being contemplated by the Hummelstown and Wenrich's congregations in their churches.

Meyersdale.—Rev. W. Rupp, D.D., pastor. The Christmas festival was duly celebrated by the Reformed congregation of this place. The church was tastefully decorated, three services were held during the day, and the collections amounting to $40 were devoted to St. Paul's Orphan Home.

Delmont.—Rev. J. N. Bauman, pastor. Appropriate services were held in Trinity church, Delmont, Pa., on Christmas eve. The service, "Immanuel, God with us," was used and much enjoyed. St. Paul's Orphan Home, the children of the school, and the pastor were all kindly remembered in the gifts of the people.

Lebanon.—St. John's. The first Christmas festival services held in St. John's reconstructed church were of a very interesting character. On Christmas eve the whole school rendered "The Christ Child," at the proper point in which they were very admirably addressed by Prof. A. V. Hiester, of Palatinate College, upon the great benefits which we derive from the birth of the Christ Child, and the obligations which it imposes upon us.

The church was very tastefully decorated with ground pine and holly, by a committee of ladies from the Sunday-school, assisted by the assistant superintendent of the senior department. A large tree, beautifully decorated and illuminated, was placed to the right of the chancel.

A joint service was also held on Christmas morning, conducted by the pastor. The offering of the children, amounting to about $45, will be given to Bethany Orphans' Home. The pastor, his wife and baby were the recipients of many handsome presents from members of the congregation, and from the "young people" a beautiful colored engraving.

Bethlehem.—Rev. G. A. Schwedes, pastor. The Christmas season brought pleasant services to Christ church. The day was opened with early service for the congregation, but celebrated especially as a day of rejoicing for the children. Two programmes were effectively carried out —one for the little ones in the afternoon, the other for the whole school in the evening. Besides the conventional evergreen trees, large arches and reredos decked with laurel ornamented the front and recess of the church. The Holy Eucharist was celebrated by a goodly number of communicants, and the best of the year's seasons gave much joy to all and genuine happiness to the little ones. Two young men of the Brotherhood erected an artistic "Christmas Putz," which attracted many visitors to their rooms.

Few weeks before Christmas we had the pleasure of a visit from the Rev. Dr G. C. Seibert, who as a former pastor of the Reformed church, and at present editor of several German weeklies, published in New York, and Professor in the German Theological Seminary of the Presbyterian church, is well known among the Reformed brethren. The Doctor is vigorous and hard-working; he preached with great force and eloquence. In the introductory remarks to his sermon he said, "I came to find my old Mercersburg friend, whom I have not seen for so many years; I came to see the father, but found the son." Then adding that he felt himself growing old, he dwelt beautifully upon the flight of time in his characteristic flow of thought and words. It was a privilege to hear him, and we felt sure that in his heart still dwells a strong love ior the church in which he once served his Master.

York.—Grace church, Rev. I. N. Peightel, pastor. Very interesting and impressive services were held by the congregation and Sunday-school of this church. The church was handsomely decorated. At 6 o'clock A.M. an interesting service was held, consisting of vocal and instrumental music, responsive reading, prayer and a short sermon by the pastor.

At 6 P.M. the Sunday-school beautifully rendered the "Immanuel" service of the Reformed Church Publication House, Philadelphia. This was decidedly the finest and best rendered service in the history of the school. Every member of the school, to the number of 225, received the usual gift. The orphans of the church were remembered to the amouut of $9 88.

Greenville.—Rev. A M. Keifer, pastor. Christmas was appropriately observed by the Greenville congregation. The church was tastefully decorated for the occasion. A large congregation was present at the early 6 o'clock services. Another service was held in the evening by the Sunday school which was largely attended by the congregation. Collection in both congregations for St. Paul's Orphan Home amounted to $30.

Mercersburg.—Rev. Z. A. Yearick, pastor. The Mercersburg and Upton Sunday-schools duly observed the Christmas festival. The services were characterized by more than usual interest. The collections, amounting to $6.91, were given to Bethany Orphans' Home. The pastor received a number of valuable gifts.

MARYLAND.

Hagerstown.—Christ charge, Rev. G A. Snyder, pastor. The festival was observed in the two congregations of this charge. In the country on Christmas eve, and in town on Christmas evening. The services consisted in the main of song which were well rendered. The usual treat was given the scholars and teachers. The pastor was kindly remembered by his parishioners and by his Sunday-school scholars. The trimming of the church in the country consisting of plain festoon work, while that in town was considerably more elaborate, being designated by different ones as beautiful. Total offering amounted to $30.50, for the Orphans' Homes.

Baltimore.—Third Churh, Rev. C. Clever, D. D., pastor. This church had a pleasant and profitable service. Offerings for Orphan's Home amounted to $109 10.

St. Paul's, Rev. Warren J. Johnson, pastor. The Christmas service, "Immanuel," was rendered by this school to the great delight of a crowded congregation. The chancel and pulpit recess were adorned by a large temple of evergreens. Superintendent J. L. Fryer presided, assisted by Elder D. C. Hammett. the pastor delivering the address. The Sunday school brought an offering of $25 for Bethany Orphans' Home.

Christ church, Rev. Ambrose M Schmidt, pastor. Early service of praise 6 A.M. A good attendance Sunday-school-service at 7.30 P.M. Usual distribution of gifts to the children. The offerings, amounting to $7.50, were for the orphans at Womelsdorf. The pastor was made the recipient of a mysterious envelope. Contents, $20; a generous gift.

Manchester.—The service of Trinity Reformed church was held on Christmas evening. The service, "Immanuel," was used, and all were highly pleased with it.

Continued on Page 14

Cleveland's Baking Powder
Is Absolutely the Best,
Because—It does not contain Alum: "Baking powder that contains alum is not a fit article of consumption. Parties selling or manufacturing such baking powders will be liable to arrest for selling an article that is considered deleterious to health."
Ohio Official Report, page 17.

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COMPOUND light-spreading Silver-plated Corrugated Glass
REFLECTORS,
A wonderful invention for lighting CHURCHES, Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue and price list free.
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ALSO CHANDELIERS for OIL and ELECTRICITY

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THE GREAT CHURCH LIGHT
FRINK'S PATENT REFLECTORS
for *Gas, Oil* or *Electric*, give the most powerful, softest, cheapest and BEST light known for Churches, Stores, Banks, Theatres, Depots, etc. *New and Elegant Designs.* Send size of room. Get circular and estimate. A liberal discount to Churches and the trade.
Don't be deceived by cheap imitations.
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CHOICE CARPETINGS
IN ALL GRADES,
AT POPULAR PRICES.
A full line of OUR OWN MANUFACTURE and Standard Domestic and Imported Carpets.
☞ We request only an OPPORTUNITY to show you our stock.
IVINS, DIETZ & MAGEE.
NEW STORE,
1217 Market Street,
PHILADELPHIA.

CARPET buyers had better purchase of J. & J. DOBSON, 809 Chestnut street, Philadelphia, in order to receive full value for their money. They retail Carpets of their own make, which are reliable in every way.

Over 350,000 acres of Choice Farm Lands. Failure of crops never known. Best all-the-year climate in the world. Soil adapted to all kinds of farming. Plenty of water. Low prices, and unusually liberal terms. C. E. SIMMONS, Land Com., C. & N.-W. R'y, Chicago, Ill.

The offerings were devoted to the cause ot the fatherless. The pastor was made the recipient of several tokens of appreciation and good will. This school possesses no little degree of taste and willingness to work in getting up a Christmas festival. Rev. N. J. Miller, pastor.

DISTRICT OF COLUMBIA.

Washington.—Rev. A. T. G. Apple, pastor. Early morning services were inaugurated in Grace Chapel this Christmas, by a congregation that far exceeded expectations. The people entered into the service with spirit and all went away feeling it was good to have been there. The children of the Sunday-school were bountifully remembered on Friday evening. The decorations, an advance on last year, were very much admired. The Holy Family, the Wise Men, the shepherds, with a choir of angels descending in a cloud, which formed the central design, was flanked by two trees and surrounded by other evergreens. The congregation and Sunday-school contributed $20 to our orphan homes in the East; $5 of this was an offering from Miss Belle Ronger's class of young ladies in the Sunday-school. The congregation "passed sentence" upon the pastor and wife and "condemned them to undergo another year of happiness and prosperity: and also to receive the contents" of a certain large envelope.

WEST VIRGINIA.

Martinsburg.—Six o'clock Christmas morning found a large audience in the Reformed Church at Martinsburg. The services throughout were heartily entered into and enjoyed by all present. At six o'clock the same evening the church was again filled. This time the bright, cheery faces of the children were the more conspicuous. Again were there hearty responses by those present and a blending of joyous voices in cheerful song. A tangible expression of praise and thanksgiving was made at both services by making an offering to the Lord of nearly $50. It was good to be there was the thought of a

VISITOR.

Ayer's
Sarsaparilla
The Best
Blood Medicine

So say Leading Physicians and Druggists, and their opinion is indorsed by thousands cured by it of Scrofula, Eczema, Erysipelas, and other diseases of the blood.

"Ayer's Sarsaparilla has won its reputation by years of valuable service to the community. *It is the best.*"—R. S. Lang, Druggist, 212 Merrimack st., Lowell, Mass.

Dr. W. P. Wright, Paw Paw Ford, Tenn., says: "In my practice, I invariably prescribe Ayer's Sarsaparilla for chronic diseases of the blood."

Dr. R. R. Boyle, Third and Oxford sts., Philadelphia, Pa., writes: "For two years I have prescribed Ayer's Sarsaparilla in numerous instances, and I find it highly efficacious in the treatment of all disorders of the blood."

L. M. Robinson, Pharmacist, Sabina, O., certifies: "Ayer's Sarsaparilla has always been a great seller. My customers think there is no blood-purifier equal to it."

"For many years I was afflicted with scrofulous running sores, which, at last became so bad the doctors advised amputating one of my legs to save my life. I began taking Ayer's Sarsaparilla and soon saw an improvement. After using about two dozen bottles the sores were healed. I continue to take a few bottles of this medicine each year, for my blood, and am no longer troubled with sores. I have tried other reputed blood-purifiers, but none does so much good as Ayer's Sarsaparilla."—D. A. Robinson, Neal, Kansas.

Don't fail to get

Ayer's Sarsaparilla

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

Sold by Druggists. $1, six $5. Worth $5 a bottle.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

PENNSYLVANIA.

Greensburg.—Second Church, Rev. D. N. Dittman was installed pastor of this church on Sunday the 4th instant, by a committee of Westmoreland Classis, of which Revs. C. R. Ferner and L. Cort were present and officiated.

Mechanicsburg.—Rev. W. I. Stewart, pastor. On Sunday morning, January 4th, the pastor was made the recipient of a beautiful silver private communion set from his Bible class.

The set consists of four pieces, a flagon, a chalice, a bread-box and a plate, which are ornamented with bunches of grapes, heads of wheat and Greek crosses. The box in which they are held is lined with blue satin and covered with alligator leather.

The gift is highly valued by the pastor for the good will which prompted the giving, and for the service it will be in taking the communion to the sick and aged members of the Church.

Philadelphia.—Christ Church, Rev. J. Crawford, D.D., pastor. At the communion service held January 1st, six members were added to the church.

Saegerstown.—Rev. D. H. Leader, pastor. On New Year's evening many of the members of the Saegertown, Pa. congregation gathered at the charming home of Mr. E. E. McGill, to indulge in one of those rare social and musical entertainments one sometimes meets with in life. Piano, violin, clarionet and sweet vocal music, and some well-rendered recitations filled up the hours to the delight of all. In the midst of all, a purse of $10 was given to pastor and wife—a New Year's gift by these kind people. This is only one of numerous acts of similar kindness many of the generous people of this congregation are continually showing the pastor and family. Bless their good hearts! happy as they no doubt are in doing so, they perhaps little know how deeply and truly such tokens of love are appreciated by the minister.

Eddyville.—Rev. S. T. Wagner resigned the pastorate of St. John's charge and will in a few weeks move to Monroe, Clarion County, having accepted a call from the Beaver charge lately vacated by Rev. J. F. Wiant.

Turbotville.—Several weeks ago, Rev. Wm. H. Bates, of Johnstown, Pa., delivered his lecture on the Johnstown flood in the following places: McEwensville, Milton, Paradise, Turbotville and Watsontown. Large audiences greeted the lecturer on each occasion, and the proceeds were very encouraging. Bro. Bates was very favorably impressed with this section of the Reformed church. He is a hard, self-denying worker; and certainly, in the great work he has undertaken of building a new church at Johnstown, he deserves the sympathy and aid of the entire church. He ought to receive invitations from all over the church to deliver his lecture. The object is a worthy one, and Brother Bates is withal a fluent and interesting speaker, and the stereopticon views which accompany the lecture are superb.

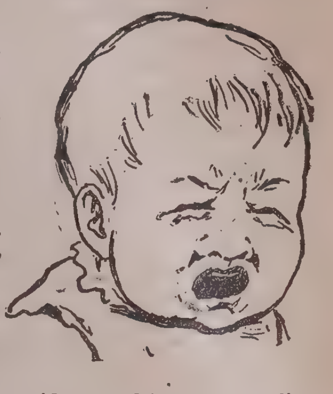
D. E. S.

VIRGINIA.

Winchester.—Services were held in the Reformed Church at Winchester on Sunday, 28th ult., by Rev. Lewis Reiter. This vacant field is anxiously waiting for a pastor to break to them the bread of life. Though there is much to discourage, yet there are elements of strength in this charge that a faithful pastor could develope.

HOW BABIES SUFFER

When their tender Skins are literally On Fire with Itching and Burning Eczemas and other Itching, Scaly, and Blotchy Skin and Scalp Diseases, none but mothers realize.



To know that a single application of the **Cuticura Remedies** will, in the great majority of cases, afford instant and complete relief, permit rest and sleep, and point to a permanent and economical (because so speedy) cure, and not to use them without a moment's delay, is to be guilty of positive inhumanity. No greater legacy can be bestowed upon a child than a *skin without blemish and a body nourished with pure blood.*

CUTICURA

Remedies are the greatest skin cures, blood purifiers, and humor remedies, are absolutely pure, and may be used from infancy to age, from pimples to scrofula, with the most gratifying and unfailing success.

Treatment.—Cuticura, the great skin cure, and Cuticura Soap, an exquisite skin purifier and beautifier, externally, instantly allay the most intense itching, burning, and inflammation, soothe and heal raw and irritated surfaces, clear the skin and scalp of crusts and scales, and speedily restore the hair, while Cuticura Resolvent, the new blood and skin purifier and greatest of humor remedies, cleanses the blood of all impurities and poisonous elements, and thus removes the cause.

"All about the Blood, Skin, Scalp, and Hair" mailed free to any address, 64 pages, 300 Diseases, 50 Illustrations, 100 Testimonials. A book of priceless value to mothers, affording information not obtainable elsewhere.

Cuticura Remedies are sold everywhere. Price, Cuticura, 50c.; Cuticura Soap, 25c.; Cuticura Resolvent, $1. Prepared by Potter Drug and Chemical Corporation, Boston.

Facial Blemishes, pimples, blackheads, red, rough, and oily skin and hands, and simple humors and skin blemishes of infancy and childhood are prevented and cured by that most effective of all Skin Purifiers and Beautifiers, the celebrated **Cuticura Soap.** Incomparably superior to all other skin and complexion soaps, while rivalling in delicacy and purity the most expensive of toilet and nursery soaps. *The only preventive of inflammation and clogging of the pores, the cause of most facial blemishes.* Sale greater than the combined sale of all other skin soaps. Sold throughout the world. Price, 25c.

NORTH CAROLINA.

East Rowan Charge.—Rev. C. B. Heller, pastor. The congregations of the charge, Grace and Bethel, held their missionary anniversaries and sales, the former on Saturday, December 6th, and the latter on Saturday, December 13th.

The exercises consisted of recitations and readings by the members and an address by the pastor, after which, sale was made of cotton and various other plantation products, the proceeds to be devoted to foreign missions. The amount realized at Bethel was $75, which was far in excess of any previous year; at Grace, $60.50, making in all $135 50.

Thirty-two copies of the *Missionary Guardian* are taken in the charge. Missionary meetings are held monthly at the home church (Grace).

MICHIGAN.

Fulton.—Rev. S. A. Alt began on the first day of December a series of Gospel meetings at Brady, one of his preaching points, and continued them with increasing interest until Christmas. During the meetings the little band of consecrated workers avoided all unnecessary work in the home and on the farm, and united with heart and hand in the service of the Lord. The afternoon meeting of prayer, praise and Bible study was moved from house to house and was well attended. The evening service was held at the usual place of worship, and the interest increased. During the meetings twenty-two took up their cross to follow Christ, and on the 21st of December five adults were baptized and sixteen received into Christian fellowship by confirmation.

ILLINOIS.

Anna.—Rev. Joshua Wolbach has accepted a call to this place and will at an early date remove to his new field of labor.

KANSAS.

Circleville.—A Sunday-school was organized on January 4, 1861, and 45 were present the first Sunday. Elder Joseph C. Stauffer is the superintendent. Mr. Stauffer's name was omitted from the best contributors to Circleville Church, he having given $100 first and $25 on dedication day.

PERSONAL.

Rev. J. F. Moyer of Hummelstown, Pa., has been appointed Chaplain of the House of Representatives, Harrisburg, Pa., by Speaker Thompson. His friends in the Church will be pleased to hear of this mark of favor extended him.

Change of Address.

Rev. S. T. Wagner from Eddyville to *Monroe*, Clarlon Co., Pa.

THE AIR WE BREATHE.

"Whom fire spares, sea doth drown.
Whom sea, pestilent air doth send to clay.
Whom war escapes, sickness takes away."

Modern science, if it has not greatly mitigated the horrors of war, at least shortened its duration. The sea has lost some of its terrors, and many diseases formerly considered incurable, now yield to medical treatment. But the "pestilent air" (Malairia), seems to hold its own. Read the testimony of patients who have been cured of malarial diseases:

Ironton, Mo., Dec. 26th 1883.—Drs. Starkey & Palen: "I will write for another of your Compound Oxygen Treatments. The last treatment was of great benefit, not only to me and me son, but to my daughter, fourteen years of age. She lay dangerously ill with typhoid malaria, I got so disgusted with the strong medicines, that I quit all before she was able to sit up, and gave her the Compound Oxygen, and she improved slowly at first, but in a short time was the picture of health, looking better than before."

Send for our brochure of 200 pages. It will give you scores of testimonials, a history of Compound Oxygen, its nature, discovery and results. Besides, it is an interesting work, thoughtfully, carefully and conscientiously written. Address the sole manufacturers of Genuine Compoud Oxygen, Drs. Starkey & Palen, 1529 Arch Street, Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

FOR DYSPEPSIA

Use Horsford's Acid Phosphate.

Dr. F. H. WELTY, Hamilton, Va., says: *" I have tried it frequently and always with most satisfactory results. Nothing is equal to it for treatment of dyspepsia and various complications resulting from disorders originating in the stomach. I consider it invaluable."*

RESOLUTIONS

of Respect and Condolence to our Pastor, Rev. E. W. Reinecke.

WHEREAS, The hand of Divine Providence has caused our beloved pastor to tender his resignation to his charge (namely, Forks, Union and Plainfield congregations), and the congregations who sat under his ministry and profited by his example, are desirous of testifying their respect, and expressing their earnest and affectionate sympathy to him during his affliction.

Resolved, That we accept the resignation which severs our relation as pastor and people with heartfelt sadness.

Resolved, That the 33 years of faithful service rendered by him to this society have been greatly blessed in upbuilding Church and Sunday-school, and increasing its membership, creating feelings of Christian fellowship and good will among other denominations.

Resolved, That for his ministering to the temporal wants of the poor and the spiritual needs of all; for the tender solicitude and earnest sympathy which have always brought him to the bedside of the sick and dying; for his efforts in behalf of the education of the masses, and for his exertions to ameliorate the condition of suffering humanity at all times and under all circumstance, the members of this owe him a debt of gratitude which they can never repay.

Resolved, That in parting, our kindest wishes will ever attend him, and share with him the hope of a reunion in that better world where there are no partings and bliss ineffable forbids a tear.

JONAS F. KINDT,
H. S. MOHN,
WM. H. BOWERS,
T. I. M., Sec. Committee.

THEOLOGICAL SEMINARY.

At the request of the Committees of the Eastern and Potomac Synods, the *Board of Trustees* of the Theological Seminary will hold a *special meeting* in the College Building at Lancaster, on Thursday, the 22d of January next, at 2 o'clock, P.M., ,, to consider the location and such other matters as may be necessary in regard to a Seminary building." These committees were appointed at the last meeting of the Synods and are earnestly moving in the matter. They ask and will, no doubt, receive the hearty co-operation of this Board.

D. W. GROSS, President.

Dec. 27th, 1890.

RESOLUTIONS.

At a meeting of a committee in behalf of the Laurelton Reformed congregation, Sunday-school and Missionary Society, the following paper was adopted, viz.:

WHEREAS, It hath pleased God in His wise Providence to remove from our midst, Elder John Knarr, whom we all had learned to love, honor and esteem for his piety, Christian conduct and example in all good works, therefore,

Resolved, That we deeply feel and deplore our loss, and humbly pray that we may accept this dispensation will full submission to His will, knowing that which He does is well done.

Resolved, That we deeply sympathize with the afflicted family and pray that God may sustain them in this bereavement.

Resolved, That God may enable us, in His great mercy, to realize that the loss to his family and our loss is his gain.

Resolved, That a copy of these resolutions be sent to the family, the Reformed Church MESSENGER and the *Telegraph*.

Sol. S. Miller, Minor Brown, K. L. Glover, Maria E. Mercer, Clara Glover, committee.

Acknowledgments.

Bethany Orphans' Home, Womelsdorf, Pa. Christmas Offerings received to January 6th, 1891.

St Paul's Ref ch, Lancaster, Pa, Rev J W Meminger, pastor, per Dan H Heitshu, treas,	$20 00
Bethlehem Ref S S, Phila, Rev J G Neuber, pastor,	100 00
Ladies' Miss Soc of Ref ch at Freeburg, Selinsgrove chge, per Rev W A Haas, treasurer W Susq Cl,	10 00
B F Boyer, MD, Springtown, Bucks Co, Pa,	2 00
Mrs Adaline F Gast, Lancaster, Pa, per Rev F A Gast, DD,	5 00
Trinity Ref S S, Collegeville, Pa, per Frank M Hobson,	21 10
From J K Hilbush, Mahanoy, Pa, 2.00, Mrs J R Hilbush, 1.50, Miss Mary do, 80 cts, Miss Lydia do, 70 cts,	5 00
Christ Ref cong, Phila, Rev Jas Crawford, DD, pastor, per Dr E I Santee, treas,	127 09
Ref S S, Lewisburg, Pa, per Rev Irwin W Hendrickson,	18 85
Iron Bridge S S, a mission of Trinity Ref ch, Collegeville, per Frank M Hobson,	7 09
S B Schantz, Bethlehem,	1 00
St John's Ref S S, Chambersburg, Pa, per G W Klee, sec,	12 00
Emanuel's Ref S S, West Phila, Rev A E Dahlman, pastor,	66 08
First Ref ch, S Bethlehem, Pa, per Rev N Z Snyder, pastor,	15 33
St John's Ref cong, Riegelsville, Pa, 186.41, S S do, 131.31, per Rev B B Ferer, pastor,	317 71
Abilene, Kansas, charge, per Rev C A Santee, treas Kansas Cl,	9 26
Brownback's ch, Hitner, Pa, per Ada Grubb,	11 68
Ref ch, McEwensville, Pa, per A Manser.	7 12
S S Miss Soc of Christ Ref ch, Phila, Pa, per Miss Annie E Wayne, treas,	10 00
S S of First Ref ch, Lancaster, Pa, per Rev J M Titzel, D D, pastor,	31 14
Sioux City Mission, per Rev T F Stauffer, treas Lincoln Cl,	1 50
St John's Ref ch, Freeland, Pa, 14 00, Wm Kerst, in memory of his little son, Freddie, 2.00, per Rev E D Miller, pastor,	16 00
Zion's Ref cong, York, Pa, Rev O P Shellhamer, pastor, 7.25, First Ref church, York, Pa, Rev J O Miller, DD, 14.00, per C A Shultz, treas Zion's Cl,	21 25
Per Rev Wm M Deatrick, DD, treas Mercersburg Cl, from Waynesboro chge, 17.00, Shippensburg ch, 5.51, Mercersburg S S, 5.10, Upton S S, 1.81, Ethel M Deatrick, Rimersburg, Pa, 1.00, Eugene Peyton Deatrick, do, 1.00,	31 42
St Paul's Ref ch, Waynesboro, Pa, per Rev Sefellen E Stoffler, pastor.	17 25
Cong and S S of Trinity Ref ch, Columbia, per Rev J H Pannebecker,	36 25
Grace Ref S S of York, Pa., per Rev I N Peightel,	9 86

To be continued.

Thankfully received,

C. G. GROSS, Treasurer.

3716 Haverford Ave., Phila., Pa.

For a Disordered Liver try Beecham's Pills.

Every dairy ought to be scientifically conducted or not conducted at all. This letting a dairy run itself would seem to indicate that farming was so profitable that we did not know what to do with our money.

Premature gray whiskers should be colored to prevent the appearance of age, and Buckingham's Dye is by far the best preparation to do it.

Creosoted wood has been found to have such excellent lasting qualities that its economical properties have suggested its use for permanent haulage, roads, shaftways, etc., in collieries.

If you have ever used Dobbins' Electric during the 24 years it has been sold, you *know* that it is the best and purest family soap made. If you haven't tried it, ask your grocer for it *now*. Don't take imitation. There are lots of them.

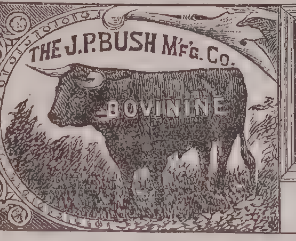
Mrs. Letitia Tyler Semple, a granddaughter of ex-President Tyler, has given a collection of old oil paintings, which belonged to the Tyler family, to William and Mary College.

A SUDDEN CHANGE OF WEATHER

Will often bring on a cough. The irritation which induces coughing is quickly subdued by BROWN'S BRONCHIAL TROCHES, a simple and effective cure for all throat troubles. Price, 25 cents per box.

Bricks boiled in coal-tar are rendered hard and durable, and machine-made bricks, if boiled for a long period—say twenty-four hours—become water-proof. Bricks thus treated are well adapted for sewers, cess-pools and the foundations of buildings.

BEECHAM'S
PAINLESS. PILLS EFFECTUAL.
WORTH A GUINEA A BOX.
For BILIOUS & NERVOUS DISORDERS
Such as Wind and Pain in the Stomach, Fullness and Swelling after Meals, Dizziness, and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c.
THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES.
BEECHAM'S PILLS TAKEN AS DIRECTED RESTORE FEMALES TO COMPLETE HEALTH.
For Sick Headache, Weak Stomach, Impaired Digestion, Constipation, Disordered Liver, etc.,
they *ACT LIKE MAGIC, Strengthening* the muscular *System*, restoring long-lost *Complexion*, bringing back the *keen edge of appetite*, and arousing with the *ROSEBUD OF HEALTH* the *whole physical energy* of the human frame. One of the best guarantees to the *Nervous and Debilitated* is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PROPRIETARY MEDICINE IN THE WORLD.
Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England.
Sold by Druggists generally. B. F. ALLEN CO., 365 and 367 Canal St., New York, Sole Agents for the United States, *who* (if *your* druggist does not keep them) WILL MAIL BEECHAM'S PILLS on RECEIPT of PRICE, 25cts. A BOX. (MENTION THIS PAPER.)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BOVININE

BOVININE
A CONDENSED FOOD

COL. FRED. GRANT'S LETTER.- GEN. GRANT was sustained for months previous to his decease almost wholly by the use of BOVININE, as the following letter selected from many others will testify:

" THE J. P. BUSH MANUF'G CO.:—

" During the last four months of his sickness, the principal food of my " father, General Grant, was BOVININE and milk; and it was the use of " this incomparable food alone that enabled him to finish the second volume " of his personal memoirs.

" October 1st, 1885. " FRED D. GRANT."

Dr. J. H. DOUGLAS, General Grant's physician and faithful friend, cordially endorses the above statement regarding BOVININE.

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Not sold by Dealers; *prices too low.* Buy of the Publisher,
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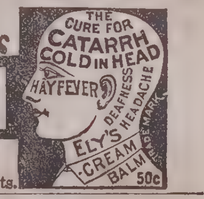
CATARRH
THE POSITIVE CURE.
ELY BROTHERS, 56 Warren St., New York. Price 50 cts.



Hood's Calendar for 1891

Is now being distributed to the drug trade all over the country.

Said the head of one of the largest wholesale houses in the country: "For two weeks just before the first of the year, our whole place is turned into a Hood's Sarsaparilla Calendar establishment," so great is the demand throughout the whole retail trade for this popular Calendar.

To convey briefly an idea of the magnitude of this Calendar business, it is said that the edition for 1891 is 5,000,000. To make this enormous number requires the labor of fifty people, ten printing presses, and various other machinery for seventy days, manufacturing at the rate of 60,000 Calendars per day!

The subject represents three children playing musical instruments, and the positions, expressions, coloring, and general finish, make a most charming picture. But to be appreciated it must be seen. Ask your druggist for Hood's Sarsaparilla Calendar, or send six cents in stamps for one copy, or ten cents for two, to C. I. Hood & Co., Lowell, Mass.

Statistics show that ninety-five out of a hundred men fail in business sooner or later, and the cases in which a firm sees fifty years of business life are extremely rare. It is certainly then a noteworthy case when a house dates its existence back to the close of the Revolution, as do Walter Baker & Co., the famous chocolate and cocoa manufacturers of Dorchester, Mass., who began business there in 1780, and for a hundred and ten years have made their productions the standard of purity and excellence all over the world. The immense increase in the consumption of their Breakfast Cocoa is largely due to their sagacity in setting and maintaining the standard of absolute purity in its production, thereby insuring its perfect healthfulness and the highest degree of nutrition. No chemicals are ever used in its preparation, but only the action of the cleanest and most exact mechanical processes upon the best materials; and at the Paris Exposition the gold medal for absolute purity and excellence was awarded to W. Baker & Co.'s preparations by the most eminent scientific authorities of Europe.

Will You Join the Colony

Now organizing to locate in Maryland between the Cities of Baltimore and Washington. Here are fine farming lands; low in price; adapted to EVERY branch of agriculture; an abundance of pure, soft water; delightful and healthful climate; near to the best markets of the world; unsurpassed railroad facilities, with low freight and passenger rates, with quick time; educational advantages second to none; churches representing almost all denominations; refined and cultured society. Only a few more wanted to complete the Colony, and if you want to join in one of the best opportunities of a lifetime, NOW is the time. Farmers, business men, mechanics, and laborers, there is a chance for all. 100 per cent. profit easily assured in three years. Full information free of charge, furnished by M. V. Richards, Land and Immigration Agent, B. & O. R. R., Baltimore, Md.

FOR OVER FIFTY YEARS.

Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

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Surplus over all Liabilities,	**409,616.79**

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DO NOT STAMMER.

Mr. E. Waterman, Lebanon, Conn., writes: "It seems to me almost a miracle that, after years of stammering, I can now talk and read with ease." Refer also to J. D. Wattles, Publisher of The Sunday School Times, who saw him before and after cure.

Send for 54-page pamphlet to **E. S. JOHNSTON'S Institute,** N. E. Cor. 11th and Spring Garden Sts **Phila., Pa.**

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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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BY THE
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CHAS. G. FISHER, Proprietor,
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(For Terms, see page 11.)

Editorial Notes.

—The letter from missionary Moore, of Japan, brings good news to the Church. Let it be carefully read and let a generous giving to the cause of Foreign Missions be the result!

—The Church will sympathize with Rev. C. B. Heller and wife, of Heilig's Mills, N. C., in the death of their beloved daughter, Susan Elsie, in the fourth year her age. An obituary will appear later.

—Some of the pastors have kindly given heed to our circular and sent us some new subscribers. Will not others do the same? The Church, their congregations and themselves will be all the better by so doing.

—The first report of the first missionary among the Hungarians, located by the Board of Missions of the General Synod at Cleveland, O., will be found elsewhere. It is an important paper and will be read with great interest. The Board of Missions has arranged to call another missionary for the Hungarian work, to be located at Pittsburgh, Pa.

—Dr. Gerhart's "Institutes of the Christian Religion" will soon be ready for distribution. The publishers, A. C. Armstrong & Son, announce that Vol. I, will be sent postpaid for $2.50 if order for it is received before February 1st. They reserve the right after that date to increase the price to non-subscribers to $3.00 per copy.

—We are informed by the editor of the proposed volume of sermons by Dr. John W. Nevin, that the enterprise has been received with very general favor and words of encouragement from all sections of the Church, but that not quite (though nearly) a sufficient number of subscribers have been so far received to enable the publication to go to press. Some of the brethren have doubtless forgotten and some have mislaid the circular on the subject. As it is desired that the volume should appear as soon as possible, let all who have not already done so, send in their names at once to Rev. Dr. H. M. Kieffer, Easton, Pa.

—The discussion of the Woman question as it has been going on in our columns between W. R. and H. M. K., has excited not a little interest, and no one will say that the brethren have not been calm and dignified in their demeanor towards each other. This is as it should be. No harm can come out of it, and no one will object to it, since a spirited discussion upon some live subject upon which there is a difference of opinion helps to make the paper itself attractive, and at the same time draws attention to an important subject, and is the means of giving valuable information to the reader. A reply to W. R's last from H. M. K. will be found in our next. It is promised that it will close the discussion as far as these two brethren are concerned. Whilst these two brethren are trying to settle the position of their "sisters" in the church, it will be noted that the latter are going on in their work, and expect to produce results that may put the "brethren" to shame.

—The explanation which Brother Love gives of the present condition of things and the outlook for the future of Wichita University is candid, and, at the same time, timely. The picture he draws is gloomy, it is true, but it might be far worse. The unfavorable position the University is in at this time is by no means the fault of its friends and of those who see the grand opening for such an institution in that section of the Church. It was expected that the building would be given unencumbered and all that these brethren would be required to do would be to provide the teaching force. But things have gone adverse. Embarrassament is upon them and their spirits flag. Still they are hopeful, though it would seem they might one day be homeless should justice not be done them. President Kemp and his fellow-professors labor faithfully and have every confidence in the future of the Institution as to the supply of students. The attendance is remarkably good for so young an institution. What is needed now, most of all, is substantial aid from the Church to bridge over the difficulties that now surround it. If the brethren are thus aided by those who have it to give unto the Lord and His cause, there is every assurance that there will be found in it a good investment for the Church. To let it go down now and lose all would be a disaster. This could be averted by the further investment of a few thousand dollars. Shall the appeal be in vain? Shall the brethren in the West be encouraged in the great work they have undertaken? The answer must come soon, or it will be too late. "Strengthen the things which remain, that are ready to die."

—At the last meeting of the Reformed Ministerial Association of this city, Rev. James Crawford, D.D., pastor of Christ Church, read a paper advocating organization by the Reformed Churches (German and Dutch) for aggressive work in the extension of the Reformed Church in this city. The paper clearly set forth the reasons for such a step. The Association after discussing the subject postponed any definite action. Whether anything definite will come out of it remains to be seen. There is no doubt something should be done in this direction. The great pity is that it was not started long ago. We would now, as a Church, have many more churches in this rapidly growing city. Other denominations have been at work, whilst we have been inactive. As is too often the case, we wake up to our duty after others have come in and occupied the ground. It is time things change. In the past there have been reasons why nothing was done. Our divided state may have had something to do with it, for even now no two Churches are exactly alike in cultus and custom among those that are here. This should not be. Organized for aggressive work, having only the growth of our Church in view, would very naturally cause a sinking of differences to the good of that, which all profess to love and labor for. It is, therefore, to be hoped that the Ministerial Association will not let the matter rest but adopt active measures to bring the Churches together, so as to engage unitedly in a work that will prove of immense benefit to the Church of our choice in this locality.

—It was our sorrowful duty to announce in our last issue the death of Rev. D. C. Tobias, which occurred on the evening of the 12th inst., at his residence, Lititz, Pa. We gather particulars of his life and death from the papers of Lancaster city. He had officiated on Christmas Day and contracted a cold which developed into pneumonia. He had apparently recovered, but had a relapse on the day of his death. He again rallied, but died suddenly in the evening. Rev. Tobias was about forty-nine years of age, and was a native of Berks county, this State. In early life he pursued the occupation of a farmer, but felt called to the ministry, and prepared himself for that work. He was a graduate of the Theological Seminary then located at Mercersburg, Pa., and was licensed in the year 1870 by Lebanon Classis. In 1871 he took charge of the five congregations constituting the Bethany charge, located around Lititz, which was his only charge. He was a faithful minister and quite a student. He was much beloved by his people and his death is greatly lamented by them and in the community. His labors may be summed up in the following statistics: sermons preached, regular, 2228, funeral, 408; baptisms, 608; confirmations, 318; received by certificate, 108, and marriages, 160. His wife, a daughter of the late Rev. W. T. Gerhard, and sister of Revs. C. S. and D. W. Gerhard, and two sons and a daughter survive him. They have the sympathy of the community in which they reside and of the Church. His funeral took place at Lititz on the 15th inst., at 1.30 P. M., in the Moravian church, the congregation having kindly granted the use of it for that purpose. The services were in charge of Rev. Dr. J. S. Stahr, assisted by Rev. I. W. Bobst of the Lutheran Church, Rev. Dr. Thos. G. Apple and Rev. A. C. Whitmer. Addresses were delivered by Rev. Dr. J. M. Titzel, in English and C. L. Moench of the Moravian Church, in German, and Dr. E. V. Gerhart. Six ministers of the Lancaster Classis acted as pall bearers. The interment took place in the new part of the Moravian Cemetery, the congregation having donated the ground for burial. Thus another brother, fully equipped and active in the Master's work has been called up higher. He has left a good record behind him. The incentive is to his brethren that remain behind, to continue on in the work, and be faithful and watchful so as to be ready when they shall be called hence to receive their reward.

Poetry.

THE WATCHER.

BY J. T. VALENTINE.

"*Jesus! lover of my soul*"—
The singer's voice was soft and sweet;
Sweet as Mary's voice of old
Kneeling at the Saviour's feet.

"*Let me to Thy bosom hie:*"—
Rose the strain in accents clear:
As a bird's about to fly
From some threatened danger near.

"*While the nearer waters roll:*—
Then was heard the low refrain,
Like the struggling of a soul,
Burdened with a hidden pain.

"*And the tempest still is high:*"—
Now the music seemed to be
Voices from an angry sky,
Mingled with the moaning sea.

"*Hide me, oh! my Saviour, hide!*—
Answered still the maiden's song;
"If thy faith and hope abide,
And thy courage still is strong."

"*Till the storm of life is past:*—
Yes the storm is nearly o'er:
The sky no longer is o'ercast;
Light is breaking on the shore.

"*Safe into the haven guide:*"—
Fainting heart, fresh courage take!
Till thy bark at anchor ride,
Safe at last for His dear sake.

"*Oh! receive my soul at last:*"
The music ceased—The song is done—
Every fear and doubt is passed;
The haven gained—The vict'ry won!

—*Reading Times.*

Communications.

For Reformed Church Messenger.

CONCERNING AGED MINISTERS.

NO. I.

Should aged, but able and efficient pastors retire or be retired from active service on account of their age? This is a question which is forcing itself slowly but steadily into the foreground in our American churches. Only a few weeks ago a pastor, who has done loyal and valuable work mostly in laborious charges, had the statement made in the MESSENGER that though anxious to be employed and able to meet the requisite obligations, he had been for two years past, without a regular pastorate, simply on account of advancing years. We have heard others say the same thing. There are pastors all over the Church who have anxious forebodings in regard to this matter. Other churches are confronted with the same difficulty, especially those in which the ministry bears a larger proportion to the membership than in ours. What is the right thing to do?

It were well to look this question straight into the face, and seek an answer that will stand every proper test. In doing this we should look not to the ministry alone, but also to other corresponding relations in life. The merchant, for example, keeps his name and interest to the business which he has established, and gives it the benefit of his wisdom and experience, as long as his health and strength permit, and his withdrawal is commonly looked upon as a risk to the house. The aged physician or attorney is rated high for his wisdom and experience, and an opinion from him is held to be of greater weight than if it had been given by him in his younger years. In other words, he ranks higher as he grows older. The Senate of the United State consists, as to its great majority, of men advanced in years, who, as a rule, control either immense fortunes, vast corporate interests, or a richly-remunerative law practice, while as legislators their course has been eminently creditable to the nation. Who would want the Senate composed almost entirely of young men? Or take a yet stronger case, if possible. It has been well said that our Government is mainly what the Supreme Court of the United States has made it. We have had bad laws passed under partisan excitement or in the cool interest of party, which, if they had stood, would have made our national Constitution of little account. But the Supreme Court set them aside and saved the nation from its peril. So all great questions and interests—the greatest in the land—come before it sooner or later, and receive their determination from it. And who are the members of this high Court? Men from fifty to eighty years of age. At seventy they may retire on liberal pay if they so choose. But very few of them do, and the people do not desire that they should.

Now, by parity of reasoning, the same principle, which is so manifest in the cases we have cited, should hold good if applied to the Christian ministry. It consists of a conscientious, intelligent, highly educated body of men, whose lives have been spent in close relations with the people. They know what their office involves and what the welfare of their flocks demands; and the older they get the better they know it. Exceptions there doubtless are as in all other spheres of life; but we speak now of the many, not the few; of the men who have been able and efficient in the years back of them, and who are still able and efficient. We repeat, therefore, the argument, that if, by common consent, merchants, physicians, attorneys, legislators, judges, retain their usefulness to a green old age, the same should hold good of ministers or pastors likewise. Why not?

Ministers live long. Their average age is of the very highest, as compared with any other profession or occupation. That speaks of bodily vigor, and as a sound mind should have a sound body, a sound body is strong guarantee of a sound mind. Ministers hold their own, in this respect, beyond the average of busy men. And this fact, practically undisputed, is additional evidence of their fitness for long service, and the likelihood of that service's being valuable.

The habits of ministers have much to do with their general good health and average great age. They are frugal, often from necessity, more frequently from principle. Their manner of life is regular, guided by intelligence and experience. At times their parishioners do feast them well, and there is some truth in the good stories, mirthfully told by the people ever so often, of the parson's fondness for fowl and pastry; yet it is equally true that, nevertheless, pastors are examples to their flocks in the avoidance of whatsoever is excessive and in the following of whatever tends to make life contented, equal and happy. They are a people, as a class, of good report in all communities, not simply morally, but also as to their ways and habits of life. And the sure result of this? Whatever else that is valuable comes of it, there must come reserved power, capacity for filling one's position, and that beyond the ordinary limit of years.

WYOMING.

For Reformed Church Messenger.

WHY NOT?

Why did the German Reformed Congregations in Cleveland take no steps long ago to establish an English Congregation?

This question has been asked on several occasions in such a way as to make a public answer desirable for the sake of peace and harmony.

In *the first place*, these German congregations were *too young* for such a step. The Reformed congregations in *Pennsylvania* never thought of providing English preaching before they were at least one hundred years old. Country congregations then waited much longer, but in Philadelphia and Reading, and in other large cities where more progressive spirit was at work, it took about one hundred years before the usefulness of this step was appreciated. But the first Reformed congregation in Cleveland was organized in the year 1860, the others following at intervals of a few years each; the ninth in 1890.

These young congregations at first built small and unpretending church edifices, for reasons easily understood; and when they had grown sufficiently, large and expensive ones were needed, on the erection of which all their energies had to be concentrated.

In *the second place*, these Germans were *too poor*. The great majority of German immigrants are unskilled laborers. Men of mechanical skill, or of a good education, and of good judgment and character can generally make a good living in Germany, and need not think of emigrating. The average German immigrant in Cleveland earns from one to two dollars a day during nine months of the year. In winter he is generally without work. On these earnings he manages to feed, clothe and shelter his numerous family, and to save enough to buy a cheap building lot and to put up a little house. When these are paid for, he buys another lot, and on it erects a house for rent. All this time he continues trudging to his "shop," with his dinner-pail, day after day, his face fresh and clean, and cheeful in the morning, but looking weary and begrimed on his return in the evening. He cannot speak the language of his new country, nor learn it. If he is a church member, he pays ten dollars a year, per family, towards his pastor's salary, and five dollars for general church work, missions, etc. When a new church is built he contributes twenty-five dollars.

His children, of course, can do much better. They speak English, they learn a trade, or are introduced into business, first as office-boys, or the like; sometimes ending as partners. Some of these prefer English preaching, but it cannot be possibly expected that their hard working and poorly paid parents should provide missionaries for them, or churches, nor would English pastors be content with what modest salaries and plain buildings the Germans would make provision for. Such work must be initiated by English boards.

In this connection the question might be raised, why the Germans in Cleveland did not give more encouragement to those English brethren, who were sent here in former years to open the way for an English mission? It cannot be said, nor is it said, that these men received no encouragement at all. On the contrary, they were told, that they might have the use of German churches for English services in the afternoon, and that their work would be cordially recommended; but there was one circumstance against them, which we will introduce:

Thirdly, viz.: These men could not *preach in German*. They could not go into our churches to preach a German sermon, they could not attend the monthly conferences of the Cleveland pastors to deliberate and take counsel with them, nor could they form the acquaintance of the old people, whose children they wished to invite to their meetings.

Three months ago the writer of these lines had occasion to visit *Grand Rapids*, in Michigan, where our Dutch brethren of the "Church of North America" have seven Dutch congregations, and where there are as many more Dutch congregations of the "Christian Reformed Church." The Hollanders began to come here in 1850, and many of their young people are now being gathered into an English congregation by Dr. P. Moordyke, who is just now building a magnificent church. We found, upon inquiry, that this brother frequently preaches in Dutch to the old congregations, and that he is in constant communion and fellowship with his Dutch brethren. No wonder, then, that he has been so eminently successful in his English work.

In the fourth place, our German people formerly were often made aware, that all the leading American Churches,—the Methodists, the Baptists, the Presbyterians and the like,—were in the habit of assisting liberally their German missions; but that in the Reformed Church the Germans had to help themselves. They were sometimes told that this was so, because in the Reformed Church the Germans had their own Classes and Synods and institutions of learning. But it was found, that the Baptists and the Methodists had their German conferences just as well as the Reformed, and the Presbyterians their German seminaries, and that this fact was by no means considered by their American brethren as a reason why they should be left to themselves. Under these circumstances, it was but natural for the Reformed people in Cleveland, as well as in other places, to leave the English work to the English brethren.

But all these things are now things of the past. The Reformed Church of the United States has stepped into line with the other American Churches as one of the glorious array of workers and givers for Christ's cause. Let the past be forgotten! If any brother complain of the Germans in Cleveland not having established an English mission, let this be the answer;

O, dear brother, have charity, have patience! They were not ripe for this then, just as you were not ripe for some things a few years ago. Forget past wrongs. Now the breeze is blowing, the flags and banners are fluttering, there is a shout as of many men, and there a is deep; sonorous voice as of one who rings out the command: Tell the children of Israel to go forward.

H. J. RUETENIK.

For Reformed Church Messenger.

THE TWO PRINCIPLES OF PROTESTANTISM.

The one is subjective, Justification by Faith, the other objective, The Scriptures the Only Rule of Faith and Practice. Are they both essential? Can they be united? Or will one assert its supremacy over the other?

These questions have been suggested by a notice in the *Andover Review* for January, 1890, of a course of lectures delivered before the Andover students by Jacob Gould Schurman, Sage Professor of Philosophy in Cornell University, on Belief in God: Its Origin, Nature and Basis.

Schurman makes Experience the chief argument for the truth of revelation. If it be the object of Christianity to produce a certain kind of life in men, to deliver them from the bondage of sin and introduce them into the kingdom of God, as we hold, then the best evidence of its truth and reality must be found in the experience of those whom it has thus benefited, just as the best proof of the virtue of Koch's discovery must be found in the actual cure of the patients on whom it is tried, a proof which the whole world is now waiting anxiously to see and believe. The Scriptures present the theory or method with which we must be acquainted, but the proof of its truth rests upon the result it produces in the life and experience of its subjects. The comparison, or analogy, is the writer's own, not Prof. Schurman's, and it does not fully illustrate his argument; for in the physical cure there is the application of the *lymph*, and its effect does not depend upon the faith of the patient in its virtue, whereas in the case of Christianity faith in what it reveals is the medium by which its virtue is transmitted. A person must first believe in Christianity before he can be benefited by what it reveals, and therefore there must be some evidence of its truth before men will embrace it by faith and before they can receive its benefit in a spiritual healing. Hence, by at least one school of theology the first and chief evidence of Christianity has been sought in the *inspiration of the Scriptures;* establish this first, and then men are bound to accept as true all they reveal. And the old system of Apologetics rested its argument just here: take the miracles attested in the New Testament and the fulfillment of the prophecies recorded there, and you have proof that those Scriptures must be inspired, and this at once settles the whole question. Individual experience of the virtue of the Christian religion comes in to *confirm* this proof, but as subjective experience it can be of use only for the individual, and cannot be used as proof for others who do not have this experience. Moreover, how can this evidence be used in introducing the Gospel into heathen lands where there is as yet no subjective experience of its virtue? Prof. Schurman would reply, as we gather from the notice of his lectures, that the Gospel Record, viewed merely as credible history, is sufficient to lead men to accept it, and from the testimony of those who preach it as to their own experience, as well as that testified to by the millions of those who have believed it, the hearers have sufficient evidence to embrace it, even if the special inspiration of the record is not yet clear to their minds.

Where and how, then, do we bring in the doctrine of the inspiration of the Scriptures, upon which the Reformers laid so great stress as to distinguish them from all other writings, from the traditions of the Church, for instance, which the Roman Church places on an equality with Scripture?

But we must remember here that these two principles are not put forward by the Reformers as the principles of Christianity, but only of Protestantism, and therefore they are equally essential for the proof of the Reformation faith in distinction from the faith of the Roman Church; but when we come to the evidence of Christianity we have a broader problem to deal with, and this is the problem in Prof. Schurman's lectures. It would seem from this that the inspiration of the Scriptures becomes essential only when we are dealing with the difference between orthodoxy and heresy, where the true doctrine is in danger of being perverted. There must then be an appeal, and the Scriptures, in such case, are the only infallible umpire. This umpire, in the first instance, and for a time, was the Apostolic tradition, but as this oral tradition gradually became vague and uncertain, the Church realized the necessity of turning to the inspired writings of the New Testament, and so the canon of the New Testament became authoritatively settled and declared.

Can the Church, then, give up the question of the inspiration of the Scriptures in dealing with the unbelief of the world, and fall back entirely upon the evidence from experience? We think not, because, as has before been stated, this latter evidence alone cannot be used with full effect in preaching to the heathen, who are without such experience. They have experience, too, in their heathen religions, Mohammedan, Buddhist, Confucian and others, and they wish some other distinction between their Scriptures and the Scriptures of Christians, before they will give credence to the teaching of the Gospel of Christ. Because, also, the Gospel must have it in its power to defend its true doctrines from heretical doctrines for a heretical doctrine is not *another* Gospel, as St. Paul said to the Galatians, it is no Gospel at all, for it leads into error and destruction, instead of salvation. How could the Gospel save itself from Arianism, a denial of the divinity of Christ, and from such perversions of its faith as become virtually downright infidelity, if the Scriptnres do not furnish an umpire of infallible truth?

We pass by the question of different theories of inspiration, whether it is verbal, or as to the substance only, and also the question as to the use that is to be made of the doctrine of inspiration, as of secondary importance. There may be differences of opinion on these points. Unquestionably the extreme view held in the seventeenth and eighteenth centuries, as set forth in the Helvetic Consensus Formula (1675), cannot be maintained, but still the inspiration of the Scriptures must be held, otherwise Protestantism loses one of the two main pillars upon which it rests. So, also, in preaching the Gospel to the heathen, and in meeting the attacks of unbelief in Christian countries, there may be a question how far the doctrine of inspiration should be made prominent at the beginning, at least, for such as are earnestly seeking the truth. And in any case it should never be separated from the internal evidence from experience. And in treating the evidence for the inspiration of Scripture the internal evidence drawn from the ethical character of its teaching should be emphasized. There are a number of questions that may arise here, but all these do not touch or disturb the main question as to inspiration itself. This certainly must enter essentially into any sound Christian Apology.

Just how these two Protestant principles are to be organically united and harmonized may present a difficult problem. Luther, we know, so emphasized the material principle as to make it sit in judgment on the formal principle; he was ready to expunge from the canon the Epistle of James, and to question the right of the Epistle to the Hebrews and the Revelation to occupy a place in it. And the Lutheran theology ever since has given the first *locus* in its system to Faith, whilst the Reformed theology usually has given that position to the Scriptures. Evidently both must be maintained and each retain its equal rights.

Nearly related to this question is the part to be performed by "Christian consciousness" in the interpretation of Scripture. We cannot fully endorse the view entertained on this subject at Andover. It falls in, perhaps, with *Dorner*, but we cannot help thinking that Dorner on this point was influenced unduly by the Lutheran theology. At Andover it came, perhaps, as a reaction from the extreme view taken by the Reformed theory already referred to, but the one extreme is quite as dangerous as the other. The Christian consciousness is undoubtedly a *condition* in the interpretation of Scripture, but this consciousness, as we know, is subject to change. In what, after all, does it differ from formal dogmatic tradition, which must be taken account of in such interpretation. The creeds and confessions are landmarks to show the progressive interpretation of Scripture, but they should not be placed on equality with Scripture. Christian consciousness is an index to the views entertained by the Church of the teaching of Scripture at any given time, but as the Church itself varies in its views in different sections, we have *conflicting consciousnesses*, and then the question arises as to which we are to follow. Evidently the unchanging Scripture here must be the criterion to which appeal must be made. At times, some individual mind, specially endowed in spiritual experience, intuition and prepared by scholarship, may lead the way in interpreting Scripture for the general consciousness, and some new truth is evolved, just as in the Reformation the doctrine of Justification by Faith was brought forth from such Epistles as the Romans and Galatians, although it was contained there all the same through the ages. The Scriptures should not be subordinated to the prevailing consciousness of the Church. The Word of God is the infallible guide, and the Christian experience, or consciousness, is a necessary condition in its interpretation. X.

For Reformed Church Messenger.

JESUS, THE JEW.

BY REV. GEO. B. RUSSELL, D.D.

Dr. Krauskopf, a distinguished Jewish Rabbi, recently delivered a discourse on Jesus. According to a headlined report of it in the daily "*Times*," the best newspaper we know, there was "some thoughtful reasoning" in its treatment. The Rabbi first deplores "the ignorance of the real life and deeds and teachings of Jesus," and intimates that even what we do know of Him must be set down only as "historic guesses;" while he "can find but little indisputable historic truth to substantiate all that is claimed for Jesus of Nazareth." But with all this he does not give us much additional historical knowledge.

He discredits the New Testament records, as do all unbelieving Jews; and he even denies the genuineness of the reference to Jesus by Josephus. He makes main account, that no other writers of that age speak or write of Jesus. By this, he would wipe out all testimony relating to our divine Lord and only Saviour; and claims that no writer for the Jews or other nations records reference to His birth, temptations, miracles, death, resurrection and ascension.

By a strange inconsistency for a learned Rabbi, whose logical order in such thoughtful reasoning ought not to have played him false and deceived his hearers, this Jewish doctor takes what he admits to be certain settled truths out of the very same authorities which he has just magisterially repudiated, and from whom alone he, or or any one else, can know anything authentic or historical of the "real life and deeds and teachings of Jesus." And now the critical Rabbi teaches: That without doubt Jesus really was born of a Jewish mother in Palestine; that He became a public teacher; that He was proclaimed King of the Jews; that He was crucified by the Romans; that He sacrificed a noble life for the cause of Israel; that His followers increased and spread with great zeal their martyred Master's teachings; that these doctrines and precepts were deduced from Moses and the prophets; and in fine, that He was a Jew, one of the noblest, most fervent, most patriotic and most loyal of them all. What is that but to say that: This is Jesus of Nazareth the King of the Jews?

These historical statements are of record. Then the man Jesus is the Lord Jesus, the Christ of God. For He and His historians claim that much, along with what the Rabbi admits; and there is no power in Dr. Krauskopf's "thoughtful reasoning" to reject the full force of the divine truth. If His person and His teachings and His witnesses are competent to establish with "not a doubt" what this Jewish doctor above concludes, he is bound, as a scholar and critic, to admit the validity of their record as fully authenticating the life of Jesus. But if the Rabbi, then, instead, kicks away the scaffolding on which he climbed and attempts to stand, he must find some other foothold, or down he goes, with his whole case.

The same writers from whose records our rabbinical teacher would deduce facts to dispel the ignorance which he seriously deplores, as relating to the life and deeds and teachings of Jesus, are the only sources known as originally treating of the question at issue. They were cotemporaneous persons and they *did write* of Jesus and His miracles. They personally, with fearlesss conviction appealed to hundreds of living witnesses; not only to Christian disciples, but also to unbelieving Jewish rulers, and to unconverted Roman officers. And where are the records that their testimony was ever at any point broken? They confessed that no man spake as Jesus taught; and no one could do the works that He did—except God be with him; and, doing them in His own name, He is divine.

But this conclusion, the Rabbi is bold to deny. His whole treatment is disingenuous. He first implies more than he is able to show. Assuming superior wisdom enough to remove the deplored "ignorance of the real life and deeds and teaching of Jesus," he yet fails to bring a single ray of new light to bear on his subject. He produces no contemporaneous writer to gainsay what the apostles witness. His whole discussion is exceedingly shallow. What truth he sets forth is culled without credit from the Christian records, which he rejects as unsupported by other writers. Is this show of wisdom superior to our ignorance?

I am not arguing now for any particular Christian dogma. Only I do not want my fellow-readers of "*The Times*" to be blinded with mock historic dust thrown into their faces by the popular Rabbi. The main point is this: He ignores the only authentic records extant, because the Christian writers are not broadly corroborated by Jewish and Gentile records of the same age. These last he cannot find; certainly none which contradict the Christian Scriptures, from which alone he gets what he gives as true with "not a doubt" about Jesus. If he uses these witnesses for what suits his case, what right has he to discredit their whole unshaken record, on the simple ground that no one else has written the same? I have a deed over a hundred years old, describing a piece of ground; it stands securing the title in unbroken succession; even if my neighbors may not have kept theirs, describing the same contiguous properties touching my lines—the records lost or burned do not invalidate mine, preserved. So, five hundred other writers referring to Jesns, would not likely help carnal unbelief, which rejects all in the only authentic records—except what for its use it may choose to call historical.

When the culprit persisted in denying that he had stolen a pig, the judge reminded him that three good witnesses testified they saw him take it. Then he told the court he could find three hundred men who could swear that they did not see him steal the pig. That is Dr. Krauskopf's argument against the Scripture testimony for Jesus.

For Reformed Church Messenge.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

The quarterly meetings of our Board of Managers and Ladies' Committee always mark a red letter day in our Home life. What an encouragement and inspiration these men and women bring with them! Full of ripe experience and loving sympathy they infuse new life into the Home. With what eagerness do we all, officers and children, look for their coming! And it is a personal disappointment when any of the members of either Board are not enabled to attend the meeting. May the Lord abundantly bless these, His servants, for in His name they care for the orphans.

The friends of the Home have cause to rejoice with us. The Christmas offerings received up to January 9th, amounted to $2,781.69. The Treasurer reported a balance of $922.55 in hand. A very unusual report; generally he has to report a deficit. The Christmas contributions are not all in yet. A full report will be given about the end of January.

Four children were admitted. Several pressing applications had to be refused for want of proper room to care for the children.

Feeling the great need of more room to meet the demand of the churches upon us to take care of their dependent orphans, it was resolved to enlarge the Home next summer. The details of the enlargement have not yet been decided upon but a committee was appointed, which, with the assistance of an architect, shall prepare a plan and submit the same to the Board as early as possible. May the Lord be with us and guide us by His unerring counsel, so that in this work we may do His will.

The details of the plan will be given as soon as perfected. Meanwhile let the friends of the Home prepare themselves to help us in this much needed step forward.

For Reformed Church Messenger.

IN MEMORIAM.

The Board of Managers of Bethany Orphans' Home, at Womelsdorf, Pa., has learned with sorrow of the death of Elder Henry Wirt, of Hanover, Pa. For a period of thirteen years he has been an active and helpful member of this Board. His loving sympathetic heart responded promptly to the claims of the fatherless. His enlarged experience in practical affairs and his ripe judgment were of great help to us in the management of the institution. And when by reason of his growing infirmities he could no longer meet with us in person, his contributions assured us of his helpful co-operation. Very pleasing was his parting blessing bestowed upon the Home in a bequest of $1000 for its support.

Resolved—That this Board with grateful esteem cherishes the memory of its late co-laborer, Henry Wirt, as a man of great purity of character, abundant in acts of well-doing and a true-hearted Christian brother.

Resolved—That we hereby tender our cordial condolence to his bereaved widow and relatives, and commend them to the God of all consolation and hope. B. BAUSMAN,
President Board of Managers.

For Reformed Church Messenger.

MRS. MARY J. GANTENBEIN.

On the 18th of November, 1890, this estimable lady entered into rest in Portland, Oregon, in the 62d year of her age. Mrs. Gantenbein was the second matron of Bethany Orphans' Home. Her husband belonged to the small group which founded the institution in 1863. The death of Rev. J. Boehringer, the first Superintendent, left the institution in a helpless and forlorn contition. In a double sense the orphans were like lambs without a shepherd. Dr. Gantenbein and wife promptly came to their rescue. He resigned his pastoral charge in Northampton Co. Pa., brought his family to Bridesburg, Philadelphia, where the Home was then located, and undertook its management. It was no small matter for the mother of a group of small children to bring her family into such an institution. The Home was little more than a year old. It was poorly organized, had a scanty support, was burdened with as many debts as the property was worth, and was located in a very unhealthy district of country. Besides the immediate duties of her own family, she undertook to serve as matron of the Home.

In those inchoate beginnings of our Home, things could not be thoroughly organized as they are now. We had very insufficient help to do the house-work. What a care she had on hand and heart by day and by night! Besides seeing after the clothing, boarding and sleeping arrangements of from 60 to 70 children, she had to nurse the sick, at a time when more than half of our orphans had different forms of malarial fever. That this over-taxing of her strength did not ruin her health was a merciful Providence.

This now sainted lady laid a costly sacrifice on the altar of our Home. Her self-devoting service for a period of nearly two years has embalmed her memory in the hearts and characters of many of the inmates of the Institution of that time, to whom she tenderly supplied the place of their departed natural mothers.

Resolved—That we hereby record our grateful appreciation of the services of Mrs. Mary J. Gantenbein, as the second Matron of Bethany Orphans' Home.

Resolved—That we tender our cordial condolence to her bereaved husband and children, commending them to Him who is the consolation of the sorrowful and the suport of the weary.

B. BAUSMAN, President Board of Managers.

Missions.

For Reformed Church Messenger.

GOOD NEWS FROM JAPAN.

It is with heart felt satisfaction and joy that I hasten to lay before the readers of our Church papers the following inspiring letter, just received from Brother Moore. The Christian world has been rejoicing over the fact that there are thirteen avowed Christians in the first Parliament in Japan; thus indicating the favor with which Christianity is regarded by the voters. But it remains to us to rejoice and give thanks, that it was one of our own missionaries who, under God's Spirit, was the instrument of winning to the Church of Christ one so prominent and influential among his people. Let us give thanks and redouble our labors and prayers.

S. N. CALLENDER, Sec.

On the 18th of July, 1886, in connection with four others, there were paptized, in the parlor of our private house, at Bancho, Tokio, two persons, husband and wife, by the name of Nakajima.

In the previous spring Mrs. Moore had formed a class of ladies, belonging rather to a higher class for the study of English, and for reading of the Bible in the same tongue, with explanations, that were interpreted into Japanese by an assistant. Mrs. Nakajima was a member of this class, and seon gave proof that she cared more for the study of God's word than for the English as such. Her being a member of this class, and having also become a warm personal friend of her teacher, led to a request on her part to bring her husband to the house for an introduction to myself and Mrs. Moore.

This request being willingly granted, we met one pleasant spring evening at Bancho. I had previously learned that the two were in the habit of reading their Bible at home, so I felt free to extend an invitation to him, Mr. Nakajima, to become a member of my Wednesday evening Bible class; conducted in English and interpreted by my personal teacher. From that time on, both these persons were regular attendants upon the Bible Class, and they also came to our Sunday afternoon service, held in the dining-room of our house, until the time above mentioned, when they were baptized and received into our Church.

This Mr. Nakajima, who previous to that time. had been a man of considerable prominence in Japan affairs, having served as a member of the Senate and Governor of the Province in which Yokohama is located, and sent to Europe and America on Government business, was on the 25th of November, 1890, elected as the first President of the first National Assembly of the first Constitutional Monarchy in the history of the Orient.

On the 11th of February, 1889, the Constitution was duly and solemnly proclaimed by his majesty the Emperor, in the presence of his chiefs and certain representatives of the people, and the representatives of the Foreign Powers, who had assembled at the palace to witness the ceremony. Then it was promised that the new government should be fully inaugurated by the meeting of the Diet, or Parliament, on the 25th of November, of this year, 1890.

This greatest of events in the history of new Japan, was looked forward to with solicitude, and hailed with the greatest rejoicing.

The President of the Upper House (House of Peers), was appointed by the Emperor, and the choice fell upon Count Ite, former Minister President of State, and perhaps the ablest and most progressive statesman of Japan in modern times. The President of the Lower House receives his office by three members being elected by the House; from among the these three the Emperor selects one to be the President.

Mr. Nakajima, a Christian and member of our Branch Church, was one of the three, having received the highest number of votes. And when the Emperor made his choice, it pleased his Majesty to appoint this Christian gentleman and statesman to this responsible and influential position. That a man who is known to be a Christian should, nevertheless, be appointed to such a high office by the will of his fellow members and the choice of his sovereign, is an event over which the whole body of Christian believers in Japan should rejoice. That your missionary and his wife who had some humble part in leading this dignitary and his wife to the foot of the Cross of Christ; and that it was my privilege to receive him into the Church by the rite of holy baptism, are matters of great encouragement and satisfaction, as well as of profound gratitude to the Lord, unto whom we give all the glory and praise.

Mrs. Nakajima is a woman of prominence among her people. She was formerly a court lady. After she was married she espoused the cause of her husband, who was one of the leaders of the Liberal party (Lyuto), and for expressing advanced political views, she was thrown into prison for a short time. Since she became a Christian, she served for a time as teacher of Chinese in two of the girls' mission schools, both in Tokio and Yokohama. She is a poet, and the author of several popular novels written within the last three years.

Another interesting fact is that of Mr. Shimada Saburs, also a member of the Bancho Church, who was baptized about the same time, belonging to the other congregation which was united with ours, to form the present *Bancho Union Church.* He is the editor of one of the leading newspapers of the Capitol, and was elected a member of the Parliament. Prominent as a candidate for the Presidency, he has since been elected Chairman of the Committee for the whole House; a position, it is said, next to the President in point of honor and influence.

Out of a membership of three hundred of the Diet, thirteen are Christians. This is highly significant. It shows the direction towards which the sentiment of the nation is growing. It shows that this proscribed and hated religion, which to profess meant social ostracism, persecution and even death, not so many years ago, is gaining, not only in the number of its adherents, but also in influence. The history of the growing power and influence of our religion, when it conquered the Roman Empire and spread all over Europe, will, from present indications, be repeated in this "Island Empire." In the light of these facts here narrated, who will dare to say Foreign Missions do not pay? Here is matter for encouragement to the missionary on the field, and incentive to more earnest endeavor and greater liberality on the part of the Church at home.

J. P. MOORE.

For Reformed Church Messenger.

MISSIONS.

Below will be found the first report made by our Hungarian missionary to the Executive Committee of the Board at its annual meeting held in Pittsburgh, Pa., January 13 and 14, 1891. This report it was deemed, would be interesting to the Church at large and hence is published. Mr. Jurany after finishing his studies in Hungary, studied at Edinburg, Scotland, and is a good English, as well as German and Hungarian scholar. We give the report just as he wrote it—which, while it may contain some foreign expressions, is certainly a very good report. Action has been taken looking to the organization of the congregation over which he presides on thoroughly Reformed grounds

D. S. F.

REPORT

given of the Hungarian Mission's first three months' results, October, 1890—
January, 1891:

It is with a heart thankful of the heavenly Father's blessings that I set about giving a report of my first missionary labors among my Hungarian countrymen. Indeed, the grace of the Lord has followed my steps far more abundantly than I could imagine at the outset of my work. I began this work with much anxiety about the final success, and now, after this short period of three months, I was given to reap a rich harvest and to render my work so steady that it will go on from this time without any apprehension of a relapse.

I presume that it is known to the Board how I came to this city, and how, after having given intelligence to my countrymen by print and oral communication, I could gather them to my first Hungarian service, October the 12th of the past year. There were about 120 persons present on this occasion and they were evidently filled with joy and emotion that they could hear again the word of God, after having been deprived of it for so many years. They thanked me heartily for my preaching and rejoiced to learn that henceforth divine service should be held every Sabbath at 3 o'clock in the Seventh Reformed Church, Willcutt Avenue. I chose this church, because it is nearest to that southeast quarter of the city, where most of these Hungarian working-men live. Then I proceeded to visit them—every single man—that I might know them personally and register their names and addresses. I found that most of these Protestant Hungarians are unmarried young men, who came to this country in order to make out more of their labor than they could at home; and indeed, I have found among the whole number only 19 who live here with their families, a good number being besides, of those, who, in fact, are married, but were obliged to leave their wives and children in their old country. All of this people are members of the Reformed Church of Hungary, and they were formerly inhabitants of the hill-country of Upper Hungary, especially of the countries Abaij and Zemplin. Now I experienced with great joy, that in spite of their long privation of the preaching of the Gospel, these men have not lost all religious feelings and fear of God—nay, with many there is a real thirst and hunger after the word of God. I have visited and won to be members of the congregation up to the present day, 78 men, and most of these have become regular visitors of my Sabbath service. However, there are at least still as much living in this city, which I was not yet able to call on, especially, they say, in the south of the city, in Newburgh, which it will be my next care to inquire after. In the month of December, seeing that our place of worship was still somewhat far from the Hungarians' chief colony, which is near the crossing of Woodland and Madison Avenues, I succeeded to get a better situated church, viz.: a chapel of the "Evangelical Alliance," situated corner Madison and Holton Street. The pastor and trustees of this church consented to let us their edifice on Sabbath afternoons for a rent of 8 dollars a month. And this was a very happy change; for whilst in the former building the attendance was, as a rule, only 30 to 40 men, the first service in the new church, December 21 witnessed an audience of more than *a hundred*, and the second service on Christmas day over *a hundred and forty*. This latter service has a peculiar importance from having been connected with the administration of the Lord's Supper among the Protestant Hungarians of Cleveland. I had given notice the Sabbath before from the pulpit, that the Lord's Supper would be administered on Christmas day and in the same time told it to the leading men of my flock. And so a great number of souls hungry and thirsty after righteousness came to the Lord's table. They were more than 120; for only a very few left the church after the sermon was finished, and these were not Protestants, I suppose, but Roman Catholics. The administration was in all like to that made in Hungary, that is, the communicants approached the table, receiving the holy tokens with their hands, and those waiting for their turn meanwhile sang a communion hymn. It may be mentioned that we were able to hold this communion, using a set of Church plate of our own. A special collection which I had undertaken to this purpose had given the total of $23.25, which allowed us to buy a very handsome set of strongly-silvered plate. Afterwards I was assured that many had longed for this opportunity to render themselves anew to the service of the Lord, and that they had been fully satisfied with this holy feast.

My plans for the future are:

1. To augment the number of church members by calling on such Protestant Hungarians, of Cleveland, as I had not yet the time to visit in their homes.

2. To constitute formally this Hungarian Reformed congregation. To this purpose I already elaborated a full *constitution* in the Hungarian language, which at a special convention held one Sabbath afternoon, in its general outlines, accepted, only a few special points remaining to be discussed. A second convention to be held still this month will result in the formal acceptance of this constitution, which will be printed and distributed among the members. After this we at once shall proceed to the election of deacons who at the same time shall be elders, the two offices being combined in the Church of Hungary. All the same a treasurer will be elected, whilst a secretary is not wanted, the pastor himself doing this work under an oath of fidelity. At the ordinary Sabbath collection (which, however, up to the end of 1890 resulted $20.99,) is insuffıcent to face our regular expenses. I shall propose, as *minimum contribution*, obligatory on every member the little sum of *two dollars* a year, and I am sure this will be granted unanimously. Those then who shall make a larger contribution shall be on record in the church-register. I think this mode of contributing the best for us, for thus no one will complain that his contribution share is too heavy, and yet a certain income will, at all events, be assured.

3. I meditate the plan of a young men's association among my Hungarian church members, and having communicated this plan to many younger men, I found them, to a great number, willing to realize this idea. It will cost only a few weeks more to gather and unite them for this undertaking. The meetings will be held, probably, every Saturday evening, and the main prosecutions will be: Singing of spiritual as well as national songs, illustrations of the Bible and Church history.

4. I think that it will become neccessary to open another place of worship on the south side or west side of the city, as the residents of these city quarters cannot be resumed to frequent the services held on the east end of the city. In this case, I will be to preach the morning on the west side, and the afternoon, as now, on the east side. Only it will be difficult to find a church to be opened for us on Sabbath morning, and probably we will have to get a hall for rent.

5. I shall gather next time the children who have reached the age required for the partaking of the Lord's table (though there are very few of such), to instruct them diligently in concordance with the Catechism of Heidelberg, which has been of late newly translated into the Hungarian language.

Along with this I must mention a few pastoral functions done in the time of these three months: *One* child was baptized, *one* child buried, and *three* pairs joined in marriage. Among the latter mentioned was one marriage very remarkable: A Roman Catholic man and a Lutheran girl were at their request married by me, wholly according to the rites and customs of the Reformed Church.

So, I have among my members several Lutherans, too, and one man belonging originally to the Greek Catholic Church; and I hope to win still more.

I have corresponded with a Protestant Hungarian, living at the town of Ashtabula, O., asking him to tell me to the nearest the number of Protestant Hungarians residing in this place. I was answered that to his knowledge there are 35 men and 4 women in Ashtabula belonging to the Reformed Church. After this it was agreed, that I should go there one Saturday of this month to preach there on Sunday morning, and immediately return to hold here my regular afternoon service.

I am praying daily to the Lord that He may give further blessings to the work begun under so favorable circumstances, and that He would make me a faithful laborer in His vineyard, to save souls of men and to glorify His name.

GUSTAVUS JURANY,
Missionary Preacher.

Cleveland, O., 13th of January, 1891.

The Family.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

"Is that not the gleam of halberts, I see yonder in the distance?" inquired the Countess, shading her eyes from the glare of the setting sun, and gazing intently down the long slope of the road toward the foot of the hill, where a flash of light, as from burnished steel, caught her eye.

"Truly, it is, lady. The men-at-arms are edging slowly towards us. There is no cause for fear."

"And what do you advise, warden? Let me know your mind, for my woman's wit is sorely puzzled. These are strange and troubled times, and great events are stirring."

"I speak at your bidding, my lady. Let the leader and several of his companions be admitted for conference. Closer inquiry can then be made, and the course to be pursued determined."

"And what of food and shelter?" The tone was one of dismay.

"We cannot feed this entire host," returned the warden. "That were madness to dream of: but numbers of them, at most not more than two thousand, we can shelter. The quarters of the garrison were built to harbor a thousand or more."

"Then do as you advise. I have been told that a drove of cattle, with a herd or two of sheep and swine, have already been brought in. It might be well to order them slaughtered. To the extent of our power, and great as it is, it seems little, we will provide for these children. And do thou, Blessed Virgin, O Holy Mother," she concluded, raising her eyes in worship heavenward, "remember this my sacrifice. Intercede with thy Holy Child Jesus, that He may pardon my transgressions."

"Amen," responded the warden, solemnly.

An hour later, when the cold grey shadows of the night were slowly usurping the place of the golden day, the leader of the army, who had been in conference with the Countess, appeared on the walls, attended by several of his comrades. Otho was also with him; for he, with the men sent to his aid, had gradually wormed his way through the dense crowd, and gained entrance to the castle by a gate in the rear, known as the postern. Seeing the peaceful nature of the army, and overlooking the alarm that his delay might cause, he paused to talk with a friend whom he recognized in the ranks, and whose acquaintance he had made, a year or two previous, while on a visit to the distant city of Hamburg. He thus, without knowing it, allowed a large body of the children to get between him and the castle. Anticipating no difficulty, he discovered this without concern, only to learn later how completely he was cut off. The leader, known as John of Cologne,* addressing his followers, told them that two thousand would be allowed admittance. The others were to bivouac by the road-side, or to seek the requisite food and shelter in the cottages of the valley, and in the neighboring town of Heilbrun.

The crowd before this had greatly decreased, for thousands recognizing the futility of hoping to receive aid from the castle, had already moved on to the town, or scattered far and wide over the valley. Many sought shelter in the forests lining the highway, and their campfires, like stars in the gathering gloom, began to shine forth in the distance. Here, opening the pouches or bags with which they were provided, and taking out the small supply of food brought with them, they prepared to take their evening meal, and then lie down to sleep on beds of moss, or fern, or withered leaves, or whatever else could be found to rest upon.

The grinding and clanking of the iron portcullis, as it slowly rose, was soon heard, and then the draw-bridge fell. Guards were stationed on either side of the gate and on the bank, to prevent crowding as much as possible, and to tell off the numbers to be admitted, as well as this could be done under the circumstances. The pilgrims filed in, foot-sore, hungry,—weary,

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* John of Cologne is, with Otho, Serena, and nearly all the other *dramatis personæ* of our story, a fictitious character. The true name of the commander is not recorded, and this army is consequently spoken of in history as "The Army with the Unknown Leader."—See Dr. George Zabriski Gray's *The Children's Crusade*, Page 108.

fair-faced little girls and tender boys, stalwart youths and young maidens from every rank and class in the land: sons and daughters of lord and baron, of gentleman, merchant, tradesman, burgher and peasant were mingled in one common herd. Some were so small that they were led by the hands of others; many almost tottered as they walked, sick with the fevers their unaccustomed exposure had brought on. Yet on the countenances of all was seen the light of enthusiasm and hope,—of the wild enthusiasm and chimerical hope that had inspired them to their terrible journey. It was a sight to move the stoutest heart; and the Countess looked on them, as they passed her with tears rolling down her cheeks, while many a bronzed and hardened retainer brushed the dew from his eyes with his rough and hairy hand.

Into the great quarters of the men, unused for many a day, into the stables and out-houses, into the halls, corridors, entries and numerous rooms of the great fortress they were led. To provide food for the hungry little pilgrims, the vast kitchens were soon aflame; in every fire-place great piles of wood blazed under huge kettles, from which issued the fragrant steam of boiling meat. The ovens, quickly heated, were filled with hastily prepared loaves and cakes. And soon on the tables the warm bread and steaming meat being cut into slices and heaped into huge, deep trenchers, ready for distribution. Nearly all control of the children was soon lost; many more gained entrance than it was intended to admit; and rushing, running, crowding, they hurried on, each seeking a favorable spot. On the stairways, on the battlements, in the bedrooms and closets they crowded. Numbers had scarcely entered before they sank down heavy with sleep upon the hard, bare floors, and were soon lost in the profound slumber of utter weariness.

The grey light of the new day had already begun to turn the stars pale, before the hubbub and excitement died away. In that still hour the door of a room slowly opened, and clad in white from head to foot, the Countess appeared. Her unbound hair fell in heavy coils down her back, her delicate feet were bare, and in her hand she carried a waxen taper. Her face was pale, as if with grief; her eyes heavy, as from weeping. She walked slowly, even feebly, as though borne down by sorrow.

She had scarce opened the door of her chamber before the faint light of the candle revealed to her the out-stretched forms of scores of children lying side by side on the floor of the long corridor. They lay so closely packed together that progress could at times only be made by stepping over their prostrate bodies. The sight moved her deeply; her whole form shook, and the tears gushed from her eyes. Controlling herself, she came slowly forward. Repeatedly, she paused and stooped to examine more closely the tender face of some child whose extreme youth or beauty attracted her. Reaching the end of the corridor, she descended a flight of steps and came to a door closed and locked. Taking a key from her girdle, she sprung the bolt and entered.

It was the chapel, one of the few rooms kept closed against intrusion. An altar, heavily draped with crimson cloth overlaid with costly and delicate lace, stood at one end. It was surmounted by tall, waxen tapers, all alight and burning softly in the dark and deserted room. Behind the altar was a crucifix; on one side a statue of the Virgin, crowned with gold and robed in purple. The Mother held her Child to her bosom with one arm, but the other was uplifted as if to bless; opposite her was the statue of Joseph.

Noiselessly as a ghost the Countess glided along; the air was chill and damp, the floor cold, but to this she seemed oblivious. Gaining the chancel-railing, she sank upon her knees before the Virgin, and lifting her face to the image, began in broken and disjointed sentences to pour out her prayers and supplications. Otho had announced his desire to join the Children's Crusade, and pleaded so earnestly for permission, that the poor mother, distracted with grief at the thought of his loss, found herself unable to give a definite answer. With deep misgivings with regard to the wisdom of the undertaking, yet strangely moved by the enthusiastic and impassioned appeals of John of Cologne, who, in a long conference held that night, had almost won her to the belief that the movement was from God and would surely accomplish what the vast armies of iron-clad warriors had failed to do, she had come to the chapel for spiritual support and guidance.

Loving Otho, her only child, with intense affection, the thought of parting from him was like yielding up something dearer than life itself. In an agony of sorrow and doubt she prayed for guidance. The moments passed—more than an hour passed, and still she remained on her knees, altering her position only to raise her tear-stained face to the Virgin, as though supplicating her for help. At length the answer came.

As the suffering woman glanced upward at the motionless figure before her, her eyes became fastened on the dagger-pierced heart of the Virgin. As is the custom to-day, and was also the custom then, in the manufacture of these images, the heart, carved or painted, is exposed to view, so that the worshipper, seeing it, can more readily be roused to a sense of the suffering endured by the Mother of our Lord. As the eyes of the Countess rested on this sign of grief, like the voice of the Holy Mother speaking to her, came the thought in her own heart:

"If I have suffered such anguish for you, cannot you, for the sake of my Son and for my sake, endure a sorrow much less? If I have yielded up my Son to the horror of a terrible death for you, can you not consecrate your child to a purpose so sacred as the rescue of the Holy Sepulchre from the hands of the enemies of the Cross?"

This was the answer to her prayers, and as it came, the head of the Countess sank upon the chancel-railing, and motionless as the statue above her, she knelt, striving in anguish to bring her will into submission to what she imagined was a command from Heaven. A long time passed, and yet the poor woman did not move. Then she silently rose and glided from the chapel; the expression of anguish on her face had vanished, and one of peace had taken its place,—a peace that had in it a touch of the saintly. She had resolved to do what she now thought was her duty —allow Otho to go on this terrible Crusade.

To be Continued.

Youth's Department.

PUSSY'S EXPLANATION.

I have very often heard them say, "You fight like cats and dogs!"
When the children here are quarreling before the burning logs.
But I am sure they are mistaken, for the fire-dogs and I
Are the very best of friends and never "fight;" not even on the sly.

I watch the fire, play with them, and don't feel in the cold
Because I'm not included. And they never "snap" nor "scold."
So I'm sure they must be wrong. The children there should try
To be as kind and friendly as the fire-dogs and I.

—*Youth's Companion.*

NEDDY'S LONG WORD.

"Remember, Neddy," said mamma, one day, "always to accommodate every one that you can."

"Yes'm," answered Neddy, heartily. "I will." And mamma felt sure he would, and Neddy is one of the very best boys to remember things you ever saw.

The next day Mr. Camp called to him as he was running down the street with his sled flying along before him.

"Neddy, Neddy! come here a minute, won't you?"

Neddy heard her and stopped, though he didn't much want to. He was going over on the Wilson hill coasting, and was in a great hurry; but he went up to the door where Mrs. Camp was standing, and pulled of his fur cap with a polite little bow, which pleased the lady very much.

"Will you run down to the store for me, dear?" she asked. "I want a spool of twist, and I have no one to send."

Neddy's eyes closed up the least bit in the world, but Mrs. Camp was looking in her purse for the right change, and didn't notice: and before she found it, the bright sun of good nature was shining again in Neddy's eyes, and he answered, "Yes'm," as cheerfully as could be.

It didn't take long, after all. The store was not a great way off, and there were no other customers; and Neddy, in less than five minutes, was back again with the spool of twist.

"Thank you," said Mrs. Camp, smiling at him. Then she took a bright, new dime from her purse. "Here is something for you to buy peanuts with," said she, kindly, "and I'm very much obliged, besides."

But Neddy shook his head at the dime, though he liked peanuts as well as maple-sugar, which is saying a good deal.

"You're welcome as can be," said he, "but I can't take pay for going, Mrs. Camp, 'cause, you know, mamma tells me always to a-abominate every one I can!"

Didn't Mrs. Camp laugh! She couldn't help it, though she tried so hard that she choked, and frightened Neddy, who could not think what the trouble was.

"Bless your dear heart!" said she, as soon as she could speak. And then she went to the corner-closet and took out a little pyramid of maple-sugar—more than Neddy could have bought at the store with two dimes. "There," said she, "I know you like sap sugar, don't you? And this isn't pay—it's a present."

"O, thank you," cried Neddy, eagerly. "I'll go right home and show it to mamma!"

So he did; and Mrs. Camp sat down by her window and laughed and laughed.

"Bless his dear little manly heart!" said she.

—*Youth's Companion.*

Pleasantries.

"Portrait of Doge," read Mrs. Symple, in the Metropolitan Museum of Art. "Well," she added, "he seems to have been a pretty good painter; but he didn't know how to spell 'dog.'"

Grocer: "Well, my little boy, what will you have?" "Fifteen cents' worth of molasses." Grocer (as he hands the pitcher over the counter): "Where is your money?" "In the pitcher. I put it there, so as to be sure not to lose it."—*Fliegende Blatter.*

NOTICE.

☞ *Editorial Correspondence address to* The Reformed Church Messenger, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* Reformed Church Publication House, *907 Arch Street, Philadelphia.*

☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,
907 Arch Street, Philadelphia, Pa.

THURSDAY, JANUARY 22, 1891.

MORE PRAYER.

One word more in regard to the New Year upon which we have already entered. Many of our Christian brethren set apart the first week of it to prayer for themselves and others. Some of us, in the churchly line, expect to devote the next Holy Week, now not far off, to the same good purposes. But we would suggest that it would be well for us as individuals, to consecrate all the weeks of the year before us to prayer in some special sense or degree, more so than in other years. It would be a liberal act of devotion, and the present month would be a very suitable time to form such resolution, and to begin such a good work. We take it for granted that all professors of religion are accustomed to pray, but it is a question whether they all pray as they ought. Here, as in other things that are lovely and of good report, there is room for progress and improvement. Generally Christians lack in earnestness when they pray, and this destroys all vitality in their prayers. According to the Scripture we are told that whatever we ask, we shall receive, if we do not ask amiss, believing that we shall receive what we pray for. We need more faith in Christ and more faith in the efficacy of prayer. We once knew a mother in Israel whose life was a life of prayer, and she was accustomed to receive what she prayed for, at least she believed that she did; and, if any time she thought that God no longer heard her, it plunged her into deep distress. It was quite natural that it should. And such will be the case with all others, in proportion as they enter into the spirit of true, effective prayer. Comparatively few Christians perhaps can form any estimate of what they are constantly losing by restraining prayer, or by not asking as they should. One thing is certain we do not get what we might, if in humble supplication, we would lay our hand, so to speak, on the arm that moves the universe. Another year is before us with its labors, toils, conflicts, temptations and trials; let every true believer, therefore, rise to the dignity of his profession and seek to make a new departure in his life of prayer and faith.

LOSS AND GAIN.

If we look over the past, or over a single year such as the last which is past and gone, we are astounded not only at the progress which the world, and our own country in particular, have been making, but at the losses sustained in various ways during the same period. The destruction of property has been immense. The losses by fire on land and by disasters at sea can only be counted by hundreds or even thousands of millions of dollars. But over against all this waste, for much of it was the result of carelessness, the wealth of the country, as the census shows, has increased prodigiously. The mere rise in the value of land in the West out to the Pacific, and in the vicinity of our large cities, has probably been greater than all the losses that went up in smoke or down to the bottom of the sea.—In the political arena the losses and the gains have been phenomenal, but which are the greater the future must decide. On that question the country is at present about equally divided.—The loss of human lives has as usual been very great, some of them very valuable and apparently indispensable. All alike, whether among the old or the young, have left an aching void in the hearts of their friends. Very few have not been called to pass through such an experience. But men and women are still given in marriage, and the births of little children exceed in number the usual deaths—at least in some parts of the country. Among the candidates for immortality born during the last year, some, it is to be supposed, will be as great and good as their distinguished predecessors. Fifty years hence there will therefore be heroes in the State and the Church, in the arts and sciences, fully equal to those that have passed away or to those still on the stage. We may hope that they will go far in advance of them. Another Milton, a Newton, a Florence Nightingale, a Webster, a Bismarck, a Stanley or a Koch, may now be lying in his cradle for the present, concerned only about his usual nourishment.

In the same way, if space allowed, we might pass through all the records of the year 1890, and in every chapter find good and evil mingled together, the latter boastful and apparently triumphing, but in fact only in appearance, as truth comes in and brushes away one foul error after another. A portion of our literature is becoming worse and worse, more and more sensuous, but a portion of it, and a large part too, has reached a higher grade of purity and refinement. So it has been with the sciences, the fine arts, the philosophy of the day, with our newspapers, religious and secular, and as we may hope, with our theology and religious literature generally.

HIGHER EDUCATION.

The theory so widely held both in this country and in Europe, that secular education—and the higher the better—is pretty much all that is necessary for the uplifting of the people, and the advancement of civilization, is being sharply challenged by the experience of some of the European States. We too, as a nation, are not free from the pressure of the questions which are arising. Europe abounds in institutions of learning of the higher order, and the halls of her Gymnasia and Universities are crowded with tens of thousands of students. The desire for a liberal education seems to have amounted to almost a mania. Young men from all ranks of life have rushed into the institutions, imagining that once educationally equipped, the avenues to the higher walks and employments in life, would open wide before them. It seems not to have occurred to them that the professions and avocations calling for a thorough education, have their limits, and that it is possible to educate to such a degree, as to, not disqualify, but to *unfit* men for the humbler pursuits of life. The result is that hundreds and thousands of highly educated persons, are leaving the institutions, who are unable to find employment in positions for which they feel themselves to be qualified. Compelled as many of them are, to enter the humbler and laborious pursuits, they imagine they are wronged, and look upon their more fortunate fellow-men—many of them with much less thorough educational equipment—with an envious and jealous eye and bitter spirit. Conscious of abilities, and a breadth of intellectual culture, for the free exercise of which they find no room, they hold the social and political order responsible for a deprivation of their rights. And in the assertion of these supposed rights, they array themselves against these orders, aiming, if needs be, at their overthrow.

It is a mistake to suppose that the Nihilists, Anarchists and Socialists are recruited from the lower strata of society—the proleteriat. Their leaders and active agents are disappointed men of education. In Russia, the Nihilists are largely made up of university trained men. The anarchists and socialists of Germany, have in their ranks, men of large and commanding education. It is well known here in our own country, that our anarchists and social agitators, are for the most part foreigners, who sunken, many of them, to the lower ranks of our city life, are nevertheless men of superior secular education. So keenly is this evil coming to be felt in some of the European States, that large limitations are being laid upon admission into their universities, and a marked decrease in students, is in some cases visible.

Secular education is a good thing—to be largely provided for, and sought after, but in the absence of the religious element, it is not far to go, that it may prove a positive evil. The higher the education of a bad man, the worse for himself, and for society too. We believe in common school education. We believe in higher education, but in degree it should be adapted to a man's natural powers, his calling and position in life. Let every boy and girl in the land be given a liberal elementary outfit in this regard, and wherever the mental calibre and push may be found, with this equipment the way will be open, in this country at least, for advancement and attainment to the higher ranks.

Synodical Editors.

(Elected by the Synods.)

Eastern, ...	Rev.	Jonathan H. Pannebecker.
Pittsburgh, ...	"	David B. Lady.
Potomac, ...	"	J. Spangler Kieffer, D. D.

SEMINARY BUILDING OR PROFESSOR—WHICH?

We would at once say by all means both, but as was said last week, there is at present no place where the recently elected professor can meet his classes.

The noble work and grand success of the Potomac Synod has not been without its effect upon the other Synods. The Synod of Pittsburgh has taken hold on the endowment of its professorship in a manner which means another member of our theological faculty before very long. This Synod is young and vigorons, and in these days when the young are so prominent in all activities, this fact means much. The Synod occupies a territory in which many men have made large fortunes in a few years. Such men are always found to be the most liberal. Youth and willingness then will not let us wait long on the Pittsburgh Synod.

Our own, the Eastern Synod, has also heard that all has not been quiet along the Potomac, and not without effect to quicken our sense of ability to do great things for the Lord. In this Synod is the financial strength of the Church. This strength has come somewhat slowly and perhaps by harder effort, but we all know that it is none the less God's gift to us to "barter till He come," hence there are large sums held ready for Him whenever He may come in the person of such servants whom He chooses to gather His portion. Our Eastern people understand this very well, and they do not withhold when it is made plain to them that the Lord comes for His own now in their hands.

In our Synod not much has been done towards our professorship, not because such a professorship is not believed to be necessary, but because a sense of the fitness of things is underlying the feeling of the people. The Seminary is in our territory. Its buildings will be ornaments among the ecclesiastical structures of this Synod, hence it would seem that we who live nearer to them and see them oftener than those of the remoter Synods should do very largely in their erection. When this was suggested to representatives of the other Synods, they said, "Yes, but we will do our full share for the building, in addition to what we have done, and are doing for the professorships." This is nobly said, and it will do much to arouse the mother Synod. Let the mother, as is becoming to her, show her children an example in coming to the front for the Lord.

Our professorship can wait until we have a building in which he can meet his students.

That the building is in the bounds of our Synod, and that therefore we should lead off in erecting it, suggests another fact, namely, that the building will be erected in the county and city of Lancaster. That it will be an ornament, especially to the city, and will be one of the notable buildings of the county. This and many other more substantial reasons appeal to the local pride of the men of wealth in and about Lancaster. They are ready to offer inducements to manufacturing and mercantile establishments, and are gradually drawing a goodly number into their midst. Some of their products are famous far and wide. But they have nothing which has given the name of Lancaster, Pa., the fame throughout the entire learned world as the philosophy and theology of Franklin and Marshall College and the Theological Seminary, and the men who have been and are now prominent in the faculties.

Lancaster is honest and willing to pay for what she gets. The Church at large, and the immediate locality of our Seminary must have mutual confidence, and then they will meet in generous rivalry to do what is needful for our Seminary.

J. H. P.

IN PRAISE OF DRUDGERY.

It is very common to complain of drudgery. And there is a great deal of it to complain of! It is, for the most part, because of that part of it which seems to be simple drudgery that we are disposed to find fault with the work of our calling. We fancy that we should like our vocation sufficiently well, if it were not composed, to so large an extent, of mere slave-like plodding and fagging, of dull, unrelieved and uninspiring toil. Yet from drudgery there would seem to be absolutely no escape; it is an inseparable and inevitable element in all genuine activity and exertion; he who chooses work at all must choose drudgery along with it. It is not that some vocations are subject to it, while others are not; it is the lot of all, from the lowest to the very highest. The servant, the day-laborer, the factory "hand" are not the only victims of drudgery. The artist knows it no less than the farmer's hireling, the musician no less than the mechanic, the statesman as well as the servant. The waiter, the housekeeper, the scholar, the prime minister, are all of them companions and equals in this one respect. No one can do any honest, genuine work, no one can render any valuable service, no one can live a high and noble, accomplishing and achieving life, without performing a great deal of what may justly be regarded as plain and simple drudgery. Hamerton, in his "Intellectual Life," quotes the Bishop of Exeter as saying that "of all the work that produces results, nine-tenths must be drudgery." It is a perfectly true saying. There is, as it were, a Law of Drudgery, pervading the entire universe; and into subjection to this law every man immediately comes, who sets himself in earnest to the doing of that work, whatever it may be, which God has given him to do.

Brother, companion in labor, whatsoever thy work may be, we give thee this counsel,—quarrel not with the drudgery of it. Thou knowest not what thou doest, when thou doest this thing. Thou mightest as well quarrel with the Law of Gravitation! Consider that this is the inevitable lot of every one who will do any work at all. What is wiser than to accept the inevitable, without wasting time in making foolish and ineffectual complaints of it? Let us not be foolish; let us not batter ourselves to pieces against the laws of the universe. Let us consider, moreover, that this thing of which we complain is in reality the very essence, the very kernel and soul of the whole matter. It is the drudgery that tells; it is just this that constitutes the achieving and conquering force; it is the daily, slave-like plodding and fagging that is slowly bringing to pass the desired result. Let us not commit the folly of finding fault with that which is bringing to us, and which alone can bring to us, the beautiful object of our desires and our hopes.

We owe more to the unavoidable drudgery of our lives than we are aware. It is not without a powerful influence on the development of character. To him who makes friends with it it brings a peculiar blessing of its own. It puts steadiness into us; it begets patience; it breeds power; it brings peace. There is a sort of saving virtue in this homely thing; in a certain sense, we are saved by drudgery; it saves us from ourselves and from the futility and folly of mere wishing and whining. It tends to keep a man from being "carried away" by any hysterical excitement, and to make him sturdy, composed, self-reliant. We can understand what Longfellow meant when he wrote in his Journal: "After all, I pray a benediction on *drudgery*. It occupies my thoughts and takes the fever out of my blood and keeps me from moping too much." "'Tis work that makes the soul to shine," writes Lowell. And let us not forget that a large part of this work is and of necessity must be of the nature of mere drudgery.

Lowly and homely as it is, complained of and found fault with, despised and rejected, there is nothing that has higher connections and relations than drudgery. Slave-like though it be, it has kings and emperors for relatives. It is of closest kin to beautiful Ease and Rest, to glorious Power and Dominion. "At the root of all ease," writes George MacDonald truly, "lies slow and, for long, profitless-seeming labor. Ease is the result of forgotten toil." It were well that this direct relationship between Ease and Toil should not be forgetten. Let it not be forgotten that the master artist's glorious swiftness and facility of touch were born of years of "slow, and, for long, profitless-seeming labor." Let it be remembered that, back of the heavenly ease and grace of the master musician there lie long years of the drudgery of "practice." Let it be remembered that the scholar who has such easy access to the literatures of other lands and past ages, and who converses so readily, in their own respective tongues, with the mighty sages of the past, toiled for many weary months and years at the drudgery of dictionary and grammar that he might obtain that readiness of access and that facility of communication. If these things were always remembered, we should probably be less disposed to quarrel with a thing apparently so low, in reality so high.

Again we say, quarrel not with drudgery. Come to terms with it; make friends with it. What God has cleansed call not thou common. If any man reject drudgery, by that token nothing great or high shall ever come out of that man's life.

J. S. K.

For Reformed Church Messenger.

CRUMBS.

The "Missionary Guardian," as a successor to the old-time "*Guardian*" and "*Missiouary Herald*," is, as we expected a splendid Monthly, worthy of the strongest support on the part of the Church. Its price must make it popular; it is cheaper than any periodical of its size and contents we know of, and promises to become one of the best publications of our Church. The advent of this paper should be hailed in the Church as a good omen, and many hands should be set a-going to enlarge the subscription list. We heard the question, why destroy the "*Guardian*" to bring to light a Missionary Magazine? Yes, the "*Guardian*" had a proper place among our papers as a literary periodical, and as such we are sorry to part with it; though as a Sunday-school teacher it had become obsolete. In its brightest days, however, we imagine it was never called upon to meet a want as extensive and pressing as that which called forth the missionary paper. Hence the latter deserves a much larger circulation. But now, will not in those families, in which our best readers are to be found, and the new monthly is expected to find a first welcome, will not the objection be raised,—"we have a Church paper, we don't want two." I reckon that will be one of the difficulties, which pastors will be confronted with. It can be most readily overcome and the best introduction at the same time be given to the new Magazine, if the Woman's Missionary Societies in our congregations make it their object to extend the circulation. This they can do either by direct subscription, or by having each family add 50 cents, per year, to the contributions for missions, receiving the "Guardian," as it were, free of charge. This latter plan will make the Monthly a direct organ for each congregation; and the writer hopes to make it work like a charm. The ladies in a congregation can be depended upon for the best activity in this direction, and if they be well directed there is no telling how much good can be accomplished, which would otherwise appear impracticable.

We hail the "Missionary Guardian" as an organ that will help the Church to begin the New Year as a period of new missionary zeal and success. The editors will promise to keep the Magazine bright and replete with interesting articles; not to make it a dumping ground for long reports, which people never read. Now is the time for pastors and members to pledge their sympathy in the movement and their best support. We hope that the last number of the first volume will reach greater success than our dearest hopes at present warrant.

The brightest congregational meeting I ever attended,—the best meetings are always held in one's own church,—it was the first evening of the year, a good time for new beginnings in a congregation. The streets were ice-bound, walking a dangereus occupation, a penetrating cold kept up our idea of what winter should be, and made our ears ring with merry sleigh-bells and the sport of youth. Nevertheless, a large congregation had gathered in the lecture-room, ready for the program. In past years, they say, the custom had been, that a handful of the most active would come to such a meeting to transact all the business, while they signified their tacit consent by their absence. For this occasion a carefully prepared program had been published, announcing a short series of prayers and praise, the subjects of some half-dozen five-minute speeches, special chats with coffee and cake, in addition to the annual reports and elections. The effect was more than pleasing, best results still to come. Everybody thought the hours had passed very rapidly. The good, old Moravians in this town had strong faith in coffee and cake. When their love-feasts are announced many visitors worship with them. Do not condemn their custom; I am sure that not a few who attend simply for the meat and drink, take a pointed lesson here and there with them. To be sure, it reminds one of the Galilean "loaves and fishes." But the social feature added to a business meeting harmonizes throughout. Yes, some came just for the coffee, some for the speeches, some for the Reformed cake, some to take part in the business transactions; but *they came;* they saw and heard. What they promised in their own hearts we cannot tell. Results are, however, apparent, and we are more willing than ever to recommend social additions to some of the people's gatherings.

G. A S.

Bethlehem, Pa.

Poetry.

"WE DIED WITH CHRIST."

Rom. vi. 8; Col. ii. 20; iii. 3.

CHARLOTTE MURRAY.

"Dead with Christ;" ay, think of it, believers;
Ye, the poor, guilty ones, condemned of yore,
Died the death God's holy law demanded:
Justice was satisfied, and asked no more.

Needs no more; you died when Jesus suffered;
Yes, so entirely are you one with Him.
Did He die, the Head? Then all the members
Must of necessity have died with Him.

Wondrous thought! But listen yet still further:
So soon as vengeance had withdrawn the sword,
Peace was made, and you, in Jesus' person,
Thenceforth became, with Him, "alive to God."

Swift with you He passed into the heavens,
Bearing you faultless to His Father's throne;
God received you all as pardoned children,
Opened His yearning heart, and loved His own.

Loves you now, though oftentimes you stumble,
Clad in the garment of corruption here.
Oh, the joy to cast that off for ever!
Perfectly holy you will then appear.

Walk by faith, still "looking unto Jesus."
"No condemnation!" He has made you free.
No more death! With Him you reign for ever:
When will the glory of His kingdom be?

Soon, ah soon; but meanwhile work for Jesus,
Do what you can the happy news to spread!
Tell the Church to watch with eager watching;
Soon shall she now behold her glorious Head.

Selections.

Faith in to morrow, instead of Christ, is Satan's muse for man's perdition.—*Cheever.*

Persevering unbelief is the only sin that will prove the ruin of a soul.—*Dr. Coldstream.*

The day will come when God will judge over again all those things that are judged amiss.—*Bernard.*

We should have all our communications with men as in the presence of God, and with God as in the presence of men.—*Colton.*

If thou wishest to be wise,
Keep these words before thine eyes;
What thou speak'st, and how, beware;
Of whom, to whom, when and where.

It is worth remembering that no newspaper is printed especially for one person. People who become greatly displeased with something they find in a newspaper, should remember that the very thing that displeases them is exactly the thing that will most please somebody that has just as much interest in the paper as they have. It takes all kinds of people to make a world, we are told, and the patrons of a newspaper are made up of the elements of the world.—*The Pacific Clipper.*

Science and Art.

An instrument has recently been exhibited in London by which a photograph can be taken of drops of water in the course of their formation. It consists of a lantern and lenses, by which a water trough, the source of the drops, can be strongly illuminated, together with a lightning camera having a revolving disk with one perforation.

In relation to the derivation of the word *straw* in connection with *strawberry* to which attention was recently called in this column, a correspondent tells us that the common name for this fruit in Japan is snake-berry, evidently from its creeping, sneak or snake-like character of traveling by its runners. If this character so impressed the original Japanese observers of this plant as to suggest this name for the plant, it is not unlikely that the same or a similar thought would strike the untutored natives of the north of Europe. It is quite likely, therefore, that the suggestion of a recent writer that *straw* in this sense is from the same root as *strew* and *strewn*, and comes from its strewing or scattering itself in every direction so rapidly by its runners, would seem to have some corroboration by the Japanese name.

Items of Interest.

It is calculated that it will require 3,780 cars to move the orange crop of Southern California this season. The value of the crop is estimated at $2,608,000.

Castle Garden, in New York City, the old landing place for immigrants, has become the property of the city, and will be turned over to the Park Commissioners for park purposes.

A pet cat surreptitiously crossed the ocean in a box of her mistress, a steerage passenger on the Nevada, being seventeen days without food, but turned up alive and well in the end.

Swan Gustafson, a Swede of Cherokee, Ia., 20 years old, has just fallen heir to $5,000,000 by the death of a relative in Pennsylvania. The young man has been at work some time in a railroad gravel pit, and does not seem to be much puffed up over his good luck.

The Czar, replying to the New Year's address of the Governor of Moscow, delivered on January 13 (or January 1, according to the Russian calendar), said: "I pray God that this year will again vouchsafe us peace and prosperity."

Sergius Stepniak, the famous Russian revolutionist, exile and writer, accompanied by his wife, arrived in New York last week. He expects to deliver about fifty lectures, in different places in this country, on Russia and Russian affairs. According to him a great revolution is imminent there, and the life of the Czar is in danger.

The *Jewish Messenger*, commenting on the holiday season, says the Jew "blesses the impulses and deeds of the men and women and children who contribute their share to carry out the motto of Christmas. And he devoutly thanks the Almighty that he lives in a civilized land where Christianity is not a caricature but a vital force in shaping the character and elevating the condition of men."

Rev. Robert Dick, who died recently in Buffalo, N. Y., was the inventor of the newspaper mailing machine used in all large publishing establishments in this country. Mr. Dick was a native of Scotland. Both his parents having died when he was yet a child, he struggled with many difficulties in youth, was graduated at Hamilton College in 1841, and entered the ministry in the Free-will Baptist church. He died at the age of 76.

Hints and Recipes.

Never put potatoes on the table in a covered dish. They will reabsorb their own moisture and become sodden.

What to do in Case of Fire.—If your own dress catches fire, throw yourself at once on the ground, so that the rising flames may not catch the upper part of your clothes, nor burn your head and chest; roll about (so putting the flames out by pressure), and at the same time, if possible, wrap yourself up closely in a rug, hearth rug, blanket, table-cloth, overcoat or carpet, so as to smother the fire. Do not get up to call for assistance, but for that purpose crawl to the bell-rope or door. If another person's dress, throw the person on fire down at once, wrap him or her up in a rug or something similar, or, if there is nothing at hand suitable, use your own coat, rolling the patient about in it, for the purpose of smothering the flames.—*Ambulance Work.*

Hot Drinks for Thirst.—It is a mistake to suppose that cold drinks are necessary to relieve thirst. Very cold drinks, as a rule, increase the feverish condition of the mouth and stomach and so create thirst. Experience shows it to be a fact that hot drinks relieve the thirst and "cool off" the body when it is in an abnormally heated condition better than ice-cold drinks. It is far better and safer to avoid the use of drinks below 60 degrees; in fact a higher temperature is to be preferred; and those who are much troubled with thirst will do well to try the advantages to be derived from hot drinks, instead of cold fluids to which they have been accustomed. Hot drinks also have the advantage of aiding digestion, instead of causing debility of the stomach and bowels.—*Bakers' Helper.*

Farm and Garden.

Spring Plowing and the Spreading of Manure.—The sooner the ground can be plowed in the spring the better, especially on heavy soils. During the warm days that sometimes occur in the winter plowing may be done, provided the ground is not too wet for work. It will not interfere with later plowing, for the later plowing will only serve to reduce the soil to a finer condition. No doubt an objection may be urged against plowing at a time when the ground may be wet, but the frost will pulverize the lumps and make the soil mellow. To plow early, leave the ground in the rough, and cross-plow later, then harrow down fine for the crop, will be of great advantage to the crop, allowing more plant food, lessening the damage from drought and warming the soil, as well as preventing the baking of the top soil to a certain extent.

Spreading the Manure.—When the manure is not decomposed in the heap it must decompose in the soil before the plants can utilize it as food, and the sooner the manure is spread the better it will be for the crop. As it is difficult to spread manure on plowed ground, owing to the labor of hauling over the rough, soft ground, the method practiced by those who plow twice is to spread the manure on the unplowed ground, plow it under and leave the ground in the rough (not harrowing), and when the land is cross plowed later on the manure is more intimately mixed with the soil. The early plowing also destroys cutworms and grubs, and allows the frost to go down deeper into the ground. It may be mentioned that the frost will pulverize the soil much better than can be done by any mechanical process, and it will save labor if allowed to work on the clods and lumps, which are reduced by the expansion and contraction of cold and heat.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

A Dream of a Modest Prophet. By M. D. Leggett. J. B. Lippincott Co. Price $1.00.

The title of this book does not make known its purpose. The author imagines himself upon the planet Mars, the nearest planet to our globe. He attempts to give things as they are there. In doing so he brings in those questions that challenge us here. He treats of the social, political and religious questions, and would describe how these are solved on that planet. It affords interesting reading.

The Impregnable Rock of Holy Scripture. By the Rt. Hon. W. E. Gladstone, M. P. John D. Wattles, Philadelphia.

This volume is composed in part of articles written by Mr. Gladstone for *The Sunday School Times.* They have been revised and enlarged, the conclusion being added. A fine portrait of Mr. Gladstone and a fac simile letter of his are to be found in it also. It has interest in it to the Bible student as well as the general reader.

Jew and Gentile. Fleming H. Revell, New York and Chicago. Paper 50 cts., cloth 75 cts.

This is the name of a new volume. It is the journal of the proceedings of that remarkable conference between Israelites and Christians recently held in Chicago. It is worth noting in this connection that Rabbi Hirsh is delivering a lecture on the striking topic, "The Crucifixion from the Jewish Standpoint." Out of all this interchange of thought on such a theme there ought to come important issues.

The Medical Bulletin: A Monthly Journal of Medicine and Surgery. Edited by John V. Shoemaker, A. M., M.D. Contents for January—Clinical Lecture; Original Communications; Selection; Abstracts; Therapeutic Notes; Editorials; Correspondence; Medical News and Miscellany; Book Reviews; and Commercial News.

Terms—$1 a year in advance. F. A. Davis, Publisher, Philadelphia, Pa., U. S. A.

Littell's Living Age. The number of The Living Age for January 17 contains—Prosper Merimee, by Walter Pater, Fortnightly Review; My Tutorship, Cornhill Magazine; Switzerland as a School of Politics, Time; The Streets of London, Murray's Magazine; The Wisdom Tooth, English Illustrated Magazine; The Journal of Sir Walter Scott, Temple Bar; Round about the Bahamas, Chambers' Journal; Poetry and Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

A very business-like Calendar comes to us from N. W. Ayer & Son, Newspaper Advertising Agents, Philadelphia, and bears their "Keeping everlastingly at it" imprint. It is so large and clear that its dates can be easily distinguished across an office, and is printed in a manner to reconcile the most fastidious to its company for a year. It is sent to any address, postpaid, on receipt of 25 cents.

Another most valuable business Calendar for 1891 is the Columbia Cycle Calendar and Stand, issued by the Pope Mfg. Co., of Boston, Mass. It is in the form of a pad containing 366 leaves, each leaf having on it date, day of week, day of year, and number of days to come, a paragraph pertaining to cycling or some kindred subject. The leaves are fastened only on the end, so that each leaf can be exposed. The stand is made of stained wood, brass mounted, with pencil holder and pen rack. Although this is the sixth year of the Calendar, the matter is fresh and new, the larger number of paragraphs having been specially written for this purpose.

LITERARY NOTE.

THE STANDARD DICTIONARY OF THE ENGLISH LANGUAGE. This is the title of a new dictionary now in course of preparation by Funk & Wagnalls, Publishers, 18 and 20 Astor Place, New York. The price will be $10, with a special discount to advance subscribers—the price to them being $6, upon condition that they send $1 now and $5 when the book is ready for delivery.

An examination of the sample pages sent out by the publishers shows that the "Standard" will be far in advance of the other single volume dictionaries now published. It has a number of peculiar features which will make it desirable for all classes of scholars. The scientific alphabet is used in the pronounciation of words and the illustrations used are helpful and unsurpassed. It has a distinguished corps of editors to whom particular parts are assigned, insuring a most complete work of the kind. It will be the same size in page as the other dictionaries, and will contain over 2100 pages and 4000 illustrations.

Marriages.

At the residence of the bride's father, Carlton Keller, of Jefferson, on December 24th, by Rev. H. F. Dittmar, Mr. Andrew J. Culler to Miss Alice G. Keller.

At Saegertown, Pa., December 10, 1890, by Rev. D. H. Leader, Mr. James A. Rodgers to Miss Almira Fox, both of Hayfield Twp., Crawford Co., Pa.

At the Reformed Parsonage, Claysburg, Pa., December 25th, 1890, by Rev. C. W. Summey, Mr. Harry E. Dively to Miss Minnie M. Smith, both of Claysburg, Pa.

In the Glade Reformed church, Walkersville, Md., on December 17th, 1890, by Rev. S. M. Hench, assisted by Rev. Dr. E. R. Eschbach, Edward D. Shriner to Miss Nannie M. Getzendanner, both of Frederick county, Md.

At the Glade Parsonage, Walkersville, Md., on December 17th, 1890, by Rev. S. M. Hench, Eli D. Cramer of Utica Mills, to Miss Julian Groshon, of Creagerstown, both of Frederick conuty, Md.

At the same place, by the same, on December 24th, 1890, Mr. Abraham P. Strine to Miss Sarah L. Crum, both of Woodsboro, Frederick Co., Md.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DIED.—Near Ridgely, Caroline county, Md., on December 6th, Mr. Thos. Bower, in the 85th year of his age.

Long was thy journey, but now it is o'er;
Rest with thy Saviour, on heaven's bright
shore.

D. P. L.

DIED.—At her home, near St. Luke's church, Rockingham county, Va., November 16th, 1890, Mrs. Elizabeth Will, wife of Jacob Will, aged 47 years, 4 mos. and 10 days.

She had not enjoyed good health for several years, but was not considered dangerously ill until about two months before her death. Then she began to fail rapidly. Her death was unexpected to the members of her family, but she understood her condition fully. She was resigned however, and gave herself entirely into the care of her Saviour.

Mother Will was a model Christian wife and mother. On the day of her death the Holy Communion was celebrated in St. Luke's church, of which she was a member. She desired to partake of the emblems of the broken body and shed blood of our Lord and Saviour Jesus Christ. She sent for her pastor early in the morning to come to the house, and there with the family, and also with the family of her father's folks, she communed for the last time on earth. About three hours afterward she passed away quietly and peacefully from pain and sickness to joys eternal and the companionship of the saints in light.

She was baptized in infancy and became a member of the Reformed church by confirmation in 1865. She was universally esteemed in the community and especially in the church, where she is greatly missed. On the following Tuesday forenoen her mortal remains were borne from her late residence to the church, followed by a large concourse of people, when the body was laid to rest until the morning of the resurrection. A sermon suitable to the occasion was preached by the pastor.

She leaves a husband and three sons to mourn her loss. May the consolations of the Gospel of Christ comfort and sustain the husband and children.

HER PASTOR, J. T. B.

DIED.—Near Waynesboro, Pa., on the evening of the 24th of December, Abraham Mickley, son of Daniel Mickley, aged 56 years.

The deceased was a worthy member of the Reformed congregation at Harbaugh's, regular in his attendance on the means of grace and faithful in all the trusts entrusted to him. He served the congregation in the capacity of deacon and elder, and represented the charge on the floor of Classis, and was by that body sent as delegate to Synod. An upright, conscientious citizen, beloved by all who knew him. It can be truly said, "He was a good man." He leaves a sorrowing wife and four children, two daughters and two sons, one of whom is doing good service in the Lord's vineyard at Scottdale, Pa. An aged father, now 95 years old, also survives him.

His remains were laid to rest in Green Mount Cemetery, near Waynesboro, in the hope of a blessed resurrection. "I believe in the resurrection of the body and the Life Everlasting." (Creed.) S.

DIED.—November 14, 1890, at the home of her father, H. J. Stahle, editor of the *Gettysburg Compiler*, Miss Mary L. Stahle, aged 41 years, 1 month and 23 days.

The death of this estimable lady was sudden and entirely unexpected. The whole community was shocked when the report of it spread through the town. Only the evening before she was seen on the streets accompanied by her sister, from whom she separated apparently in her usual good health. The next day before 11 o'clock she was a corpse. Having lost her mother, years ago, the care of the family devolved mainly upon her. She devoted herself to the work which lay so plainly before her, and to the duty of caring for the comfort and welfare of her father, and of the children who, like herself, were left without the care and counsel of their mother. She was a faithful member of the church. Her place in the sanctuary was seldom vacant, and she was never, of her own choice, absent from the Holy Communion. She is greatly missed in the home where her influence contributed so much to the happiness and peace of its members, and in the church where she adorned her profession by walking quietly in the path of duty. Her life-work is ended, and we can comfort one another with the words, "She hath done what she could."

DIED.—In Johnstown, September 26th, 1890, Mrs. Catharine Hall Bowers, born April 28th, 1864, at Martinsburg, Blair county, Pa.

Mrs. Bowers was the daughter of Uriah and Rebecca Sipes, of Martinsburg, Pa., and on March 29th, 1888, was united in matrimony to Mr. Charles V. Bowers, of Johnstown, Pa.

Mrs. Bowers possessed natural qualities of heart and mind which endeared her to her friends. Seemingly shy and back ward yet ready to engage in a good work whenever there was no one else displaced. Though brought up in the M. E. church, of which she had been a member twelve years, and for six years presided at the organ and led the congregation in the hymns of praise, she felt at home in the Reformed church in Johnstown, and when the congregation had lost its organist in death she, for two years, presided at the organ. Three that once sat at the organ in this mission have now entered the "portal gates within the vail," and sing a new song.

Mrs. Bowers was a great sufferer, especially so during her married life. She with her husband made a narrow escape when the great flood came upon Johnstown. They were about getting ready to leave the house, for the Kernville hills, when suddenly they were obliged to flee to the attic, where she, husband and child (now about two years old) spent an awful night. They lost the greatsr part of their property. From the time of the flood Mrs. Bowers saw no well day. Her sufferings were great, yet she endured all without a murmuring word, and when told she could not get well, she was resigned to the will of God, and when the hour of her departure came she fell peacefully asleep in the arms of her husband, who kept a vigilant watch for weeks over her.

Her funeral was largely attended. Many were the tears shed by her friends and acquaintances. Her mortal remains were conveyed to Grand View Cemetery, now made memorable by the interment of the many "unknown dead" of the great flood (nearly 800), where her remains await the resurrection's call.

A faithful and kind husband and a dear daughter mourn her early departure, and the mission has lost what- would have proved an efficient worker in the cause of the church. The Lord's will be done. For her there are no more pains—she has entered into rest. PASTOR.

DIED.—On Sunday, December 28th, 1890, Mrs. Catharine Moyer, near Tusseyville, Centre county, Pa.

Mrs. Moyer was a daughter of Jacob Keller, and was baptized, confirmed and married by Rev. Peter Fisher. Her life was quiet and consistent, and at the age of 57 years, 9 months and 12 days, she passed away beloved by a large circle of friends. *

DIED.—In Jefferson, Md., January 2d, 1891, Mrs. Anna Maria Culler, aged 75 years, 4 months and 14 days.

H. F. D.

DIED.—December 18th, 1890, in York county, near Bowmansdale, Pa., Mr. Jacob Cocklin, in his 94th year.

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Miscellaneous.

For Reformed Church Messenger.

WICHITA UNIVERSITY.

A STATEMENT IN REFERENCE THERETO.

I think it is proper that the Church at large should know more about the present condition and future prospects of our university in Wichita, and I will try to make a plain statement of the facts.

The school is doing well. The attendance of students is all, and even more than we could expect. There are nearly seventy on the list—thirty-four in the higher departments, and about as many in the lower and primary departments. The professors and teachers are giving good satisfaction. They are required to practice great self-denial to remain in their places, as salaries are inadequate to meet expenses of comfortable living, and even then, for want of sufficient income, the Board is unable to meet its promises to them.

Owing to the stringency of money matters in the West generally, it is impossible to collect more than about the half of the interest due us on invested endowment funds. What we can collect, together with income from tuition, leaves us about $1000 short this year of being able to meet all expenses. It is impossible to curtail expenses more than we have done. We are only paying three salaried teachers (or rather have promised to pay them)—the president and his two chief assistants—the meager sum of $1650, all told. Fuel, interest on loan, etc., are $1000 more—just about the amount we are running behind. What then are we to do? We are expecting to win a lawsuit against the men who gave us a bond to pay for the building, but left us stick to the amount of over $4,000—which we had to settle with creditors, or lose the property. This was paid with 70 cents on the dollar, by making a loan for $10,000, on which we must pay $600 interest per annum. A few friends East paid it for us this year, or rather loaned us the amount to pay it. The Courts are slow and uncertain. While we know we will win, if justice is done us, yet experience, especially in the West, proves that courts are not to be relied on for right or justice. If we win, we will be in fair financial situation; if we do not, it will bankrupt us, unless the church East comes up to our help. The men who subscribed the $25,000 to put up our university building expected to make money by selling lands around it. They could have done so, but held for still higher prices until the opportunity passed. They made nothing, and are out about $13,000 in cash, paid on building and grounds, besides the portion of the grounds donated. They justified their refusal to pay more at first by saying it would be a wrong to their families to fulfil their promises, and asked us to appeal to the church to meet the balance of contract price of building. This we refused to do, and brought suit on the bond. They then put in the plea that, with the land they had given over $25,000, which they alleged cancels their bond. This is the question upon which the court is to pass. We know they did not so understand the bond at first, and hope to establish our view; but until the court finally decides what are we to do? It costs money to carry on a suit in court. Shall we let all go by default to make defense? Shall we close the school, with the fine prospect of doing a grand work before us for the world and the church? For one, I am unwilling to increase our liabilities, as a Board, without the reasonable assurance that the church will help us meet them, if it comes to the worst. But it would be a positive calamity to the cause of Christian education and to our church work in the the West, to close the school. Are there not some wealthy friends who will come to our help with large contributions from $1000 up? Who will be the first? Brethren, I have only to add the West will get over her financial stringency in a year or two. This country has immense possibilities. Some church will reap the fruits of pioneer enterprise and self-sacrifice. Those of us on the ground will hold aloft the Reformed flag as long as possible. If we are compelled to surrender the interest so dear to some of our hearts, we will die in the last ditch, with colors flying. We are not conscious of having made any mistakes, even in finances thus far; we are the victims of unfavorable circumstances, but have done precisely as you or any other of our best financiers would most likely have done. Will you help us save Wichita University to the Reformed church?

Yours in the faith,
J. W. LOVE.

For Reformed Church Messenger.

WOMEN'S MISSIONARY SOCIETY OF SCHUYLKILL CLASSIS.

Saturday, January 10th, was the day appointed for the meeting of the executive committee of the Women's Missionary Society of Schuylkill Classis. The day was beautiful and the morning trains brought all the ladies of the committee together with several friends, except two or three who were unavoidably detained from being amongst the happy number.

The meeting was held in the Reformed church of Leesport, of which Rev. S. A. Leinbach is pastor. The morning session was devoted to business. Much business of importance was transacted.

The society at its last annual meeting, had resolved to endeavor with God's help to raise $500 during the present classical year: of which amount $200 was to be devoted to St. Clair mission, and $300 to home and foreign missions.

The corresponding secretary reported having sent out appeals to all the pastors within the bounds of Classis, asking them kindly to aid in the work undertaken; and that quite a number of replies were already received, all favorable.

The society desires to take this public opportunity of thanking all those who have signified their willingness to aid them in their work; and also to kindly ask those pastors who have not yet replied, to do so as soon as they are able.

It was further resolved that inasmuch as Frackville, New Castle and St. Clair constitute St. Clair mission, the $200 pledged for that mission shall be devoted to the Frackville congregation to assist them in building a chapel, as they have no home of their own in which to worship.

The only sad feature of the morning was the letter of resignation of Mrs. Rufus W. Miller of Reading, in the acceptance of which the following action was taken:

Resolved, That in accepting the resignation of Mrs. Miller, we do so with regret, and bear testimony to her great usefulness among us.

Miss Sara Lenhart, of Trinity church, Leesport, was elected to fill her place.

In the afternoon a public meeting of a literary character was held, interspersed with fine music by members of the Leesport choir and friends of the society.

The ladies of the Classis were welcomed by Mrs. Binkley of Leesport, and responded to by Miss Hattie Walters of Hamburg.

"The value of doing little things" was the subject of an essay prepared and spoken by Emma E. Zerby of Pottsville.

A select reading, "Who will go," was given by Miss S. Lenhart of Leesport.

"The duties of a minister's wife" was recited by Miss K. Stamback of Hamburg.

A very impressive talk on "Missions" was given by Mrs. S. E. Mosser, President of the Society.

A poem entitled "Your mission," was recited by Miss Emily Lenhart of Leesport.

Rev. S. A. Leinbach bade the ladies farewell in a few well chosen and encouraging remarks, which will urge the members on and unite them to still greater activity in the future.

Rev. Albright bade the ladies "Go Forward. If there is a red sea to cross, cross it; the promised land lies beyond."

After thanking the kind people of Leesport for their entertainment and all who had in any way contributed to the success of the meeting, the members separated for their respective homes, more than pleased with the day's labor and hoping to meet next as an unbroken band at Tremont in connection with Classis.

EMMA E. ZERBEY, Cor. Sec.
Pottsville, Pa.

CHRISTMAS TIDINGS.

PENNSYLVANIA.

Hyndman.—Rev. E. E. Weller, pastor. The Christmas season was a joyous one for the Reformed Sunday-school at this place. On Christmas evening the service entitled "The Christ Child," was rendered in a very pleasing manner. The singing of the children was a special feature, and many were the words of praise given them by all present.

The church was tastefully decorated. Three evergreen trees were used, and were called the tree of gifts, the tree of light, and the tree of blessing. The latter was trimmed with mottoes setting forth the fruits of the Spirit. These mottoes were used in connection with a very impressive service that was rendered by the ladies of the school. The offerings were devoted to the cause of foreign missions. The pastor received a purse containing $15.15 from the tree of gifts. The school is in a very flourishing condition, which is due to the zeal and energy of its worthy superintendent and his devoted teachers.

Sharon.—Rev. L. J. Mayer, pastor. Christmas services in St. Paul's Reformed church were, as they usually are, delightful ones. The Lord's Supper was administered during the morning service, and an encouraging number surrounded the communion table. Children's services in the evening were more than ordinarily interesting. The service, "Immanuel," was thoroughly prepared and rendered to the admiration of all present. The usual Christmas tree adorned one corner of the church, which the children admired most of all. The accustomed gifts were presented to one hundred and twenty-five children and teachers. At the conclusion of the service one of the older members, with gray hairs, came strolling through one of the aisles and taking his position in front of the pastor, delivered a neat and well-prepared little address and presented him with a beautiful gold-headed cane. It was unexpected, but received gladly and with many thanks, and was the gift of a kind and generous congregation.

Williamsport.—St. John's, Rev. Lewis Robb, pastor. Services were held on Christmas evening. The Sunday-school used "Immanuel." Every pupil received a present and the pastor was not forgotten by any means. Services were also held on Christmas morning. This service partook of the nature of a song service. The choir under the leadership of Prof. A. M. Balliet sang with wonderful effect the Te Deum Laudamus.

Beginning with January 6th a series of four evening services were held closing with the celebration of the Holy Eucharist

Continued on Page 13.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which developes ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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Sunday, January 11, 1891. Much interest was awakened by these services. The pastor was assisted by Revs. Sorber of Watsontown, and Ebert of Milton. Offerings on Christmas Day for the orphans and at communion for church extension.

Elk Lick.—Paradise Charge, Rev. J. M. Evans, pastor. The usual Sunday-school Christmas service was held in two congregations—St. John's and St. Paul's—the former at 6 o'clock and the latter at 7 o'clock Christmas eve. The "Order of Worship for Christmas," accompanied with organ and cornets, was very satisfactorily rendered in both congregations. The usual Christmas tree, with ornaments and light, lent beauty and grace to each service. All the members of the schools received a generous treat. The alms as usual were given to St. Paul's Orphan Home. Purses containing silver coin were presented to the cornetists at St. John's.

At Salisbury (St. John's) the church was beautifully adorned with arch and festoons of evergreen. Appropriate Scriptural texts and designs in evergreen were placed on the walls and arch.

The first early service for this congregation was held 6 o'clock Christmas morning. The pastor preached an appropriate sermon, and the well-trained choir, under the efficient leadership of Dr. Lichty, accompanied with organ and two cornets, rendered most excellent music.

A little over two months ago the pastor's horse died of lock jaw. The members in the charge were very prompt to show their sympathy in a real substantial way. A purse was raised to replace the loss in part. The pastor, accompanied by a member who had much to do with the gift, went into West Virginia where a well bred and valuable driving and saddle horse was purchased. This present, which is one hundred and fourteen dollars in cash, along with other kindnesses, made indeed a "merry" Christmas for the inmates of the parsonage, who will ever cherish gifts and givers among the most precious memories of the present pastorate. They sincerely hope by earnestness and faithfulness in their calling to bring no discredit upon those who have so kindly remembered and encouraged them. But they can do no more than return to the kind donors their heartfelt thanks for this token of affection and esteem, and pray their reward may be higher and nobler than they or the world can give.

Cochranton.—Rev. J. D. Thomas, pastor. Christmas services were observed at the three following congregations of Zion's charge—St. Mark's, Trinity and St. John's. A collection was taken for Butler Orphans' Home amounting to $10.33, also a box of clothing and bedding was sent to Butler.

Altoona.—Christ's church, Rev. D. S. Dieffenbacher, pastor. The festival was appropriately observed on Christmas Day, beginning at 4 o'clock, P.M., in Christ church, Altoona. A large and attentive audience was present. The service, "Immanuel, God with us," was used with profit to every worshiper. The church was handsomely festooned, and a large Christmas tree occupied a prominent place. The school received their usual gifts. A Bible was presented to each member of the orchestra, and the organist, Mrs. L. B. Reifsneider, was also remembered. The offering amounted to $17.29, for St. Paul's Orphan Home at Butler.

—*Trinity Mission*, Rev. Lloyd E. Coblentz, pastor. Trinity Sunday-school and congregation held their service in the new lecture room early Christmas evening. Quite a large audience assembled to take part in and enjoy the expressive service prepared for the occasion. The entire school received a gift, and the infant department received beautiful cards in addition. The offering has been sent to Bethany Orphans' Home. The Ladies' Mite Society sent a box of canned fruit to Butler Orphans' Home.

On New Year's eve quite a number of the members and friends of the congregation hastened to the residence of the pastor at the close of the evening service and were awaiting his arrival home. When he came he found out why the attendance at that particular Wednesday evening service was so unusually large. Elder George L. Freet gave expression to the sentiments of the welcome visitors and their purpose. The pastor returned the hearty thanks of his family and himself in an appropriate reply. After a social chat and the exchange of cheerful New Year's greetings the thoughtful callers started for home. Mrs. C. then found a handsome supply left for almost every department of the larder.

Blue Bell.—Boehm's church, Rev. Chas. E. Wehler, pastor. The Sunday-school of Boehm's Reformed church, Blue Bell, Montgomery county, Pa., held its festival in the church on Christmas eve. The church was tastefully decorated. A large evergreen tree was in the recess back of the pulpit, which was trimmed nicely with things that were pleasing to the eye. When the candles upon it were lighted it presented a beautiful appearance. The exercises were opened with an organ voluntary by the organist, Miss Fannie Miller. "Christmas Pictures" was used. There were several recitations given by the scholars, which bore principally upon the event.

After short addresses by superintendent and pastor, the choir sang a Christmas anthem, while the collection was being taken up, after which the distribution of gifts took place, which was the most interesting part to the children. These were Bibles to those who collected money in jugs given out previous to Thanksgiving evening, the total amount being eighty-three dollars, and to the rest were given the usual gifts. One class of girls remembered their teacher, Miss Bertha P. Wertmer, by giving her a beautiful book. The pastor was also remembered with an envelope containing some bank notes. The school, during the season, contributed forty-three dollars and thirteen cents, which was sent to Bethany Orphans' Home, Womelsdorf, Pa.

Wilkinsburg.—Rev. Jas. S. Freeman, pastor. The Sunday-school observed the joyful festival on Christmas eve. The service "Immanuel," was used, interspersed with recitations. The church was nicely decorated and in harmony with the character of the festival. All hearts were glad, not because of the gifts received in the school, but because of the greater Gift given for all men. When the services were nearly concluded one of the young men who was not on the regular programme, was called on to make a speech, and before he concluded he placed into the hands of the pastor a beautiful black marble clock, a gift from the Ladies' Aid Society of the congregation. The offerings of the school, $11.32, were for St. Paul's Orphan Home at Butler, Pa.

Friends Cove.—Christmas services were held in this congregation on Christmas eve. The "Order of Worship for Christmas" was used. A large Christmas tree was laden with presents for the Sunday-school scholars. Miss Bessie Apple presided at the organ. The address was delivered by Prof. J. H. Apple, of Clarion Normal School. The pastor also delivered an address. The services were interesting, and we hope profitable to all present. Rev. J. H. Apple, D.D., is pastor.

OHIO.

Louisville.—Rev. J. J. Leberman, pastor. The members of the Louisville charge enjoyed a merry Christmas. Great preparations were made for several weeks in rehearsals and in decorating the churches. Both at Osnaburg and Louisville the buildings were not large enough to hold the people. The service, "Immanuel, God with us," gave universal satisfaction and left a lasting impression of good on all hearts and minds. While the children received gifts, they also brought an offering for the orphans at our several homes.

NORTH CAROLINA.

Lexington.—Rev. J. C. Leonard, pastor. Christmas was a joyous season in the Upper Davidson charge. At *Buelah*, on Christmas eve, a beautiful Christmas tree was given. At *Pilgrim*, on Christmas day, there was a ladder and concert, surpassing, it is said, anything else in the community. This congregation presented to the pastor a fine watch chain. At *Hebron*, on the day after Christmas, the children delighted in fine and substantial presents from an arch. This school made a Christmas offering of $11.04, which is good considering that the school is so small. The finest of music was rendered at all of these places.

Hickory.—Rev. Joseph L. Murphy, pastor. Christmas services were held in *Corinth* Reformed church at 6 o'clock Christmas morning, and at *Bethel* at one o'clock, P.M. Offerings, $19.04.

ILLINOIS.

Forreston.—Services were held in Zion Reformed church on Christmas eve and at West Grove on Christmas day. The exercises consisted in singing, Scriptural reading and recitations, and short address by the pastor. Three beautiful evergreen trees graced the churches—two in Forreston and one at West Grove. The trees were loaded with nice presents for scholars, teachers, officers and parents. Pastor and wife were remembered with valuable gifts, and some in silver and greenbacks. Both Sunday-schools received the usual gifts.

KANSAS.

Abilene.—Rev. Abner S. Dechant, pastor. Festivals were held both in Enterprise and in Abilene. At the former Rev. D. B. Shuey was present and addressed the congregation. We should enjoy describing these festivals in detail. Contributions—Enterprise, $2.61; Abilene, $6.65. Total, $9 26. It has been sent to Bethany Orphans' Home. The pastor was kindly remembered at both places both in money and material. Among the gifis were a dictionary-stand and a student lamp.

Wichita.—Rev. J. W. Love, pastor. The Wichita Mission Sunday-school and congregation had a delightful Christmas

Continued on Page 14

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festival. The service, "Immanuel," was entered into with spirited enthusiasm; the pulpit end of the church and chancel was beautifully decorated; a fine evergreen Christmas tree loaded with gifts for the children stood on pulpit platform; the children also received presents from their teachers; the choir sang several anthems magnificently. Little Edna Rauch, daughter of Mr. Amos L., called out a spontaneous burst of applause by her recitations, composed by her father. Freddie Shollian and Miss Kate English also delivered very pleasing recitations.

Iola.—Rev. W. E. Shaley, pastor. On the evening of December 25th a large audience assembled in the Christ Reformed church of Iola, Kansas, to attend the Christmas entertainment. The services used were "Christmas Voices." While the tree was being lighted a collection was raised for the orphans. The children were remembered as usual. As this was the first tree had in this church all were greatly delighted with its success.

MISSOURI.

Kansas City.—Rev. C. A. Santee, pastor. Christmas services by the Sunday-school on Thursday evening. Used the service, "The Christ Child." Collection, $3.45, for the orphans.

IOWA.

Lisbon.—Rev. F. M. Shults, pastor. Grace Reformed Sunday-school held its Christmas exercises December 24th. The programme was well rendered. All the members of the Sunday school and church were remembered. The pastor was especially kindly remembered. After the distribution of gifts, Rev. Fouse stepped forward and spoke about the propriety of giving presents, among other things referred to the climate east and west, that after all Iowa was preferable to the east, and that a minister should be well protected against the wintry weather. He then presented the pastor with a good Chinchilla overcoat. He was completely surprised, and in a few words tried to respond, but could scarcely give utterance to his feelings.

Preparatory and communion services were held at Lisbon January 3rd and 4th. The sermon on Saturday was preached by the pastor, and on Sunday by Rev. D. S. Fouse, who preached a profound sermon, partaking of the nature of a Zwingli memorial sermon, thus combining the two services, which were highly enjoyed. At this communion season there were three additions to the church.

MICHIGAN.

Fulton.—Rev. S. A. Alt, pastor. The Reformed people at this place enjoyed a rare entertainment on Christmas eve. The children rendered their several parts well. The collection for the orphans was nearly $4.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

PENNSYLVANIA.

Philadelphia.—Reformation Day was celebrated by several of the churches of this city. We had the pleasure of hearing a sermon by the pastor of Christ church, Rev. James Crawford, D.D., on "Tne Characteristics of the Reformed Church." His closed his sermon by saying: "In this Church I was baptized, trained by parents who were members of its communion; taught in its Sunday-school; confirmed by one of its godly ministers; educated in its chief College and Seminary; ordained to its ministry; had spent the best and happiest years of my life in its service. In it I have lived; in it I hope to die, and it is my desire that my children should abide in it and be molded by the teachings of the Heidelberg Catechism."

—*Trinity*, Rev. C. H. Coon, pastor. At the communion services held on the 18th inst. two additions were made to the membership, making eighty-four since the present pastorate.

Pottsville.—The annual congregational meeting of Trinity church was held on the evening of January 5th. Many members were present. The pastor, Rev. A. R. Bartholomew, in a short address, gave a review of the spiritual condition of the congregation, after which Elder George F. Morgan, secretary, read the financial report. The receipts for all purposes, including the church debt fund, amount to over six thousand dollars. By a unanimous vote the pastor's salary was increased two hundred dollars. A debt of $3,800 has been wiped out. Eight new members were added at the late communion season. The congregation is in a very prosperous condition.

Arendtsville.—Rev. B. F. Bausman, pastor. At the January communions in the Arendtsville charge ten new members were received—three by confirmation, four by certificate of dismission and three by reprofession.

At the Bender's church a Reformed Missionary Society is about to be organized, where before there was a union society. It will begin with a membership of fifty or more members with good prospects for increase.

There will be an Educational Convention at Bender's church on January 23rd, which will inaugurate the movement in Gettysburg Classis for the liquidation of the debt of five thousand dollars on Mercersburg College.

Mt. Pleasant.—First church, Rev. C. R. Ferner, pastor. The winter communion was held on Sunday, the 11th inst. Additions—one by confirmation, five by certificate, two of those were from the Lutheran church. Owing to the inclemency of the weather the attendance was not so large as at former times. Services were held every evening during the week except Saturday, when the services were held in the afternoon. The pastor was assisted on Wednesday evening by Rev. Warden, of the U. P. church.

Anselma.—St. Paul's. The St. Paul's congregation was organized in 1838 by the late Rev. Father Knipe, who served it for a long period, until old age and feeble health compelled him to resign, when he was succeeded by Rev. A. R. Thompson, who served it about two years. Rev. E. D. Wettach, now of Akron, O., served it for about six years. About eight years ago it was in connection with the St. Matthew's congregation, constituting a pastoral charge. A very fine parsonage was built during the pastorate of Rev. Wettach, about midway between the two congregations, making it a very desirable charge. The charge has recently extended a call to Mr. Flook, a member of the senior class in Ursinus Seminary, so that it will soon have a pastor to serve it regularly. The communion services were not largely attended on the 11th inst., in consequence of the heavy rain that fell, making it unpleasant to man and beast to be out in it. The congregation has a neat pleasant church in which to worship. The people are looking forward with pleasure to the time when the new pastor will move in their midst. The communion services were conducted by Rev. George W. Williard, D.D., of Ursinus College and Theological Seminary. G. W. W.

Altoona.—Christ church, Rev. D. S. Dieffenbacher, pastor. The Holy Communion was administered in Christ church, Altoona, on Sunday, January 11. The rain descended all day, yet a large number of the membership were present and communed. Services began on Wednesday evening and continued every evening during the week. On Saturday evening the regular preparatory services were held. Thirteen persons were added to the church—ten by certificate and three by reprofession. The alms amounted to $29.00.

MARYLAND.

Manchester.—The Week of Prayer was observed in Trinity Reformed Church. As a beneficial result, renewed consecration to the great work of the Church is already traceable.

OHIO.

Cleveland.—The first of a series of winter lectures, arranged by Cleveland Chapter 29, Brotherhood of Andrew and Philip, of Grace Reformed Church, occurred at the Sherman Club Wigwam, on Wilson Avenue, Thursday evening. The lecturer was John I. Swander, D.D., pastor of the Reformed Church at Fremont, O. Dr. Swander is a man of commanding presence, powerful voice, and an able and eloquent speaker. He held the closest attention of his audience throughout his lecture. The audience was amused with pleasantries, instructed by good advice and ennobling sentiments, and moved by the beautiful tributes Dr. Swander paid the marital relation and the sanctity of the divine institution—home. Marriage and the home were pictured as the true fountain which supplies truth, virtue, honor, nobility, and strength to the Church and to the State. At times Dr. Swander was very eloquent, especially in his summing up of life's conflict and the hope for a home in eternity. The next lecture of the series will be delivered by H. A. Griffin, of the *Leader*, next Thursday evening on the subject, "Practical Reform in Practical Politics."

KANSAS.

Abilene.—Rev. Abner S. Dechant, pastor. The holy communion was celebrated at *Enterprise*, December 28th, and in *Abilene*, January 4th. At the former place twenty-eight members communed and two were received by reprofession. At the latter, forty-five members communed and two were received by confirmation. The offerings for missions at both places amounted to $9.11.

PERSONAL.

It was announced a few weeks ago that the Rev. S. C. Stover would take charge of the mission at Hamilton, Washington. Since then he has decided not to accept the appointment. He will remain in his present charge at Cessna, Pa.

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Now organizing to locate in Maryland between the Cities of Baltimore and Washington. Here are fine farming lands; low in price; adapted to EVERY branch of agriculture; an abundance of pure, soft water; delightful and healthful climate; near to the best markets of the world; unsurpassed railroad facilities, with low freight and passenger rates, with quick time; educational advantages second to none; churches representing almost all denominations; refined and cultured society. Only a few more wanted to complete the Colony, and if you want to join in one of the best opportunities of a lifetime, NOW is the time. Farmers, business men, mechanics, and laborers, there is a chance for all. 100 per cent. profit easily assured in three years. Full information free of charge, furnished by M. V. Richards, Land and Immigration Agent, B. & O. R. R., Baltimore, Md.

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Can use "BROWN'S BRONCHIAL TROCHES" freely, without fear of injury, as they contain nothing injurious. They are invaluable for allaying the hoarseness and irritation incident to vocal exertion, effectually clearing and strengthening the voice. "They greatly relieve any uneasiness in the throat."—S. S. Curry, Teacher of Oratory, Boston. Ask for and obtain only "BROWN'S BRONCHIAL TROCHES." 25 cents a box.

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Magical Effect

that I have suffered very little inconvenience. I have also used it in my family, with excellent results, in coughs, colds, &c."—Wm. H. Quartly, Minlaton, Australia.

"In the spring of 1853, at Portsmouth, Va., I was prostrated by a severe attack of typhoid pneumonia. My physicians exhausted their remedies, and for one year I was not able to even articulate a word. By the advice of Dr. Shaw I tried Ayer's Cherry Pectoral, and to my surprise and great joy, in less than one month I could converse easily, in a natural tone of voice. I continued to improve and have become since a well man. I have often recommended the Pectoral, and have never known it to fail."—George R. Lawrence, Valparaiso, Ind.

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In addition to those recently advertised we name several numbers, which, in point of value, are the most attractive of our bargain offerings:

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Very desirable goods, at $1.85 per pair; reduced from $2 75.

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Excellent quality, at $2.90 per pair; reduced from $3.75.

11-4 White Wool Blankets,
Superb quality, at $3.50 per pair; reduced from $4 50.

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Extra heavy, highly desirable, at $4.35 per pair; reduced from $6.00.

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All those who may expect relatives or friends from Europe to arrive at the port of New York, and those departing from here to Europe should communicate with our Harbor Misionary, Mr. Paul Sommerlatte, No. 30 State Street, New York City, and he will gladly give them all the advice and assistance possible without any charge. The names of the parties expected from Europe and the name of the ship they will arrive in, should be given to the missionary in time, and steerage passengers should be advised to carry the name of the missionary in sight while landing at New York, because the missionary is always present upon the arrival of steerage passengers in the Barge Office, and will take care of those directed to him.

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New York City, N. Y.

Beecham's Pills act like magic on a weak stomach.

Acknowledgments.

Beneficiary Education.

Receipts during October and November.

Per Elder C A Shultz, treas of Zion's Cl, First ch of York, 50.00, Paradise chge, 40.00, Kreutz Creek chge, 39 98, Zion's ch of York, 30 49, Shrewsbury charge, 18.25, Grace ch of York, 11.48, Heidelberg ch of York, 10.00, and Dillsburg chge, 8.22,	$208 42
Per Rev J D Miller, treas of Carlisle Cl, Carlisle ch, 49.13, Zion's chge, 44.08, Duncannon chge, 35.32, New Bloomfield chge, 34.00, Mechanicsburg chge, 17.07, Sulphur Springs charge, 12.85, and St Peter's ch of the Landisburg chge, 11.56,	204 01
Per treasurer of Mercersburg Cl, Waynesboro chge, 55.00, St Paul's chge of Waynesboro, 17.00, Shippensburg ch, 11.71, Upton ch, 10 68, Little Cove ch, 5.13, McConnellsburg chge, 5.00, Mont Alto ch, 4.89, and Mercersburg church, 2.80,	112 18
Per Rev Dr F A Rupley, treas of Juniata Cl, First ch of Altoona, 56.93, Martinsburg chge, 24.45, Sulphur Springs chge, 11.00, 2d ch of Altoona, 9 00, and Greenfield chge, 7.00,	108 38
Per Rev Dr J A Hoffheins, treas of Virginia Cl,	100 00
Per Rev J C Bowman, for Gettysburg Classis,	77 00
Per Rev U H Heilman, treasurer of Maryland Cl, Mechanicstown chge, 28.18, 1st ch of Baltimore, 17.10, Grace Mission of Washington, D.C., 11.00, Fairview church, 4.15,	60 43

WM. M. DEATRICK,
Treas. Board of Education.
Mercersburg, Pa., Dec. 1, 1890.

Receipts for Foreign Missions for December.

1890.		
Dec. 1—Pennsylvania, Rev John P Stein, Millersville, Advent offerings from Swiegert's Missionary Soc, Rohrerstown,	10 00	
Rev J P Stein, personal,	1 00	
		$11 00
Rev D C Tobias, Lititz, Pa,		3 00
" 2—Rev P Wienand, Philada, German St Luke's Ref ch,	5 00	
Do, do, S S,	6 00	
		11 00
Ohio, F Z W Quickherrn, New Knoxville, O, from the estate of Widow Meier, per Wid Habenkantz,		36 00
Rev Jos A Keller, Hartville, O, from Peter Reidinger, Jr,		5 00
" 4—Pennsylvania, Rev Philip Vollmer, Phila German St Paul's Ref ch,		10 00
Rev D W Gerhard, Lancaster, from Miss Soc, Heller's ch,		11 20
Ohio, Rev L Seltzer, Shanesville, O, part of communion col, Shanesville cong,		5 00
Rev P Vitz, Delphos, O, from Children's Mission of congregation in Delphos,		5 00
" 5—Rev P Ruhl, Kenton, O, from Kenton chge,		7 00
" 8—Pennsylvania, Rev D H Leader, Thanksgiving Day col, from Saegerstown cong,		4 50
Rev Jno W Steinmetz, treas Schuylkill Cl, from		
St Paul's Memorial ch, Reading, Rev B Bausman, D D, pastor,	300 00	
Union Thanksgiving services, Ref churches, Reading,	17 83	
St John's Ref ch, Reading, Rev J W Steinmetz, pastor,	16 00	
		333 83
" 9—Rev M H Diefenderfer, treas Lehigh Cl, contributed by Mahoning charge, 7.00, Slatington chge, 30.00, Egypt chge, from Miss Eliza Everhart, 1.00,		38 00
Rev C Z Weiser, D D, contributed by a friend,		6 00
Virginia, Rev S R Callender, DD, from Ref cong, Woodstock, Va, paid to defray expenses of a visit to them,		2 00
Do, contributed by a friend in Woodstock,		10 00
Pennsylvania, Rev Jas B Stonesifer, Shellsburg, per Rev S R Callender, D D,		2 27
Rev C Z Weiser, D D, a refund of travelling expenses, Ex Com meeting,		5 00
Rev S G Wagner, D D, St John's Ref cong, Allentown, thanksgiving offering, per Rev M H Diefenderfer, treas Lehigh Cl,		89 52
New York, Rev Jno F Busche, D D, N Y, contributed by Mission and Stuuden,	5 00	
Mrs Sophia Graeber,	25 00	
		30 00
" 10—Pennsylvania, Rev Wilson F Moore, Catasauqua, contrib by Salem Ref cong,		9 00
" 11—*Wisconsin*, Rev J F Vergens, Pipersville, Jefferson county, from Ref cong, Pipersville,		5 00
Pennsylvania, Mrs Wm Adolph, from Miss Soc, 1st Ref ch, S S, Phila, for second annual payment for support of "Niimya Takashi, Theo Seminary, Sendai,		30 00
Ohio, Rev C Baum, Lima, from St Paul's Ref ch, Swanton, O, Rev L C Edmonds, pastor,		5 00
Oregon, Rev Elias Bauman, East Portland, Thanksgiving offering,		2 00
Pennsylvania, Elder C A Shultz, treas Zion's Cl, Hameton Union S School, Shrewsbury charge, Rev A F Driesbach,		5 75
" 12—Indiana, Rev F R Schwedes, Terre Haute, from F W Schroer,		1 00
" 13—Pennsylvania, Mrs C T Barnhart, treas W M Soc, Pittsburgh Synod, St Paul's Miss and Aid Soc, Paradise chge, Rev J M Evans,	5 00	
Pleasant Unity Miss Soc, J C Shearer, treas,	5 00	
Miss Soc, Frieden's, A J Heller, treas, Rev W Lefevre's chge,	8 38	
Women's Miss Soc, Amity Ref ch, Myersdale, Mrs Nettie Anthony, treas,	7 50	
First Ref ch, Mt Pleasant, Miss Soc, Miss Cora Lowe, sec, for use of lady teacher, Sendai,	10 00	
Soc of Christian Workers, 1st ch, Greensburg, Miss Bertie Diefenbacher, treas,	14 12	
		50 00
Rev M H Diefenderfer, treas Lehigh Classis,		
Egypt chge, per South Whitehall Miss Soc, W R Hofford, DD,	25 00	
Jordan chge, Rev E J Fogel, pastor,	100 00	
		125 00
Ohio, Rev C Hassell, Ashland, O, from L Scherf,		5 00
Pennsylvania, Rev C Z Weiser, DD, contr by a friend,		5 00
E I Santee, MD, treas Christ Ref ch, Phila,		100 00
Rev Robert C Bowling, treas Clarion Cl, Pa,		
Beaver chge, Rev J F Wiant,	6 62	
Do, contr by Peter Johnson,	5 00	
		11 62
" 16—Jacob K Funck, treas Lebanon Cl, from Rev J Wickert, Shell's cong, 14 00, Jonestown S S, Children's day, 11.00,		25 00
Indiana, Rev J G Steinert, Indianapolis, Women's Miss Soc, 1st ch,		10 00
Nebraska, Rev H B Robrock, Harbine, Neb, from members of Hoffming's cong, viz,		
F W Steffen, 5.00, F C Achtmeier, 5 00, W H Lohman, 2.50, A Arpke, 1.00,	13 50	
H Stahl, 2 50, A Schnuella, 3.00, A Engelman, 1.00, W Schnuella, 1.00,	7 50	
J C Herwig, 1.00, H Walters, 1.00, A J Steffen, 1.00, W Steffen, 1.00, A G Arpke, 50 cts,	4 50	
D Lewis, 2.00, P Wolters, 50 cts, J G Weise, 50 cts, F Sandman, 1.00, J Gretzinger, 1.00,	5 00	
F Wesenberg, 50 cts, E Stahl, 2.00, W Geike, 25 cts, Paul Wilhelm, 1.00, Rob Arpke, 50 cts,	4 25	
		34 75
" 17—New Jersey, Rev Nic Wiers, Milltown, N J, coll by Women's Soc of German Ref ch, St Paul's,		27 00
Pennsylvania, Rev F W Berlemann, Phila, from S S, Salem Ref ch,		15 00
Ohio, John F Rice, from Ref Miss Band of Mineral Point, for *Girls' School, Sendai, Japan,*		16 50
Frederick Glauser, Esq, New Philadelphia, executor of will of Christina Wenger.		100 00
" 18—Pennsylvania, Rev W A Haas, treas West Susq Cl, Selinsgrove,		
Laureltown Ref Miss Society, Mifflinburg charge, Rev L D Steckel,	5 00	
Samuel's S S, Beaver Springs chge, Rev Wm Landis,	2 07	
Infant class, Christ Ref ch S S, Adamsburg, do,	3 93	
		11 00
Ohio, Miss Mary Whiting, supt, Hessville, O, contr by Ref S S,		3 28
Pennsylvania, Rev H Dieckman, Titusville, contr by Women's Soc of St Paul's Ref ch,		14 10
Rev D W Ebbert, Milton, from Women's Miss Soc St John's Ref ch,		10 00
Rev John W Steinmetz, treas Schuylkill Classis,		
Olivet Mission, Rev Hy Stoner, pastor,	3 56	
2d Ref ch S S, Reading, Rev C F McCauley, DD,	92 00	
		95 56
Mrs R Mosier, treas Saegerstown S S, per Rev D H Leader,		5 00
" 20—New York, Rev J F H Dieckmann, Buffalo, Zion's Evang Ref ch, 2.00, Mrs Wiehler, 5.00, a friend, 3.00,		10 00
" 23—Pennsylvania, Jacob K Funck, treas Lebanon Classis, from Mrs Fannie S Brunner, treas of W C Miss Society, Leb Cl,		10 00
From a Lady member 1st Ref ch, Lebanon, Dr. Klopp, for *Girls' School,*		5 00
New Holland Ref S S, per Mrs M A Wiest, treas,		6 60
Mrs Adaline F Gast, per Rev F A Gast, DD, Lancaster, "Christmas offering,"		5 00
Ohio, Mrs D Baker, treas, from the ladies of Ref Miss Society, Greenville, O,		5 00
" 26—Pennsylvania, Rev C Z Weiser, D D, contr by "D H B," a member,		10 00
" 27—Hon R F Kelker, Harrisburg, contrib of Salem Bible class for the support of "*Hiodayu Shimanuki,*" for the year 1891 Sendai Theol Sem,		60 00
" 29—A Pfromm, sec, Philadelphia Zion's Ref ch,		15 00
Indiana, Rev F R Schwedes, from F W Schroer, Terre Haute,		4 00
" 30—Maryland, Wid Gertrude Oberle, German Immanuel's cong, Baltimore, per Paul C Hauser,		3 00
" 31—New Jersey, H Bange, Egg Harbor City, N J, per Rev H Wiemer,		2 00
Pennsylvania, John Heberlig, Newbury chge, Women's Miss Soc,		7 70
Maryland, Rev E E Weller, Cumberland, Md, a Christmass offering, Hyndman S S,		4 27

JOS L. LEMBERGER, Treasurer.
Lebanon, Pa., Jan. 1, 1891.

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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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(For Terms, see page 11.)

Editorial Notes.

—Read what Dr. Dubbs has to say about the new book—"In Olden Days beyond the Sea."

—We are indebted to Hon. John Wanamaker, Postmaster General of the United States for the Annual Report of that Department.

—Although we gave a pretty full sketch of the life and work of the late Rev. D. C. Tobias in our last issue, we give place this week to a fuller one by Rev. Jno. P. Stein, who has our thanks for preparing it.

—Many of our subscribers owe for one or more years subscription. They need only look at the little tag on their paper and they will see just how they stand. They will confer a great favor upon the publisher by remitting amount at once.

—All the members of Franklin and Marshall Alumni Association of Philadelphia should not fail to be present at its fifth annual meeting and dinner on Friday, February 6th, 5 P.M., at Hotel Bellevue, this city. A pleasant and profitable occasion is assured. The Executive Committee should have an immediate response to the notices sent out, in order to know how many are to be provided for.

—On Thursday, the 22d inst., the first meeting of the Committee appointed by the late General Synod to prepare a new Constitution for the Church, was held in Lancaster, Pa. Arrangements were made for the prosecution of the work. The composition of the committee insures the preparation of a Constitution that will be acceptable to the whole Church.

—The *Boehm's Review* is the name of a small paper issued by Rev. Chas. E. Wehler, pastor, in the interests of the old historic church—Boehms. —*Emanuel's Reformed Church Visitor* is the title of a monthly issued by Rev. Aaron Noll, pastor of that church, Hazleton, Pa. Both of these papers are filled with interesting matter for members of the Reformed Church. It is to be hoped that the reading of them by the members will lead to a desire to read and take the regular church paper.

—The Hymnal compiled by a Committee of the General Synod which is now being stereotyped, will be ready by the latter part of February. The terms upon which it may be had will be announced in a week or two. Our Publication House will be able to fill all orders. We suggest that orders be sent in as early as possible, so that when a supply is on hand there may be no delay in filling them.

—Rev. Jno. A. Peters, D.D., has accepted the call to the Presidency of the Literary Department of Heidelberg University, Tiffin, O., and will enter upon his duties in the month of March, with the opening of the Spring Term. The acceptance of Dr. Peters gives great pleasure to the friends of the University, and at the same time great promise for the future of the institution. He will go to his new field of labor with the good wishes of his brethren in the Church.

—The Board of Trustees of the Theological Seminary, Lancaster, Pa., held a meeting at the College on the 22d inst., to consider the advisability of erecting a new Seminary building for the sole use of that institution. All that is needed is the funds necessary to erect it. Should these be in hand there would be no difficulty to decide where it should be located, either upon the six acres the College has given the Seminary upon its large campus, or upon a newly purchased site near the College grounds. The easiest solution of the whole matter is a response to our repeated call upon some one or ones to offer to erect a Memorial Theological Hall. More than one in the Church can well do this. Should this offer be made, the site would soon be settled upon. The Seminary is greatly in need of a home of its own. Who will give it one?

—The readers of the MESSENGER will with it extend hearty congratulations to William Uhler Hensel, Esq., of Lancaster, Pa., upon his appointment as Attorney General of this State. Attorney General Hensel is a son of Elder Geo. W. Hensel, Esq., of Quarryville. He is an alumnus of Franklin and Marshall College, graduating in 1870. His interest in the welfare of his *alma mater* is well known, and his remarkable success in whatever he has undertaken so far in life, insures him a bright career to the welfare of the commonwealth and to the advancement of his party, in the new and high office to which he has been called by Governor Pattison. The Governor has had, it seems, a fondness for the sons of Franklin and Marshall College, in that upon his first election he selected Hon. Wm. S. Stenger as his Secretary of State, a graduate of 1858. In both these selections, those who know the honored ones, will readily agree that no better appointments could have been made.

—We are having, no doubt to the edification of our readers, quite a symposium upon the subject of Ministerial Support. Two weeks ago we had an article from X upon the subject. This week we have another, presenting another phase of it. The *Lutheran Observer* of this city recently gave a number of articles, filling a whole page, upon the same subject. It is right that it should be thus brought before the Churches. No doubt plain words upon it will bring about an awakening to the importance and justness of better salaries being paid to those who minister in holy things and have no other source from which to receive means of support. The Eastern Synod at its late meeting in Reading, Pa., adopted a report prepared by a committee of elders appointed at a previous meeting, and ordered ten thousand copies of it to be printed in English and five thousand in German, which are to be distributed throughout the congregations within the bounds of the Synod. These are now being sent to the Stated Clerks of the Classes and soon will be circulated among the membership. It is to be hoped that so wide a circulation of it will result in a new order of things in reference to the salaries of our ministers.

—When the publication of *The Missionary Guardian* and the terms upon which it could be had was announced, it was distinctly stated that it would be sent only upon the receipt of the subscription price, 50 cents a year. Some of our friends in sending names which they have kindly secured, have not accompanied them with the cash. In such cases the copies cannot be sent or the names of subscribers entered on the lists. This is done, not that the publisher doubts that those who promise to send the cash later will not make good their promises, but because it would be against the rule adopted and would not be dealing with all alike. Pastors and others who secure subscribers will relieve the publisher of much embarrassment if they will, in sending names, always forward the subscription price with every name. This course will aid the publisher greatly in his efforts to establish the *cash* principle, at least as far as this new publication is concerned. This, indeed, may lead to all the publications of the Church being sent out only on this principle, i. e.,—to stop sending the paper when the time for which it is paid has expired unless it is renewed by the payment of the subscription for one or more years.

—Have our friends ever read over the terms of subscription for the MESSENGER as given in the Publisher's Department? If they have, have they noticed the offer of *six copies being sent for $10.00 to one address*. How easy it would be for some one interested in the church paper and those who should read it, to get five persons with him or herself, to join him or her in making up a club, and thus get the paper at a considerable reduction. Will our friends try it? We have often asked pastors and members of the consistory to interest themselves in behalf of the paper. Some kindly and successfully do so, but the great majority pay no heed to the appeals, offers or suggestions we make. Now will not some of our lady readers take the matter in hand? We are sure they will be successful and in this way do good to their fellow-men and to the Church. We know of one little girl that set about securing subscribers for the paper in order to secure the commission given for each new subscriber for the mission fund of her Sunday-school. She met with encouraging success and has a number of others considering the matter. One working thus in every congregation within the bounds of the three Synods at least, would accomplish great things in the way of an increased list of subscribers for the MESSENGER. Do we ask for the help of the "sisters" in this laudable work in vain? We will wait and see.

Poetry.

IF I COULD ONLY KNOW.

"Casting all your care upon Him: for He careth for you."
1 Peter v. 7.

If I could only surely know
That all these things that tire me so
Were noticed by my Lord—
The pang that cuts me like a knife,
The noise, the weariness, the strife—
What peace it would afford!

It seems to me, if sure of this,
Blent with each ill would come such bliss
That I might covet pain,
And deem whatever brought to me
The loving thought of Deity,
And sense of Christ's sweet sympathy,
Not loss, but richest gain.

Dear Lord, my heart shall no more doubt
That Thou didst compass me about
With sympathy Divine,
Thy love for me, O crucified,
Is not the love to leave my side,
But waiteth ever to divide
Each smallest care of mine.

—*Selected.*

Communications.

For Reformed Church Messenger.

CONCERNING AGED MINISTERS.

NO. II.

Numerically the proportion of ministers from, say, sixty years upward is probably one-sixth of the whole, rather more than less. In this sixth there are some who are entirely disabled for service and others who for various reasons do not render service in their official capacity; but both these classes are also found among those of younger years. From the licentiate on upward every Church has those on its ministerial roll, who are not engaged in direct pastoral work, and it has them of necessity. The list of older ministers is not exceptional in this respect.

There is no Christian denomination in the land which would not feel it as a shock if all its ministers, who are sixty years of age and upward, should retire from active pastoral service on the plea of having done enough and desiring rest. It would make almost one-sixth of our pastoral charges vacant at a stroke. It would take a long time to fill them with new men, and those others made vacant by filling these. And, suppose that it became an inflexible rule for all as they reached the age of sixty to retire, then the difficulty of supplying vacancies would be vastly increased, and there would be a constantly recurring loss, so large in its proportions, that the ability of the Church to make it good by new additions may fairly be questioned. In other words, you take, and keep on taking, from the numerical working force in your pastorates one-sixth; you diminish it by that much as a continuous fact; and the question is whether in any other way the equivalent of this retired force can be secured to the service of our congregations. We doubt if any denomination could stand it; could have such a drain on its service, constant and sure, and go on uncrippled and unharmed.

But there is another consideration of no less weight against the theory that ministers of advancing years, but active and able, should retire of their own volition, and be retired by public sentiment, from the discharge of regular pastoral duties. It is this: These same men are now, in many important respects, better able to discharge the functions of their office than they have ever been in their lives. Some things they could do better when younger; but they could not do near as well then as they can do them now. And it is precisely the more important functions of their office in which they have gained, and the less important in which they have lost. They have not as much inclination as they once had to ride great distances, if their lot be cast in country charges, to visit frequently, to talk on all possible occasions; but, instead, their years have brought them wisdom and their lives are rich in experience. Their influence is greater with men and in their communities than it ever has been, and that for the reason that in their own persons they represent more than they ever did before. That man has lived to little purpose, be he a professional or a business man, who has not gone steadily forward all his life in the acquisition and use of whatever elements make him of account to his fellows. The wisdom, the discretion, the experience, which come with years, are of as much importance, are as much a necessity in the pastorate as in any other sphere of human life. They cannot be safely dispensed with there. And were they dispensed with, by the procedure we have been discussing, the loss to the Church would be exceedingly great; greater by far than the mere numerical loss would indicate.

The Church needs its somewhat aged pastors and it needs them in the pastorate. It cannot afford to do without them, and that in the capacity in which they have been engaged all along. There is where their strength lies. But how can they be retained? How can their service be kept available? Two things have often occurred to us as of material account in this matter, whatever other things may also have weight.

One of these is the *assistant pastorate*. It is one of the things that are coming, and coming to remain. It will come to help where the labor in a congregation or charge is too much for one pastor. It will come to help where there is no real need for the multiplication of congregations and church edifices, with their costly contents, but where, nevertheless, in the one great congregation and thoroughly-furnished church there is work for two or more men. The Roman Church understands this matter thoroughly and acts most effectively on it. Our own Church has the custom in Europe, wherever it has the ability and freedom of action. We are having a fair beginning in this country, and it is one of the most favorable signs of the times among us, that charge after charge, and congregation after congregation, where there is actual demand for it in the work required, is calling an assistant pastor, and is thus retaining as senior pastor, the man whose labor, influence and character, during a long course of years, have probably made, in large part, the charge or congregation what it is. In nine cases out of ten it is a wise proceeding, as well as a just one.

The other thing to which we have referred is this. The Christian has need of *more worship* and less preaching and lecturing than is customary. Let no one take fright at this statement. It is simply the affirmation of what is taking place on every side in our general Christian life. The old sermon, one hour long, finds little favor. The minister is to speak, and speak frequently; but he is expected to speak briefly and to the point. The worship part of all our religious services has been materially increased. Whatever the forms are, they are growingly more varied, more numerous, more comprehensive in their distinctly devotional aspects. The sentiment is gaining in our congregations that Christian people ought to go to Church to worship, to take themselves an active part in the worship which is brought to God there. And our facilities for so doing have greatly multiplied in the way of singing, chanting, responsive reading of Scriptures and responses in prayer. As this conviction and this habit grow in the community, there will be much less need for the minister's being on his feet all day, and his talking till the mind wearies and the tongue tires. His services will be efficient for years longer.

WYOMING.

For Reformed Church Messenger.

WHY NOT PAY THE PASTOR PROMPTLY?

Under the above head we offer the following, believing that not a few ministers throughout the Church will find it true to their own experience. For who has not noticed at the annual meetings of Classes, that oft-repeated reply of the elder to the question, "Has the temporal contract between pastor and people been fulfilled?" And the elder answers, "Only in part." Many charges and consistories are inexcusably negligent in the prompt payment of their pastor's salary. They have extended a call to him to become their pastor, and promise him, along with their attention, love and obedience, a stipulated sum of money yearly. In most cases it is scarcely sufficient to enable him to live comfortably. It is usually agreed to pay him quarterly. The pastor is often a poor man, with nothing but this promised salary to live on.

Moreover, it is not unfrequently the case, that he has considerable of a debt resting on him. It has cost him $2000 to $3000 to secure his education, a part of which he had either to go in debt for, or abandon his design to become a minister. When he enters upon his work, he is offered a salary of $600—more or less. If he desires to get married, his debt is augumented by the cost of going to housekeeping; and if Providence has cast his lot in a country charge, he has the additional expense of the purchase of a horse and buggy. With these and the by no means inconsiderable cost of daily living to meet, is it a wonder that he should have to look eagerly to the expiration of the time when the amounts promised him are due? And is it a wonder that he should then feel a pang of keen disappointment to have his officers come with the half, or less, of what is due him and, with apparent unconcern say, "It is all that was paid in?"

The pastor has struggled through the quarter somehow, borrowing or buying on trust, and promising, on the strength of the written promise made by the charge to him, that he will pay at the end of that time.

But the charge has failed to keep its promise, and he cannot do this, so he must either go to his creditors with a sense of humiliation and excuse his default or be harassed with the thought that he is likely considered as a man of reckless promises. We have no doubt all such trouble begetting arrearages could be fully avoided, if officers—elders as well as deacons—had a proper sense of all that is involved in the matter. They should try to feel that it is no light matter to suffer a congregation thus to deal with their pastor's salary.

Sometimes congregations themselves [illegible] and have their work hindered for years by an attempt finally to make up a heavy arrearage on pastors' salary. Even if the pastor be in no immediate need of his salary it is wrong not to pay him promptly at the time agreed on. And it is a cruel wrong not to pay him promptly, if he be a poor man with a salary scarcely sufficient when it is paid.

Some pastors try to remedy the evil by occasionally lecturing the people about it from the pulpit. To say the least, this is a deplorable practice. One which we think is wholly beneath the dignity of the pulpit and beneath the minister's office. The pastor should be given what has been promised him without even having to ask for it, much less having to drum the people up from the pulpit about it. Surely if people would try to appreciate what a minister's life means, they would not permit him to suffer such annoyances from an unpaid salary, as he often does. In the first place, they should think of what it means for the minister. That it means he has sacrificed a large sum of money to fit him for his place. That it means usually continuous and wearing labor while in the pastorate, and eventually to have to retire from the active field, in many cases, having been unable to save anything from his meagre income to support him the few remaining years of his life.

In the second place they should think of what it means for them. Namely, that he is not a man hired for so much wages, paid according to the work he does, but is a minister of Christ, pointing them to treasures above price. That no amount of money they could lavish on him would be an equal return for the unsearchable riches of the Gospel of salvation he labors to advance them in. In the name of all charity and fairness then, ought he not to receive the temporal help promised him, and receive it *promptly* when due?

For Reformed Church Messenger.

FELLOWSHIPS.

A REPLY TO "SAMEK."

In an article on "Fellowships" in the MESSENGER of September 25th, referring to the Professorship in the Seminary at Lancaster, I made the following statement: "Where, throughout our entire denomination, in case of a vacancy, have we a man to step in and fill any one of these professorships satisfactorily? A newly elected professor will be handicapped for years by reason of the fact that pastoral work with its multitudinous and onerous duties admits of limited specialization in study." In your issue of December 25, I am taken to task for these statements by a writer who signs himself "Samek." In essence his arguments are, first: That my remarks are not very complimentary to the earnest and faithful labors of Drs. Nevin, Schaff, Harbaugh and Wolff, men who filled theological chairs in the Seminary; and secondly, that neither the precedent of former years, nor the recent action of the Potomac Synod in the matter of electing new professors will bear me out in my statements.

In the first place, it would be well for "Samek" to note that preaching and teaching are totally different things. The latter is a profession just as much as is the former. Drs. Nevin, Schaff, Harbaugh and Wolff labored as their first duty, to make preachers for the Reformed Church and not teachers for its Seminary. Consequently, the remarks in question cannot be uncomplimentary to the work of these professors.

In the second place, "Samek" asks, "What did the Church do, before these men now holding positions were called to these places, when chairs in the Seminary became vacant?"

They went into the ranks of the active ministry and elected men to fill the vacancies. So far, so good. Let us, however, permit the testimony of these men now holding positions certify as to whether they were able to fill the positions satisfactorily. Dr. F. A. Gast, Professor of Hebrew and Old Testament Theology, says, "It took me fully a year after my election to get my Hebrew freshened up, and it took at least five years, after the hardest kind of preparation and study, before I was fully equipped to go ahead with all the branches in my department."

Dr. T. G. Apple, Professor of Church History and N. T. Exegesis, in interview, said, "Your position is right. We haven't a man in our denomination who could step in and at once fill a vacant professorship satisfactorily. It took me several years to get fully equipped for my duties as a professor."

Dr. E. V. Gerhart, Professor of Systematic and Practical Theology, says, that at the beginning of his carreer as a teacher he met with the same difficulties which confronted his colleagues. Dr. Gerhart is heartily in favor of the Fellowship system, and wishes it to be established in the Lancaster Seminary.

Again, "Samek" says: "At the last meeting of the Potomac Synod, what was done, when the newly endowed Chair in the Seminary was to be filled, but go (note the English) into the ranks of the ministry and select a suitable person for the work?" May I ask, what alternative there was other than to elect a man from another Seminary, or from another denomination? Brother Bowman, the newly elected professor, himself feels the need of the Fellowship system at Lancaster; for was he not the first to discuss the question in the columns of the MESSENGER? Furthermore, Brother Bowman realizes that he is unable to step in and fill his new position satisfactorily from the start. As we understand it (we trust he will pardon the liberty we take with his name,) he intends first to visit Andover, Hartford, Union, Princeton and other leading Seminaries to get methods and ideas. After that is accomplished he will come to Lancaster and work himself gradually into his duties, teaching only a few subjects the first year.

In the closing paragraph of "Samek's" article is this sentence: "We have men who are now engaged in pastoral work who have ripe experience *and who could fit themselves to teach and to instruct and properly prepare any young man for the ministry*, no matter from what college in the land he may hail." Now suppose there was a vacancy in the teaching force of the Seminary, and one of these men whom "Samek" has in mind should be called upon suddenly to fill the vacant Chair; if he was able to fill the Chair satisfactorily, why does "Samek" speak of him as one "*who could fit himself to teach and to instruct*," etc? The point of the whole argument, as admitted by "Samek" himself in the sentence quoted, is that a man elected from the ranks of the ministry must do a vast deal of preliminary study before he can fill his new position satisfactorily. The Fellowship system, by its privilege of specialization, would do away with a good part of this preparation, since the newly elected professor would have gone over many of his subjects, and thoroughly too, the first year after his graduation from the Seminary.

"Samek," evidently, does not like the idea of a Fellowship system. He thinks a Fellow is nothing more than a "theorizing graduate." He also does not hesitate to say that the writer "knows little about our ministry and less of the literary and theological ability found among the ministers of the Reformed Church." These are not points immediate to the question at hand; therefore, we pass them by. We might suggest, however, that it would help him to get rid of his use of sarcastic personalities if, the next time he writes, he does not seek cover behind a *non de plume*.

WILLIAM MANN IRVINE.

Lancaster, Pa.

To see the light of God and to choose the darkness is the most helpless condition into which any one can fall. It is probably that which is meant by Christ as the sin against the Holy Ghost, for which there is no forgiveness.—*Donald McLeod, D.D.*

For Reformed Church Messenger.

A FEW MORE WORDS ON AN INTERESTING SUBJECT.

Our esteemed correspondent, W. R., in a recent issue of the MESSENGER, seems again by turns to admit and to question the accuracy of our testimony as to Dr. Nevin's views on women preaching. The quotations on this subject which we ventured to present from the pages of the old *Mercersburg Review* are, of course, admitted; but the views of the good old Doctor, as given in the course of conversation in our hearing, are still considered by our worthy critic to be somewhat questionable, especially because they seem so remarkably apposite to the matter in hand, as if they had been especially manufactured to suit the occasion; and also because they do not reproduce the precise emphasis and intonation as well as the exact words of our venerable preceptor—a requirement which, it seems to us, no reporter, whether of matters sacred or profane, could comply with, the writers of Scripture themselves not excepted. The exact words may, indeed, come within the scope of a reporter's power, and to some extent, also the emphasis, though even this is ordinarily a difficult matter to compass; but how about the intonation? Without the use of a phonographic apparatus we should really have to give it up—and unfortunately we had no such instrument conveniently at hand at the time the conversation referred to was heard. However, we had our ears with us at the time, and our hearing was good, and our memory has been tolerable.

Moreover, our worthy correspondent should do us the justice to remember that we did not originally set out to give the exact words, emphasis and intonation of our venerable preceptor on the occasion when his views on the subject were given. All that we professed to do, as we very distinctly stated at the outstart, was to give *the substance* of what Dr. Nevin said in our hearing. The readers of the MESSENGER may for themselves judge whether our report of what was then said is, or is not, in substantial agreement with the views of Dr. Nevin, as published in the *Mercersburg Review* for November, 1850, and as re-produced in the columns of the MESSENGER under a recent date. To ourselves it certainly does seem that there is a very close agreement between the two, in substance that is, and notwithstanding the singular declaration that we have not done the impossible by reproducing the emphasis and the intonation with which these views, as reported by us, were originally given.

Now, we have not adduced the teachings of Dr. Nevin as being the views of an infallible authority. We have simply referred to the views of this most eminent theologian, as we would consult any other most able commentator on holy Scripture, as to the meaning of any passage upon which we might desire information. And we do believe the views of so good and eminent a theologian as Dr. Nevin certainly was, by the confession of all, ought to carry great weight, and should not be set aside, except when they have been clearly shown to be wrong or not in harmony with the Scripture itself.

Neither have we allowed ourselves to attribute to our good friend, W. R., views which he does not hold. We have not the slightest doubt that in many regards he is in full accord with Dr. Nevin, his teacher, as well as our own, on the subject of women preaching, though we may be pardoned for questioning whether Dr. Nevin, were he still living, would sanction some of the positions of our worthy brother. On this point, at least, there seems to us an important disagreement between the two, this namely, that W. R. holds (having himself so said) that the words of St. Paul in 1 Corinthians xiv. 34, were only "a temporary rule based upon local and temporary circumstances," and were designed to apply only "to the simple Corinthian congregation," whereas we know that Dr. Nevin held (having ourselves heard him say so) that those words of the Apostle St. Paul were *not* based upon the temporary circumstances of the Corinthian congregation, but upon the constitutional differences between man and woman, and are therefore to be regarded as of binding authority for all ages and times. This we know to have been the view of Dr. Nevin upon the passage under discussion, our worthy critic's repeated disparagement of our testimony to the contrary notwithstanding.

But quite apart from what Dr. Nevin held or said upon this subject, it seems to us perfectly plain that the words of St. Paul in 1 Corinthians xiv. 34, in reference to women speaking in the churches cannot be fairly interpreted as being "a temporary rule, based upon local and temporary circumstances," nor yet as having been designed to apply only to "the simple Corinthian congregation."

That they were not designed to apply only to that particular congregation appears to us to be plain from the passage itself, as well as the connection in which it stands. As another has said, "The Apostle here expressly declares that his instructions are not specific or applicable to that one Church only. He speaks not of Corinthian women, but of women *as such*. He censures the Church at Corinth for introducing a practice which was unknown elsewhere. 'What! came the word of God out from you?' Is the Church at Corinth the Mother Church? Was it first established, or has it been alone in sending out the word of God? You have adopted customs which are unusual. You have permitted women to speak in a manner unknown to other churches."

It is worthy of note that, in the use of this passage, that thirty-sixth verse is not often quoted, nor even considered; and yet, as any one will notice who will be at the pains to read the whole passage over carefully, it has a most decided bearing upon the interesting and important question whether the Apostle's prohibition, as here given, was designed to be confined only to that "simple Corinthian congregation."

Neither is it well, in the consideration of this passage, to overlook the force of the thirty-seventh verse, in which the Apostle states the ground and authority of his claim to establish the customs of the Church, stating that his words are "the commandments of the Lord," and may be disputed by any man at his peril: concerning which words Dean Alford says, "No more direct assertion of inspiration can be uttered than this."

In considering this passage of Scripture, with the sincere purpose of ascertaining what was the meaning of the Apostle, it should not be forgotten, either, that the prohibition addressed at this place to the Church at Corinth is repeated in 1 Timothy ii. 12–14, and in such manner as to make it plainly impossible to restrict its application to any particular Church whatsoever. If we should grant (which we do not) that St. Paul, in the passage in Corinthians, designed that the prohibition there set forth should apply only to that particular church at Corinth, then to what particular church or congregation, at Corinth or elsewhere, were the words in 1 Timothy ii. 12–14 intended to apply? Were they designed to apply only to the church at Ephesus, of which St. Timothy at the time had charge? In the entire absence of any indication whatsoever, so far as we can see, that these words were intended to be so limited, and seeing every reason for believing them to have been of the nature of general instructions to St. Timothy, and as reflecting the general custom of the Apostle St. Paul in the management of all the churches he had established, we cannot help but regard them as being of force for the whole Christian Church in all ages and times—unless we are to suppose that the Epistles of St. Paul, having been originally written to certain particular churches, have no force or significance for any other churches beyond those to which they were specifically addressed—a position which, we think, scarcely any one will be willing to assume.

Neither do we believe that the words in Corinthians or in Timothy imply a temporary restriction "based upon the local and temporary circumstances" of a single congregation, whether at Corinth or at Ephesus. There is not the slightest evidence, so far as we can see, in these Epistles of St. Paul, that the prohibition was based either upon the local customs of these churches, or upon the secluded position which women held in Greek society generally; but on the contrary there is very decided evidence that the prohibition was based upon the constitutional differences between man and woman instituted by the Creator Himself, differences which are not local and temporary, but universal and permanent. When St. Paul wrote to St. Timothy, "I suffer not a woman to teach, or to usurp authority over the man, but to be in silence," he could very easily have assigned as a sufficient reason for such a restriction, the well-known position of woman in Greek society, and the danger of prejudicing the Gospel by doing violence to local and temporary social customs; but there is not the slightest suggestion of such a reason for the prohibition. On the contrary, quite another reason altogether is assigned, namely, the divinely-appointed relation of the sexes. "For Adam was first formed, then Eve. And Adam was not deceived, but the woman, being deceived, was in the transgression"—words for which no one need offer any apology, since they are the words of God's inspired Apostle. This is the ground of the prohibition, and we submit that it is not one which can be limited to any particular church or to any particular period in the history of the Church. There may be a way of getting over or around these words, in the spirit of gallantry, but it seems to us that so long as we hold to the inspiration of the Apostle St. Paul, they must stand unquestioned.

Our worthy correspondent has raised quite a number of side issues into which we have neither time nor disposition to follow. He has also given us quite a number of illustrations, the relevancy of some of which, at least, we must confess we cannot at all see. We shall make no effort, consequently, to reply to them. One difficulty, however, which he raises as a stone of stumbling in our way, we shall refer to briefly, and but briefly.

He challenges us to account for the right of women, everywhere commonly granted—and no where more cheerfully or more fully than in the congregation we have the honor to serve—to teach in the Sunday-school, to sing in the choir and to join in the worship of the sanctuary, assuming that from our position we can make no room for these but must, of necessity, regard them as direct violations of the Aposle's words, "Let your women keep silence in the churches. I suffer not a woman to teach."

Now, to this it might be sufficient to answer that St. Paul evidently could not have forbidden things of which he knew nothing, and that as he had never heard of Sunday-schools, or church choirs and methods of worship of our modern kind, he could not have designed to forbid them. But, aside from this, we hold that St. Paul was not forbidding anything of the sort. What he did forbid was, not that woman should take no part whatever in the service of God's house, but that she should not assume the right of *public instruction*. As we look upon the subject, it was not so much the mere matter of speaking that was forbidden, as of public speaking; not so much a matter of teaching, as of public and official teaching. It was plainly "public exposition," as Robertson calls it, or "officiating publicly in the congregation" as Conybeare and Howson, or "public addresses," as Ellicott expresses it. As we look upon it, it was plainly public exposition and exhortation as a leader and guide that the apostle contemplated,—or, as we should in these days say, preaching. We are perfectly aware that the functions of the ministry were not clearly distinguished in the Apostolic churches, and that the religious services of the early Christians were not conducted precisely as are our own; but we do know, both from the New Testament itself and from the writings of "the Fathers," that preaching was a chief feature of the service. And we hold that it was preaching, if not in our full modern sense of the word, then at least in the full early-church equivalent for it, that St. Paul forbade to woman. Our worthy correspondent declares that the question is not at all concerning women preaching, and forewarns us that we shall be "frivolous" if we so maintain. Well—we do so maintain; and we feel the more comfortable in so doing that we find ourselves in a very large and highly respectable company of serious commentators, every one of whom, it seems, is chargeable with like frivolity. We hold that it is a question precisely of women preaching and virtually nothing less than this, and not at all a question whether women shall open their lips in the churches or make any articulate sound whatsoever. To our mind it seems frivolous to suppose that St. Paul designed to forbid women to take part in the worship of the Church. It was not worship that was forbidden,—it was "teaching." "I suffer not a woman to teach," is the language: and in the original the words "to teach" are emphatic, as shown by their position in the sentence. The meaning seems to us to be, to teach in the public assemblies of the church, or as we say, to preach. We may be wrong in our judgment, but it seems to us that "teaching a class in Sunday-school" is not public instruction; it is not "teaching" in the sense in which the apostle employed the term; neither is singing in the choir, nor joining in the hymn, nor taking part in the responses of the service. From our standpoint we have no difficulty whatever in making room for these, as well as for many other methods in which Christian women serve the Master in these days. Did we hold that St. Paul literally forbade woman to open her lips at all in the church, we should be compelled to take the position of our esteemed correspondent, and say that this rule of St. Paul's was only a temporary regulation designed for that one particular Corinthian congregation alone. Whether he has been led to assume that position by the difficulties he himself suggests, we do not know: but we do not believe that the position that St. Paul's prohibition was a temporary rule, and designed only for the Corinthian congregation, can be the true one.

The whole matter resolves itself at last into this: not whether woman shall serve the Master in such spheres of usefulness as may, in the course of providence be thrown open to her; not whether she may teach in Sunday-schools, sing in choirs and read essays before missionary societies, but whether she shall preach. There is no evading that point. Our esteemed correspondent says that if women wish to preach, why, let them preach. He evidently sees nothing in God's word forbidding it. We do. And we see it not only in the Pauline Epistles but at many other places as well. "There is not in the book of the Acts of the Apostles a single instance in which any woman was ordained to any office or took any public part in its instruction or government." Nor can it be overlooked that no woman was chosen amongst the twelve apostles,—a fact which is the more remarkable forasmuch as the women who followed the Master, being "last at the cross and first at the tomb" possessed one qualification for the work of preaching the Gospel, which must be considered as far out-weighing all other qualifications which any women in any subsequent age of the Church could possibly possess, viz.: "Eye-witness." They, too, as well as the holy apostles themselves "were eye-witnesses of these things," and so were splendidly qualified for the work of public testimony in the Apostolic churches, and presumably far better qualified for such work than any most highly cultured women in any subsequent day could be; and yet not one of them was chosen as a public official and herald of the Cross. The influence of this significant fact upon the mind of St. Paul cannot be well overlooked, nor can the significance of it for our own day be ignored without, among other consequences, working harm to woman herself, woman's rights here as often elsewhere being the most palpable of woman's wrongs.

But enough. This whole subject has been again and again discussed pro and con. Probably as strong a presentment as can be made on the one side appeared in the *Homiletic Review* several years ago, by a writer of no less ability as a debater than Miss Frances Willard; and perhaps no more keen and crushing reply could be made to her argument than that which appeared in the same magazine the next month, from the pen of Dr. Henry Van Dyke the elder. We would recommend all who are interested in the subject to read those articles. "We shall be sorry if any reader of this article shall infer from it that we are insensible to the excellency or jealous of the legitimate influence of women in their appropriate sphere as defined by the word of God and the constitution of their own nature." With Dr. Van Dyke, also, we can truly say, "We have no apology to offer for these words (of the Apostle Paul's). For whatever else they forbid or permit, they certainly do prohibit women from assuming the office of the Christian ministry. The real scholarship of the Church has always so understood them. And, moreover, the great majority of women, especially of those who reverence their husbands and are loved by them even as Christ loved the Church, bow to their authority, while their own womanly instincts confirm the wisdom of the teaching. And so we believe it will always be." H. M. K.

Easton, Pa.

For Reformed Church Messenger.

UNIFICATION OF MISSIONS.

To place our Reformed Home Missions under one controlling power is what "Unification of Missions" means. This idea presupposes that our domestic missions are not yet unified. It does not mean, in my mind, that we are *obliged* to have only *one* Board. There are other civil governments in the United States besides the one at Washington; yet Washington governs each State through a Government of its own, and by itself created.

First, District Synods formed themselves in our Church. Afterwards the General Synod was organized; and that, not for the purpose of *annihilating* the District Synods, but for the purpose of *governing* them.

The missionary machinery of our Church must be put on the same basis, and the General Synod's Board must be the engineer.

The general grows out of the particular or particulars; yet must the particular remain. Otherwise there would be no necessity for the general. The particular must not only remain, but must have its rights respected. The particular rights stand in the general rights. The general, however, governs the particular. The particular is the free servant of the general. Each congregation, Classis and District Synod ought to have a Mission Board, the General Board infusing missionary enthusiasm into all the Mission Boards, so that every pastor and member could become liberal by giving to the Lord. ANON.

Boyertown, Pa.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

Among the most efficient causes which help to support our work are the sewing societies in various congregations. As we have our work systematized at present they need not work without a definite object. Formerly the societies, without knowing just what was wanted, would sew anything that they might think would be of use in the Home, and frequently several societies would engage in the same kind of work, thus supplying more of one article than was needed. Now the societies generally write to the Superintendent and ask what is most needed. The officers at the Home knowing on what other societies are already engaged and what is still wanted will at once send measures or patterns such articles as can be used to best advantage. Thus the society works with a specific aim and our family is supplied with just what is needed. Many thanks for this assistance.

It is a matter of regret that we have no means to secure a music teacher for our drum corps. Some of our boys have a good start in playing the piccoloes and flutes, but just now we are out of funds. Several years ago we started a birthday fund and in the course of time raised about $65. This money was used to buy instruments and to give the boys instruction last winter, but just now, when they could make rapid progress, we are without a teacher. We cannot draw on our regular treasury—we need that money for food and clothes, but if a few of our friends who like instrumental music, such as boys can make, would send us five or ten dollars apiece for this purpose, it would not only be highly appreciated, but would do good in its own way to the boys and be of general benefit to the Home.

The first contribution made in response to the suggestion in the MESSENGER some time ago, to the girls' supply of fancy work, comes from Mrs. Harper, of Bellefonte, Center Co. Next summer on "Bethany day" when there is to be a grand reunion of Reformed people here at the Home, the girls' society will have a counter at which will be offered for sale fancy and small, useful articles. Our girls make many things but experience proves that more could be sold than they can make. The money realized from the sale of these articles is to be devoted to furnishing the proposed new girls' building. The Society, composed of the Home girls, under the direction of the matron, already has over $100 in the treasury towards this object. They expect to largely increase this amount next year and cordially invite their friends throughout the Church to co-operate with them by sending such articles as could be readily disposed of. Some of the Church societies have taken the matter up and propose to help in this work. Contributions, whether from societies or individuals, will be thankfully received.

Missions.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

A SMALL WORD LEFT OUT.

In my "Missionary Notes" of January 15th, in reference to the transfer of the Pacific Coast missions, is the sentence:

"We do feel justified in transferring our missions in Oregon and Washington."

The little word "*not*" was left out. Of course, the printer did this. Printers often do dreadful things. The Board said, "We do *not* feel justified;" and with this correction the reader will know what was done.

SUNDAY-SCHOOL OFFERINGS AT EASTER.

The Board of Missions again asks the Sunday-schools in the Eastern and in the Potomac Synod to give us their offerings during the Easter season.

For several years, and especially for two years past, our treasury has been very greatly helped by the Easter offerings of the Sunday-schools.

The Superintendent lately sent to each pastor in these Synods a sample copy of the "Easter Greeting" of our Board for distribution in the Sunday-schools, offering to send as many copies as were needed, asking only that orders be sent in by return mail, so that he might know how many to have printed. Many pastors have not, at this writing, ordered any; but it is earnestly hoped that the children will nevertheless be asked to bring Easter offerings for this work.

It would be a good thing to have all the Sunday-schools throughout the whole Church at Easter lay their united offerings upon the altar of God for Home Missions; and a large income from this source would be one result if the Synods and Classes would direct and encourage their schools to make Easter the great Missionary Day of the year.

Brethren, why not fix upon this day and associate Home Missions with it, just as the Orphan Home interest is associated with Christmas?

But, to return to the matter just now demanding attention, we beg our pastors and elders to bring this matter before their schools early in February, explaining to them the meaning and necessity of the effort, telling them how to earn or secure money for this purpose, and excouraging them to offer sacrifices of thankfulness.

Last year a great many "tens" were raised in the schools, and the Classes will do so again, if they are asked. Our warm-hearted young people will give large sums if properly challenged and taught.

And will not this have a blessed effect upon the school? 1) It helps to magnify the Easter festival; 2) It makes the children feel that they are a part of the Church, doing her work as well as enjoying her blessings; 3) These Easter offerings will awaken such an interest in Home Missions as nothing else will.

"But my schools are not to open at Easter," says one.

Very well; but the children's hearts are open and your congregation is open. Promise the children a special service at Easter, and call upon them to prepare for it and bring their offerings. You will without doubt have a large turn out, and great good will come of it.

Or, if this is not to your mind, then wait until your schools are open, and at Whitsuntide make the effort. But an Easter effort is better, when so many thousands are engaged in the work.

Let every pastor see that his children in some way during the Easter season join with the thousands of our children in a thank-offering for Home Missions.

The Family.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER V.

IN MY LADY'S CHAMBER.

The next day was another of bustle and excitement. John of Cologne with his associates had decided to remain and rest a day at the castle. Serena and Otho, their constant attendants, moved about with them among the throngs of children, listening to the wondrous stories of visions and revelations which many had to relate, and the enthusiastic hopes which all expressed of victory to be won in the Holy Land.

Serena was a good deal moved when she heard that Otho had been enrolled as one of the Crusaders. Though John pleaded and argued with her to go with them, she would give no definite answer; the attractions of the Crusade did not appear in a light sufficiently strong to her unspiritual, though strongly ambitious heart, to lead her to undertake the journey. That night, however, a conversation held with her tire-woman, gave a novel turn to her thoughts, and aided greatly in bringing her to a final determination.

It was the custom of this woman, named Matilda, who tenderly, but far from wisely, loved Serena, to entertain her, in the quietness of her chamber, with all kinds of talk, sometimes serious and sometimes wholly light and trivial. Apart from the pleasure found in the privilege of being allowed to talk freely, it was Matilda's chief desire to relate the news of the day, humor and flatter her young mistress, and at times banish the irritability which, when fatigued, the young girl was apt to suffer from, and very apt to visit upon the head of her devoted tire-woman. This evening the thoughtless talk was to aid in bringing about results that Matilda would gladly have changed when it was too late.

"What sayest thou?" inquired Serena, not quite comprehending a remark addressed to her, as, seated in a great chair before a crackling fire, she allowed herself to be prepared for bed.

"Each hair of thine head," returned the woman, repeating her remark with a few changes, "is like a thread of gold; and each thread shall bind a heart to thee; and thou hast ten thousand—nay, many times that."

"Thinkest thou so? thinkest thou so?" was the self-gratified reply.

"Thine eyes are like sapphires that shine like diamonds: and when thou turnest them upon men, they will forget the stars shining in heaven," and as she spoke, the tire-woman swept the brush through the long, yellow hair of the young girl.

"Matilda!"

"Well, my lady?"

"Thou art a great flatterer," with a look of pleasure—"but what dost thou think of this young leader—John of Cologne they call him, do they not?"

"He shall be King of Jerusalem, my lady," answered the woman, assuming the role of fortune-teller more completely,—one that she was, indeed, only too fond of taking.

"King of Jerusalem! How knowest thou?"

"He hath it in his face," with quiet conviction.

"I know not much of his face, but he hath a pleasant voice, and almost persuaded me of the truth of all he said."

"I noted his face and I noted his voice, too; and I saw—" but with this the tire-woman paused, as though hesitating to say more.

"What didst thou see?" cried Serena, impatiently, after waiting a moment for the sentence to be finished.

"I saw—" but again the woman paused.

"What didst thou see? what didst thou see? I like not such speeches—speeches that leave one in doubt. I like them not."

"I saw this same John of Cologne look at thee, my lady," was the soft and insinuating answer.

"And pray, what of that? I saw him look at thee, and I saw him gaze at the fire, and I saw him scan the wainscoting, and I saw him look at the tapestry. What of that? what of that?" and the girl laughed merrily.

"But not as he looked at thee, my lady."

"And how did he look at me?"

"Oh—oh—he looked at thee—he looked at thee—so—so—so," said Matilda, with charming uncertainty.

"He looked at thee; he looked at thee; oh—so—so," mockingly rejoined Serena; "and is that all thou canst say?"

"He looked at thee, as the young knights look at the fair ladies they would die for," replied the tire-woman.

"Truly, truly, Matilda?"

"Ay, truly."

"I think not so."

"Nay, nay, I made no mistake."

"Well, well, it may be; though I saw it not, neither do I care. Ah, me, how these men weary us, Matilda!" and for a few moments the girl gazed into the fire. At length, rousing herself, she inquired, with an assumed air of indifference:

"Who shall be Queen of Jerusalem?"

"I cannot tell certainly, but I can tell thee what she is like."

"What is she like?"

"She is like to one with long, golden hair and sapphire eyes; and she hath an 'n' in her name?"

"Is there an 'n' in my name?" was the wondering inquiry, for as was commonly the case with ladies and gentlemen in that day, Serena could neither read nor write.

"Ay, my lady, the letter before the last is an 'n.'"

"And sayest thou, I shall be Queen of Jerusalem?"

"Nay, I said not so, my lady."

"What didst thou say?" disconcertedly.

"I said the Queen of Jerusalem was like to one with long, golden hair, who hath sapphire eyes and an 'n' in her name."

"Matilda?"

"Well, my lady."

"Where is this Holy Sepulchre and this Jerusalem?"

"Over the hills and far away, my lady. Over the hills and far away," said the tire-woman, lightly.

"How do you go? What is the way like?"

"Oh," was the hesitating answer, for Matilda knew almost as little as her young mistress where Jerusalem was, "thou goest a long, long way on through Heilbrun till thou comest to a great, great forest, black as night and full of wild beasts; then thou comest to a wide, wide river, which thou must cross; then thou journeyest on through many strange cities, and comest to a desert where there is no water, but robbers everywhere; then thou sailest over a great, wide sea; then there are mountains to climb which are covered with snow, and get higher and higher as thou goest up; and so thou journeyest on through strange lands and over mountains and seas and deserts—on, and on and on, till thou comest to Jerusalem," and the tire-woman paused, smiling with satisfaction at her own ingenuity.

"Is it so of a surety?"

"Of a surety," was the answer.

"I think not so," returned Serena, not a ripple of impatience in her voice. "Listen to me, and I will show thee how little thou knowest. I heard one of these same young Crusaders say to another: 'Shall we get to Jerusalem to-morrow?' and the other said, 'Nay, not to-morrow.' Then said the first one, 'Shall we get to Jerusalem the day after to-morrow?' and the other said, 'Nay, not the day after to-morrow.' 'Then, when shall we get there?' and the second one said, 'We shall march on two days, three days, five days, six days, and then we shall get to Jerusalem.' Did I not tell thee I would show how little thou knowest?" and Serena smiled triumphantly. "How would they go on and on, over deserts, and mountains, and rivers and seas, and reach Jerusalem in six days?"

Such ignorance as this, for Jerusalem was nearly two thousand miles from Heilbrun, may well astonish us. Yet it is said, that these deluded children had little, or no conception of the length of the journey they had undertaken, and that even their leaders know only in a general manner the direction to be pursued. Even among the nobility great ignorance prevailed. Once in a while, as with Matilda, a person was found,—and strange to say, most frequently amongst those of low birth,—who had a smattering of letters, a knowledge that went far to give them influence over their patrons and lords. Serena had no sooner finished her confident statement, than, with great animation, Matilda began.

"O, my lady! O, my sweet lady! it is far, far away, over rivers and mountains, rivers and mountains, far, far away!" But perceiving that her words produced little effect, in a taunting tone, she added: "Go thou on this Crusade, then thou wilt know the way."

"That I will," was the astounding answer.

The woman's face grew blank. "Thou, my sweet lady, thou!" she cried in utter amazement, "I was but taunting thee. Go on this Crusade?"

"Ay," with calmness.

"Walk all those weary leagues?"

"Nay; I will walk not one step."

"A pilgrim and walk not!" cried Matilda, laughing at the absurdity of the thought. "Then, how wilt thou go?"

"I will make the young men carry me."

"Ay, get thee a couch of silk," laughed the tire-woman, now quite sure that her mistress was only jesting,—"a canopy of white samite over it; let it rest on long poles, so that the young men can take it on their shoulders,—a most excellent plan!"

"Ay, I will, Matilda; but I like not white samite; it shall be cloth of gold. Now put me to bed, for I am growing sleepy."

"Thou hast not said thy prayers," whispered the tire-woman, tenderly folding the cover over the beautiful form of her young mistress. "Thou hast not said thy prayers."

"Then say them for me," came drowsily from the pillows.

This command seemed in no way to astonish Matilda; she simply asked:

"How many?"

"Oh, let me see!" with a sleepy yawn. "How many fingers hast thou on thy two hands?"

"Ten, my lady."

"How many toes on thy two feet?"

"Ten, my lady."

No response was given to this for a few moments; then came the command:

"Say as many—as many aves as thou hast

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fingers on thy two hands, and as many paternosters as thou—as thou hast toes on thy two feet;" and the sleepy eyes partly unclosed and shot a subdued glance of merriment at the patient attendant.

A crucifix stood in a corner of the room, and seizing a rosary, hanging near by, the woman knelt before the image, and began to repeat the prayers aloud, with great rapidity, but had scarcely concluded a single ave before her young mistress cried out impatiently,

"Say the prayers to thyself: I am sleepy."

The order was obeyed, and for some time nothing was heard from the kneeling figure but a low murmur, followed at intervals by the soft clashing of the beads, as the suppliant's fingers glided over them. At length, the woman rose, and, moving softly, prepared to leave the room; but her steps were arrested just as her hand made the latch click. Waking from the light slumber into which she had fallen, Serena raised her head, calling softly,

"Come here, Matilda."

"What dost thou want, my lady? it is time for thee to be asleep," at the same time walking towards the couch. Turning her fair face upward from the soft pillows and silken coverlets, into whose depths she had again sunken, the girl replied:

"Bend thy head down to me."

"What for?" at the same time stooping.

"Bend down lower."

The woman obeyed.

"Lower yet."

And the woman stooped until her face almost touched the pillows, and then suddenly, quick as a flash, two white arms shot forth, and she was clasped tightly around the neck, while the girl's tender face was pressed against her own, and the red lips kissed her impulsively on mouth and cheeks.

"The Virgin bless thee, my sweet lady! May Heaven guard thee!" murmured Matilda, releasing herself at length; and drawing the coverlid once more over the shoulders of her impulsive young mistress, she glided from the apartment, a tender light in her dark eyes, and a gentle expression on her somewhat rugged countenance.

(*To be Continued.*)

OLD FOLKS AT HOME.

If you are so fortunate as to have the "old people" in the house, see to it that they have the warmest and sunniest corner and a goodly portion of the best that can be afforded of comfort, convenience and beauty; that aged blood may be kept warm and cheerful; that failing limbs may have restful repose, and that the dim eyes that have watched over you and yours through so many toilsome years may see around them the ever present evidence of faithful and grateful ease.

There is nothing in the world more pathetic than the meek, timorous, shrinking ways of certain old people—we have all seen them—who have given up their old home into younger hands and subsided into some out-of-the-way corner of it, to sit by the fireside and table henceforth as if they were pensioners—afraid of "making trouble," afraid of being in the way," afraid of accepting the half that is their due, and go down to their graves with a pitiful, deprecating air, as if constantly apologizing for staying so long. There is no scorn too deep and sharp for the sons and daughters who will accept this attitude on the part of those to whom they owe so much.

Sometimes, to be sure, people grow old with a bad grace. They become embittered by misfortune or affliction, or are peevish and unreasonable under the goading of illness. All the more do they appeal to great gentleness and faithfulness. Let it be borne in mind that we, too, are hastening on towards the sunset of life and that it is possible that we may ripen into very uncomfortable old people, to demand much more of patience and devotion than we, as children, yield.—*Woman's World.*

Youth's Department.

A BOY'S BELIEF.

It isn't much fun a-living
If grandpa says what's true,
That this is the jolliest time of life
That I am passing through,
I'm afraid he can't remember,
It's been so awful long.
I'm sure if he could recollect
He'd know that he was wrong.

Did he ever have, I wonder,
A sister just like mine,
Who'd take his skates, or break his kite,
Or tangle up his twine?
Did he ever chop the kindling,
Or fetch in coal or wood,
Or offer to turn the wringer?
If he did he was awful good!

In Summer its "weed the garden,"
In Winter, "it's shovel the snow,"
For there isn't a single season
But has its work, you know.
And then when a fellow's tired
And hopes he may sit still,
It's bring us a pail of water, son
From the spring at the foot of the hill.

How can grandpa remember
A fellow's grief or joy?
'Tween you and me, I don't believe
He ever was a boy.
Is this the jolliest time of life?
Believe it I never can;
Nor that it's as nice to be a boy
As a grown-up man.

—*Harper's Young People.*

DREADFUL.

"Where's mamma"

Dotty stole down from the nursery to see mamma for a little while; but mamma had gone out.

It was twilight and the sitting-room was nearly dark, except for the glow which came from the fire in the grate.

"Who's zis?" said Dotty, going toward the lounge.

There was quite a heap of things on it. Edith, her big sister, often threw her hat and cloak there when she came in from school; and now they were mixed up with the slumber-robe and somebody must be sleeping under them, for a bit of black hair peeped out from one end.

"Poor papa," said Dotty, going up and stroking the hair with her soft little hand. "He's tum home wiv a headache again. I'm sorry. I'll tomb his head and I won't 'sturb [him one bit."

She brought a comb, and carefully worked away at the black locks, whispering to herself:

"Papa always like his head tombed when he's dot headache.

"He's fast as'eep, I dess," she went on, finding that he did not move. She put her little face close down to the hair, and half-whispered:

"Papa, does I 'sturb 'ou?"

But papa did not answer, so she kept on combing, saying to herself:

"How g'ad he'll be when he wates up and finds his headache all don!"

But just then the comb caught in a tangle.

"O papa, did that pull?"

No answer, and the combing went on. Another pull, and the head moved a little.

O papa! I'll be more careful; 'ou see if I don't.

But a harder tangle came. The head moved towards her and—fell upon the floor at her feet.

"O-o-o-o-o!" What a scream went before Dotty as she rushed into the hall.

"What's the matter?" cried Edith, who was just coming down the stairs.

"What's the matter?" asked mamma, who was just coming in the street-door.

"O-o-o-o-o!" Dotty was too much terrified to answer, but Edith caught her in her arms as she tried to run up stairs.

"What is it, dear?" she asked.

"O-o-o-o-o!" cried Dotty, sobbing as if her heart would break. "Papa! Papa!"

"What about papa? He's down town."

"No—I've—pulled his head off."

"Nonsense, Dotty. What do you mean?

"Oh, I have—I did. In there—"she pointed to the sitting-room, but kicked and screamed when Edith carried her toward the door.

"Papa isn't here," said mamma!

Dotty hid her head on Edith's shoulder as mamma lit the gas, but took a little peep out as Edith said: "See. Papa isn't here."

"O-o-o-o-o! Yes, he is—he's on the lounge."

Mamma tossed over the things on the lounge. No papa was there.

"But—look on the floor," sobbed Dotty.

Mamma picked up the thing of long, straight hair which lay there.

"It's my new monkey-skin muff," said Edith. —*Sydney Dayre, in Youth's Companion.*

WHAT MARY GAVE.

She gave an hour of patient care to her little baby sister, who was cutting teeth.

She gave a string, and a crooked pin, and a great deal of good advice to the three year old brother who wanted to play at fishing.

She gave Ellen, the maid, a precious hour to go and visit her sick baby at home, for Ellen was a widow, and left her child with its grandmother while she worked to get bread for both.

She could not have seen them very often if our Mary had not offered to attend the door while she was away.

But this is not all that Mary gave. She dressed herself so neatly and looked so bright and kind and obliging, that she gave her mother a thrill of pleasure whenever she caught sight of the young pleasant face.

She wrote a letter to her father, who was absent on business, and gave patient attention to a long story by her grandmother, and when it was ended made the old lady happy by a goodnight kiss.

Thus she had given valuable presents to six people, in one day, and yet she had not a cent. —*The Little Ones.*

Pleasantries.

"And were you at Venice!" exclaimed Mrs. Hojack to her caller. "How interesting! Of course you saw the lions of St. Mark." "Well, no, replied Mrs. Trotter, "The fact is we didn't go to the zoological garden at all."—*Chicago Inter-Ocean.*

There is a story going through the papers that some children had a discussion concerning church services. One youngster who had reached the mature of age of seven said, "I'd just like to know what preaching is for." "O, don't you know," inquired his five-year-old sister, "It's to give the singers a rest, of course."

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

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THE REFORMED CHURCH MESSENGER,
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THURSDAY, JANUARY 29, 1891.

AN APPARENT BLANK.

Of the first thirty years of Christ's life on earth we may be said to know comparatively little or nothing. His birth at Bethlehem was the dawn of a new era, a bright morn, after the twilight of the Jewish dispensation and the midnight of heathenish darkness. It was made illustrious by the song of the angelic host, by the adoration of the shepherds, the visit of the Magi, and the prophecies of Simeon and Anna in the temple. But the rising sun was soon obscured by dense clouds, that shut out its first few beautiful rays of light. Owing to the malice of the Wicked One the young child had to be concealed first in Egypt and then afterwards in an obscure city among the mountains of Galilee. When He was twelve years old some gleams of light began to irradiate His person as He stood among the doctors in the temple, and in mysterious language affirmed that God not Joseph was in some sense His Father. Mary, and no doubt Joseph also, kept all these sayings in their hearts and pondered them there. Prudently, and with much wisdom and foresight, she did not speak about them, for the time had not come, and the world in its smaller or wider circles was no wiser than it was before, in regard to what had at length come to pass.

But why, we are prone to ask, was not something put on record of a life of thirty years, which to us now would seem to be of the most intensely interesting character? We simply reply that it was not necessary. We know enough of the outward life of Christ, and if more had been given us, we strange beings would not have been satisfied and been still asking for more. Yet by study and reflection we may in fact get to know more about this apparent blank page than we may have supposed. Here everything depends on what we think of Christ—on the angle or standpoint from which we look at Him. At an early day many good Christians with imperfect and erroneous conceptions of His person filled out His infancy and childhood, especially, with numerous stories or myths of their own, which were doubtless pretty extensively believed. They were based on false conceptions of His two-fold nature, and although amusing to us now, they involved serious heresy, in making the human nature of Christ a mere machine upon which the divine is supposed to have acted. If that were so He was no man at all, a mere apparition, or magician, and our faith in Him as the Son of man falls to the ground. In modern times His adorable person has been studied with much intensity and the utmost sincerity, and we have come to occupy a position from which His life, recorded or unrecorded, may be contemplated more correctly than in the olden times, and at the same time with greater profit and edification. The attempt to do this is similar to that of the naturalist, who from a few bones reproduces the outlines of the animals to which they once belonged, or of the geologist when he reads the primitive history of the earth by the study of its stratification. Every one who reads the Bible diligently may thus in his own way call up the image of Christ's unrecorded life in a vivid, living form; but let him do it reverently—without giving heed to fables or myths, and all results of this kind will be truly refreshing and edifying.

HERETICAL.

Dr. Talmage in his recent work on the Life of Christ draws some interesting pictures of the boyhood of Christ, just as we might expect, some of which are doubtless true, and some, as we also might express, are overdrawn. Thus he says that "the boy Christ was most of his time getting the (other) boys out of trouble. There was not a rock or a hill or a cavern or a tree for miles around that he was not familiar with in childhood. He had cautiously felt his way down into the caves and had with lithe and agile limb gained a poisé on many a high treetop." That might do for the son of a Knickerbocker in the overflow of Dutch blood in boyhood, but Jewish mothers were very careful of their children, and we do not think that Mary would have allowed her son thus to endanger his life "If Christ was divine," says Dr. Talmage, further on, "was He not able at ten or twelve years to describe the human system as well as though He had been fifty years standing at an operating table or in a dissecting-room?" This is the old story, in fact a heresy, that Christ was not a man in the true sense of the term. Of course He could not have been a child or a boy, if He knew so much about the physiology of the human body.

THE REFORMED ALLIANCE.

We have read with much interest the last report of the Executive Commission (Eastern or European) of the "Alliance of the Reformed Church throughout the world holding the Presbyterian system." This new body is evidently succeeding in the accomplishment of the object for which it was called into existence: to promote greater unity among the Churches; "to bring their strength and influence to bear on the settlement of many questions of national, social and individual life; to present a united front to Heathenism and Infidelity; and thus to get them all to move onward as one to the conquest of the world for Christ." As is well-known, our own branch of the Reformed Church is represented in this union, just as it should be. Few of us, we presume, regard it as in itself likely, under its present form, to settle the question of Church History; but it is easy to see that it will do something, we may hope, in that direction, make one stride at least, and a considerate one too. It ought, therefore, to be encouraged and sustained by all whom it more immediately concerns.

In one of the papers accompanying the Report we read that "*The Reformed Church of the sixteenth century* exists to-day in the two great sections, known generally as the *Reformed and Presbyterian Churches.*" This seems to us as a new and strange division of the branches of the Reformed family. Are such Churches then as the Episcopal, the Congregational and the Methodist not Reformed, even though they are not "generally known as Reformed?" Church History, from the time of Mosheim down to the present, usually regard them as branches of the Reformed Church, as distinguished from the Lutheran or Catholic. With respect to Church discipline the Methodists are quite as Calvinistic as any of the Presbyterians; and the Church of England, from the time of Hooker down to the present has, if anything, been more Calvinistic on the subject of the Lord's Supper than the Presbyterians or the Puritans. Its own great writers frequently call themselves Reformed, just as much so as the Scotch Presbyterians. There is considerable diversity as it regards doctrine and cultus in this division of Churches; but the Reformed image and superscription, stamped upon them in the beginning, remains. Even upon the Baptists, and they may be readily deciphered in our day, if we have enough charity to make the attempt. The term Presbyterian was local in its origin, and technical Presbyterians constitute only the smaller part of the Reformed Church. We, therefore, regard it as a good omen that the old and the more general title of Reformed is again coming into vogue and beginning to be emphasized in our day. It looks to the past and the future, and is sufficiently comprehensive in its significance to cover the one Universal Church of Christ,—provided all its branches are renamed, washed and cleansed of their errors. Then, in the sense of redeemed, it will be an appropriate title for the Bride of the Lamb.

THE FAMILY ALTAR.

What various hindrances we meet
In coming to a mercy-seat!

Most of us, we presume have experienced more or less interruption in conducting our ordinary family worship. Sometimes company comes in just as we wish to have our morning or evening prayers; at other times, matters about the house seem to be so urgent and to require such immediate attention that we hardly get time to pray. We remember a worthy elder in the church, who was accustomed to gather his family together for worship, but the other members of the household seemed to have so many things to attend to, and some of them were so tardy in making their appearance, that he gave up in despair, and omitted the regular devotions of the family altogether. That was certainly unfortunate. To prevent similar "sad declines" in family religion, we suggest that either the father or the mother, on whichever side the will-force is the strongest, to take the matter in hand and assert the necessity of prayer in the family in firm language or positive tones of the voice; and if neither of them has as yet spoken out nor made a beginning in such a truly Christian duty, they should do so at once, and not permit anything to interfere with them in its discharge.

Long as they live, should Christians pray,
For only when they pray they live.

For Reformed Church Messenger.

IN OLDEN DAYS BEYOND THE SEA.

The Reformed Church has suffered greatly from the lack of popular denominational literature. Our young people, in many instances, know all about the pioneers of New England, and are perfectly familiar with the work of Wesley and Whitefield, but remain ignorant of the brilliant names which adorn the history of their own Church. They read the books of other denominations until they imbibe their life and spirit, and are consequently inclined, when opportunity offers, to seek a home in some modern ecclesiastical organization, foolishly imagining that the new is better than the old.

We rejoice in the movements for the closer union of Christian churches which are now in progress, and would not willingly say or do anything that might be regarded as opposing them. Let us not, however, fall into the error of imagining, that the cultivation of a denominational spirit must necessarily be inimical to the cause of Christian union. To be a patriot, it is not necessary to suppress the love of home. To be a soldier, faithful to the flag, does not involve ignorance of the achievements of our particular regiment. In a similar way it may be acknowledged, that to cherish an intelligent affection for our own denomination will not interfere with the progress of the cause of Church Union, but will rather aid us in removing the obstacles which lie in its way and in hastening the time of its final consummation.

We heartily welcome Miss Schively's new volume, "In Olden Days beyond the Sea," because it meets the want which we have indicated; and heartily wish we had hundreds like it. Those who have merely read the successive numbers, as they were published in the MESSENGER, can hardly imagine how well the entire work appears, arrayed in graceful typography and beautiful binding. In reading a serial we are often in danger of losing the thread of the story; but with the complete volume in our hands, the interest increases with every page; we seem to become personally acquainted with the characters; and the imagination is stimulated to conceive of the scenes which are portrayed, as events of which we are ourselves the witnesses.

Miss Schively's book is modestly called a translation; but it is more than a translation in the ordinary sense of the word. Not only are two stories of German origin bound together with an original thread of fact and fancy, but almost every page bears marks of minute and accurate research. It is wonderful how much of Reformation history this single book contains. The sufferings of our fathers are vividly portrayed, but there is not a harsh word for those who persecuted them. The tone is irenic throughout; and there is a full appreciation of the fact that the zealots of the sixteenth century are not to be judged by our modern standards.

We are tempted to give the outlines of these interesting stories; but this would hardly be proper, as every one who has not yet done so ought to read them for himself. It will be enough to say that in the first story, "True to their Faith," we have an accurate picture of what was called "the Church under the Cross." In following the fortunes of Pastor Clignet and his family we see them fleeing from the terrors of the persecution of the Duke of Alva, hiding in caves, and exposed to unnumbered dangers, until they find a temporary refuge in the Palatinate. A son, who is accidentally separated from the fugitives, finds his way to France, and becomes a witness of the horrors of the Massacre of St. Bartholomew, but is finally restored to his afflicted parents. The account of the Walloon congregations in the Palatinate is of considerable historical value, as it contains information which cannot readily be found elsewhere.

The second story is called "The Siege of a Huguenot Town." The author of the German original is Pastor C. G. Zipf, of Wheatland, Iowa, who has derived his material from Gottfried Flammberg's "Tales of the Huguenots." "Flammberg" is known to have been the literary name of the late Rev. Dr. J. H. A. Ebrard, one of the most eminent theologians of the Reformed Church. The tale is warlike as its name indicates. It is full of remarkable incidents, and relates deeds of heroism which would seem incredible if they were not abundantly substantiated by historical records. The young will be especially pleased with this fascinating story, which presents a brilliant picture of the heroic struggles of the Reformed people of France, who are known as Huguenots. Nowhere else can we find such exalted ideals of self-sacrificing devotion in the cause of truth.

The Reformed Church needs such books as this, and we hope it will be followed by a long series of similar stories, derived from the history of the old "Church of the Martyrs." The material is abundant, and all that is needed is appreciation, and the extensive circulation of the books, as they appear. Every Sunday-school library in the Reformed Church ought to have several copies of "In Olden Days beyond the Sea;" and teachers, after reading the book, should earnestly recommend it to their scholars. There is no better way of teaching them to love the Church; and those who love will prove faithful.

D.

For Reformed Church Messenger.

IN MEMORIAM.

REV. D. C. TOBIAS.

It was on Thursday afternoon, January 15, A. D. 1891, on a bright and serene winter day, that the last earthly remains of Rev. Daniel Clinton Tobias, for many years a resident of Lititz, Pa., were tenderly borne to a quiet resting place in the Moravian cemetery, where now in peaceful repose he is sleeping the sleep of the just.

The deceased was born of Reformed parentage in Berks county, Pa., November 7, A. D. 1842, and died Jan. 12, A. D. 1891, at the age of 48 years, 2 months and 5 days.

He was baptized in his infancy, and confirmed in early life in Epler's church by Rev. A. L. Herman. After he had reached his manhood, he was constrained by an intense desire to devote his life to the Christian ministry. To attain this end, he received the kindly encouragement of Dr. B. Bausman, and also of the sainted John Ermentrout and his daughter Margaret, who became his most earnest supporters while pursuing his theological studies.

After having studied privately for several years, he entered the Theological Seminary at Mercersburg, Pa., in the fall of 1867, and graduated from the institution in the spring of 1870. He was examined by the Classis of Lebanon and licensed to preach the Gospel. Having received a call from Bethany charge, he was received as a member of Lancaster Classis at a special meeting held Sept. 27, 1870, and the call was confirmed. A committee was appointed, consisting of Revs. Dr. A. H. Kremer, W. T. Gerhard and F. Pilgram, who ordained and installed him on Sunday, Oct. 9, 1870, as the pastor of Bethany charge.

For twenty years he devoted his life to the service of his Master in this his first and only pastoral field, consisting of Bethany, Brickersville, White Oak and New Haven congregations.

The deceased was not only an earnest preacher of the Word, but also a faithful and devoted pastor, who was abundant in labors, earnestly striving to nourish and develop the spiritual life of the members of his charge. Although the confession was made by the deceased to his Moravian colleague that there was nothing brilliant in his ministerial career, yet the merited praise is accorded by all who knew him, that he was a faithful minister of the Gospel.

He has left a noble record of pastoral fidelity which is indelibly inscribed on the hearts of the people whom he loved and whom he served. Besides being an earnest preacher, he also was a diligent and successful student. One could not come into contact with him, without perceiving at once the genuineness of his simple-hearted piety; and even a casual acquaintance sufficed to show his interest in biblical study. This interest grew as he advanced in years. His articles on the early history of the patriarchs, contributed to the church papers, and the notes in manuscript form on the different books of the Bible, give testimony of the increased attention which he gave to a systematic study of the sacred Scriptures. The papers found in the archives of his study, show that he had mapped out a definite plan for literary work. For this purpose he had secured many valuable books, which his library does abundantly testify, and no doubt in time, his labors would have gained for him rich results. But his work on earth, as far as personal effort is concerned, is done, and he rests from his labors.

For twenty years, Brother Tobias ministered to his people without any interruption. The Lord had blessed him wonderfully with health to attend to the duties of his charge. On Dec. 28, 1890, the following entry was made in his journal, viz., "That he was obliged to remain at home on account of indisposition, and that this was the second Sunday during all the years of his ministry, that he was unable to fill his appointments." "God," he still further says, "has preserved me wonderfully, and helped me to endure the hardships and trials of a country parson."

The services at the house were brief, consisting simply of the reading of the 90th psalm antiphonally, led by Rev. A. C. Whitmer.

At 2 P. M. the cortege proceeded to the Moravian church, which was kindly tendered to the bereaved family to hold the funeral services. The pall bearers were Revs. W. F. Lichliter, Jno. M. Souder, S. M. Roeder, J. H. Pannebecker, J. W. Meminger and Jno. P. Stein, all members of Lancaster Classis.

The large church and rooms adjoining, were filled to overflowing. The service in the church was conducted by Rev. Dr. Jno. S. Stahr. The Scriptures were read by Rev. I. W. Brobst of the Lutheran Church, and the congregation was led in prayer by Rev. Dr. Thos. G. Apple.

Three brief addresses were delivered: one in English by Rev. Dr. J. M. Titzel, and two in German, one by Rev. C. L. Moench of the Moravian Church, the other by Rev. Dr. E. V. Gerhart of Theological Seminary at Lancaster. After the corpse was brought out of the dead house and carried to the Moravian Cemetery, located on a beautiful elevation, at a short distance in the rear of the church, where the body was consigned to its rest on a plot of ground, which the trustees of the Moravian congregation, who held the deceased in high esteem, generously bestowed to the bereaved family. Surrounded by a vast concourse of people, amid a strange and solemn stillness, Dr. B. Bausman touchingly read the beautiful burial service of the Church, thus fittingly closing, without any vain ostentation, the beautiful life of a faithful minister of Jesus Christ.

It may be here in place to state, that the deceased was twice married. The name of his first wife was Eliza Kaucher. Two children of his first marriage are still living, namely, Joseph K. Tobias, a druggist, living at Ephrata, and Martha, the wife of Rev. J. B. Stonesifer of Schellsburg, Bedford county, Pa. His second wife was the daughter of Rev. W. T. Gerhard. The only surviving son of this second marriage is Wm. A. Tobias, who is at present attending Franklin and Marshall College.

In addition to the clergy who have already been mentioned as present, were Revs. Dr. Theo. Appel, Geo. B. Seibel, A. B. Shenkle, S. Sweitzer, D. W. Albright, J. S. Hartman, Henry Mosser and H. Y. Stoner. And among the relatives were Revs. Calvin S. Gerhard, D. W. Gerhard and J. B. Stonesifer. From the private journal of the deceased the following summary of parochial work has been carefully gathered: Preached 2228 sermons and 408 funeral discourses; baptized 608 persons, confirmed 310; received by certificate 108, and performed 460 marriages. Among those that he confirmed, Rev. F. J. Hacker is the only one known to the writer that entered the Gospel ministry.

The garland that is here woven to the memory of the departed, is constructed from the noble acts of his own life. In the faithfulness of his ministry, he has reared for himself an enduring monument, and as we turned away from the open grave, having seen his face for the last time, we in silence said, "Requiescat in Pace."

> "How beautiful it is for a man to die
> Upon the walls of Zion! to be called
> Like a watch-worn and weary sentinel,
> To put his armor off, and rest in heaven."

J. P. S.

Poetry.

WINTER.

A kindly host is Winter hoar,
With icy fingers, warm of heart!
Who numbs us, till at every pore
We tingle with a grateful smart!

And welcome are the winter nights,
With cat beside the hearth close curled!
And all the fireside's dear delights,
Oblivious of the outer world.

Where snow upon the meadow lies,
And leafless branches shiver bare.
And stars oft blink their aching eyes
That look so long through frozen air!

Then, haply, while the shrill winds wail,
If lonesome on Life's ills we brood,
We seek some spirit-kindling tale
To rouse us from this heavy mood;

Or from the chest belike we take
Some faded letters, long unread;
And once more for the cherished sake
Of eager-winged hours fled,

We read them, seeming now to hear
Mute voices ring in happy chime—
Like leaves of Autumn stained and sear
They fill our hearts with summer time.

And if our eyes will fondly blur,
We pile of logs a merry pyre,
And list the cat's contented purr,
And homely gossip of the fire,

And still a pleasure without end
It is, upon a winter's night,
To sit in converse with a friend,
Cheered by the flickering firelight.

Then welcome is the harsh discord
Of hailstones on the window-pane,
That sweeter music doth afford
Than scented drops of summer rain!

—*Academy.*

Selections.

The test of every religious, political, or educational system is the man that it forms.—*Amiel.*

Let men laugh, if they will, when you sacrifice desire to duty. You have both time and eternity to rejoice in.—*Theodore Parker.*

I believe that if you and I were more to heed the whispers of our Father we should not have so many of His thunders.—*J. Harrington Evans.*

O, never is the path we tread
So dear, but if we upward gaze,
The favoring smile of Heaven will shed
Some solace for our darkest days.

—*Beech.*

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness, and small obligations given habitually, are what preserve the heart and secures comfort.—*Sir H. Davy.*

He who makes up his mind that he came into this world to do something, and then goes to work to do it, wlll be of service to mankind. He is the one who will make his mark among men. It may be an humble mark, but it will be well worth preserving. He will not be forgotten when his life is ended.

"Is life worth living? Yes, so long
As there is wrong to right;
Wail of the weak against the strong,
Or tyranny to fight.

"While there is one untrodden track
For intellect or will,
And men are free to think and act,
Life is worth living still."

Science and Art.

A locomotive working under a pressure of 140 to 163 pounds to the square inch may move a railway train at a velocity of 60 miles per hour, which we are apt to think of as a wonderful speed. But it is slow compared with the rate of motion of the projectile from a modern great gun. Such projectile flies at the rate of 1,375 miles per hour, impelled by a pressure of 35,000 to 40,000 pounds per square inch.

A New Paris industry is the manufacture of hoar-frost glass, which is covered with feathery patterns resembling those naturally produced upon the window panes in cold weather. The glass is first given a ground surface, either by the sand blast or the ordinary method, and is then coated with soft varnish. The varnish contracts strongly in drying, taking with it the particles of glass to which it adheres, and this reproduces very accurately the branching crystals of frost work. A single coat gives a delicate effect and several coats yield a bold design.

Items of Interest.

For the erection of a German Lutheran Church in Rome 15,000 have been contributed.

The Census Bureau has issued a bulletin showing the Indian population of the United States to be 244,704.

The railroad to Pike's Peak is finished and will be ready next summer to convey tourists to that delightful spot.

The Fifth Avenue Presbyterian church, New York, after a sermon by its pastor, Dr. John Hall, on Home Missions, gave $21,000.

An appeal is made for contributions toward erecting a Reformed church building in Berlin, where the Lutheran influence predominates.

The Society of Friends in America, according to a table of statistics just published in *The Christian Worker*, has 781 meetings, 1,093 ministers and 76,136 members. These figures only embrace the ten yearly meetings belonging to what is known as the Progressive Body of Friends.

Chief-Justice Bleekley, of Georgia, has decided, in a suit brought with reference to the payment of salary to a minister, that the salary must be paid. He says:—"If any debt ought to be paid it is one contracted for the health of souls, for pious ministrations and holy service. If any class of debtors ought to pay, as a matter of moral as well as legal duty, the good people of a Christian church are that class. We think a court may well constrain this church to do justice. It is certainly an energetic measure to sell the church to pay the preacher, nor would it be allowable to do so if other means of satifying the debt were within reach."

Hints and Recipes.

A teaspoonful of camphor in a wide-mouthed bottle, well covered with boiling water, produces a warm vapor which can be inhaled for the relief of acute head colds. Ten minutes' use, three times a day, will suffice.

AVOID MISTAKES.—It seems needless advice too oft repeated to urge upon mothers and housekeepers the warning that bottles of medicine and liniment be so labelled and arranged that mistakes cannot possibly occur. Yet again and again do we read of accidents from taking wrong medicines quite unnoticed. However sure one may be he or she will never err; it is not safe to keep liniments, dangerous acids and poisonous lotions on the same shelf with other medicines. In haste, the dark, excitement of the moment or other cause—sometimes totally unexplainable—the wrong bottle may be grasped and fatal consequences result therefrom.

SHOE BLACKING AND COLD FEET.—"When the leather in your shoes becomes old and begrimed with blacking, you will ascertain that the feet will be cold," remarked the oldtime shoeseller. "Then is the time to cast aside the shoes and use them to wear beneath arctics or for some other purpose. I have seen it referred to many times, but tf you want to keep your shoes in good condition you should use vaseline on them often. The life will be kept in the leather, and, if rightly applied, you can shine the footwear just as well as if the preparation had never been used. Put it on at night when taking off your shoes. There is castor and like oil, also, that wlll as well serve the purpose, and keep your boots and shoes in good shape, imparting much greater warmth to the feet than if you allow blacking and the like to eat up all the life in the leather. When blacking commences to cake on the shoes, wash them with plain water, no soap."—*Shoe and Leather Facts.*

Farm and Garden.

The best way to manage dwarf pears is not to plant them. They resemble what is said of good people—"they die young." Better plant standards, which will bear as soon as they ought, and with decent care will last a life time or longer.

HINTS FOR HORSESHOEING.—In an address before a Minnesota Farmers' Institute an experienced horseman summed up some valuable advice on horseshoeing in this wise. 1. Do not get your horses shod at all unless necessary; and when that necessity no longer exists let the shoe disappear with it. 2. On no account allow the frog or bars to be cut or the sole thinned out. 3. See that the shoe is made to fit the foot, and not the foot to fit the shoe. 4. The less rasping done after the shoe is nailed on the better; if a correct fit has been obtained none will be necessary beyond a touch under each clinch sufficient to remove the horn fibers pushed through by the nails. 5. Never let shoes remain on longer than a month at the outside without being reset. 6. If it is absolutely necessary to have your horse shod with calkings ("calks") have the calkings made as small and as short as possible, so that the frog may come to the ground. With all your getting, get frog pressure; and despite the possible sneers, smiles, or prophecies of evil of your blacksmith, always bear in mind the good old maxim, "No frog, no foot; no foot, no horse."

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

INDICATIONS OF THE BOOK OF GENESIS By Edward B. Latch. J. B. Lippincott Co., Philadelphia. Price $1.

This is a singular book, in which with all good intentions we cannot feel at home. Genesis, it would seem, is a profound allegory, which the author professes to expound for us. His hermeneutical principles, however, if he has any, are not apparent. The reader can, perhaps, best judge of the character of the book from a specimen of its method of interpretation. The account of the Garden of Eden is an allegory which represents four independent consecutive races of men and their ages. The Euphrates, corresponding to the first seal in the vision of St. John, stands for the earliest race, which, white in color, was created about the year 29,789 B. C., and was destroyed by volcanic eruption and earthquake about the year 21,414 B. C. The Hiddekel represents the second race and corresponds to the second seal. This was a red race, created 23,017 B. C., and destroyed about 12,098 B. C. The Gihon, corresponding to the opening of the third seal in St. John's vision, represents the third, or black race, which was created about 13,465 B. C., and swept away by the great deluge of Noah about 2241 B. C. The fourth, or pale race, is represented by the Pison, corresponding with the fourth seal of the vision of St. John. This race was created about the year 3,897 B. C. If the reader can find indications of all this in the four rivers of Eden, it may be a comfort to him to know that he belongs to the Pisonic race.

THE VOICE IN SPEECH AND SONG. By Theodore E. Schmauk. New York: John B. Alden, Publisher.

The author has given us a delightful book, which will be appreciated by speakers and singers and all who love the arts of speech and song. In it he discourses pleasantly of the voice as an instrument of music, revealing the soul. He treats of the mechanism of the instrument and its management, of its timbre, quality and modulation, and of much else that is of interest to both speakers and singers. He has done his work well; and while he displays little originality in the treatment of his subject, he exhibits the fruits of careful reading and sound judgment. The book shows indications of marked literary ability and gives fair promise for the future.

THE QUIVER for February contains:—The Old Quince Tree, An Address to Members of the Metropolitan Police Force, A Chinese New Year, Sifted as Wheat, God in the Book of Nature, From Santa Claus, Noel, Self-Restraint, Sundays with the Young, Is it Well with Thee? Work in the Master's Name, Water Cress! Stories, poems, and Short Arrows bring the number to a close.

The Cassell Publishing Co., New York, 15 cents a number; $1.50 a year in advance.

THE MAGAZINE OF ART contains—The Portraits of John Ruskin, The Proper Mode and Study of Drawing, Mr. Brocklebank's Collection at Childwall Hall, Belvoir Castle and its History, The Illustrating of Books. The Notes, both American and foreign, are as full as usual.

Cassell Publishing Co., New York, 35 cents a number, $3.50 a year, in advance.

LITTELL'S LIVING AGE. **The number of The Living Age for January 24 contains**—Alsace-Lorraine in 1890, Westminster Review; The Flight of the Shadow, by George Macdonald, LL.D., Sunday Magazine; Rural Life in France in the Fourteenth Century, Fortnightly Review; Henry Vaughan, Macmillan's Magazine; Give Back the Elgin Marbles, Nineteenth Century; Life among the Druses in 1845 and 1882, Asiatic Quarterly Review; Westminster Abbey, Spectator; The Carol, Speaker; Meteoritic Theories, Leisure Hour; Poetry and Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

LITERARY NOTE.

The date of February 16 has been definitely fixed for the publication of Edwin Arnold's new poem: "The Light of the World; or, The Great Consummation." It will be published simultaneously in America and England, the American publishers being Funk & Wagnalls of New York. As before announced, there has been in different portions of the poem collaboration between Mr. Arnold and an American poet, the results of this collaboration, of course, being incorporated in both the English and American editions. The American edition will contain also an Introduction, by R. H. Stoddard, and a reproduction of the celebrated paintings on the life of Christ, by the German artist Hoffman, by arrangement with the German publishers.

Marriages.

In Harrisburg, on the evening of the 31st of December, 1890, by Rev. Geo. W. Snyder, assisted by Rev. Sam'l W. Reigart of Salisbury, Md., Frederick H. Hantzman to Mary A. Hammaker, daughter of Wm. H. Seibert, all of Harrisburg, Pa.

On December 31st, 1890, in Emporia, Kansas, by Rev. D. B. Shuey, Daniel W. Kirk (formerly of Reading, Pa.,) to Miss Mary E. Shope, both of Bushong, Lyon county, Kansas.

On January 2d, 1891, by the same, at the house of the bride's parents, near Circleville, Kansas, Clark R. Stauffer (formerly of Westmoreland county, Pa.,) to Miss Myrtle Long.

At the residence of Mr. Levi Lininger, Beavertown, Pa., on the evening of the 24th of December, 1890, by the Rev. John W. Pontius, Mr. E. E. Haffley, of Woodbury to Miss Jennie Fouse, of Beavertown, Pa.

On the 25th of December, 1890, by the same, at the residence of Hon. S. B. Isenberg at Birmingham, Mr. M. A. Hovater, of Sioux City, Iowa, to Miss Clara B., eldest daughter of Mr. and Mrs. S. B. Isenberg.

At the Parsonage, on the 14th inst., by Rev. J. H. Apple, Selby Diehl to Miss Mary Ida Diehl, both of Coleraine township.

January 18th, 1891, by Rev. N. J. Miller, of Manchester, Md., Mr. C. C. Wisner to Miss Cecilia I. Myers, both from the vicinity of Union Mills, Md.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

RESOLUTIONS.

The following resolutions were passed by Harbaugh's Reformed Sunday-school upon the death of Abraham Mickley:

WHEREAS, It hath pleased our Heavenly Father, in His infinite goodness and wisdom, to remove from our midst, to the rest that remaineth for the faithful, our beloved brother and co worker, Abram Mickley.

WHEREAS, Not understanding this dispensation of an all-wise Providence, which has thus afflicted us, yet we bow in humble submission to the will of Him who doeth all things well, therefore be it

Resolved, That as a just tribute of respect to the memory of the deceased who was an efficient, earnest and active worker, we acknowledge his worth as that of one who deserves an expression of our sincerest regard and esteem.

Resolved, That we will affectionately cherish the memory of our brother's many Christian virtues, and pray that the sincere faith, unbending integrity, never-failing charity, and unswerving fidelity to religious principles, which characterized him in every relation of life, may be emulated by all who have been privileged to mark his good example.

Resolved, That by this providential dispensation we are again reminded of the brevity of life, and of the great need of working earnestly while the day lasts, knowing that the night cometh.

Resolved, That we extend our deepest and tenderest sympathy to the bereaved family, and prayerfully trust that He who doeth all things well will speak to their troubled hearts sweet words of peace in this time of their affliction; for they mourn not as those who have no hope of meeting on that bright shore, where sorrow, suffering, and death are unknown.

Resolved, That a copy of these resolutions be sent to the bereaved family, and be published in the REFORMED CHURCH MESSENGER and the *Waynesboro Village Record.*

L. L. BENCHOFF,
B. F. HARTMAN,
J. A. JOHNSTON,
A. J. HARBAUGH,
Committee.

The following resolutions were adopted by the Consistory of Harbaugh's Reformed church, near Waynesboro, Pa., on the death of Abraham Mickley:

WHEREAS, It has pleased God, in His all-wise Providence, to remove from our midst Elder Abraham Mickley, a benevolent friend and brother, who through many years has been a faithful and loyal member of the church.

Resolved, That we submit to the will of Almighty God in this dispensation, knowing that He doeth all things well.

Resolved, That we deeply and sincerely feel the demise of this brother, and the loss of one whose calm judgment and guidance was always sought.

Resolved, That we extend to his bereaved family our heartfelt sympathy in this heavy affliction, and tenderly commend them unto Him who healeth all our sorrows.

Resolved, That a copy of these resolutions be printed in the Waynesboro papers, church papers, that they be recorded on the minutes of the consistory, and that a copy be sent to his family.

Signed,
SEFELLEN E. STOFFLET, Pastor.
GEO. HARBAUGH, JR., Elder.
WM. E. SHELDON, } Deacons.
L. F. BENCHOFF, }

DIED.—December 6th, 1890, Thomas Bauer, of Ridgely, Caroline county, Md., late of Briggsville, Luzerne county, Pa., aged 84 years, 3 months and 17 days.

Father Bauer was born August 18, 1807, and was baptized in infancy, and in youth was confirmed a member of the German Reformed church, to which church he clung all through life. He sought to elevate the church and further its cause by continual charity and devotion.

He spent a long, unassuming, and humble life, laboring for those whom he loved so well. His later years were spent in lamenting the loss of his beloved wife, who preceded him to the heavenly world. Her death made him lonely and sad. Many weary hours came and went but few brought peace to his poor sorrowing soul. He sought solace in the old Bible. The gold old volume whose pages he pondered over almost daily,

"Whose pages were much dearer still,
Now that he was almost down the hill."

A short time before he expired he called the relatives and friends around him and with a thrilling, oh! how thrilling pressure of the hand, bade them all good by and wished them a long, successful life. This done he became unconscious and remained so till the last hour had come, when he fell asleep as calmly as a child goes into slumber. He fell asleep to awaken in eternity and to see Him who gave him this last blessing of deliverance.

Dear father, we miss thee. We bury a good friend and benefactor, and our hearts are left desolate and dreary, though we know that our loss is thy eternal gain. May God, who guided thy weary footsteps along life's highway, crown thee with loved ones in heaven.

"Thou then the longing heart that breakest,
Stealing our pleasures one by one,
We'll call Thee blessed when Thou makest
The parted one."

A MOURNER.

DIED.—December 13, 1890, near Shirleysburg, Huntingdon county, Pa., Elder Samuel Isenberg, aged 80 years, 1 month and 19 days.

Elder Isenberg died after a brief illness, and was buried in the cemetery adjoining the church near Shirleysburg. At the time of his death he was an active elder of the congregation which worships here. He was well and favorably known throughout the community, as well as in other parts of the county. His funeral was largely attended, and the church was filled to its utmost capacity. Rev. C. J. Musser, of Huntingdon, officiated at the funeral, and preached the sermon based on 2 Peter iii. 14.

Elder Isenberg was baptized in infancy, and confirmed when he was still under 20 years of age. He was, accordingly, an active member of the church for over 60 years. He was an elder for more than 40 years. The earlier part of his life was spent within the bounds of the Waterstreet charge, Huntingdon county, Pa. For many years he was the efficient superintendent of the Sunday-school at Alexandria. He always enjoyed the full confidence of his brethren, and as a mark of their great regard, the membership of this charge, forty years ago, made him a life-member of the American Tract Society.

Some years ago he moved to Shirley township, and was active in the organization of the Orbisonia charge. Up to the day of his death his love for the church and the Master's work never abated. Many of those with whom he labored entered before him into that rest which awaits the children of God. In the simplicity of his faith he waited the call of his Lord, and as he lived so he died. His faith gave him the victory over death as it had over the world. His hope was in the resurrection, and according to the promise, he looked for a mansion in his Father's house.

A pleasant man, gentle in speech and manner, loved by his kindred and honored by his friends was Elder Isenberg. Our sympathy we extend to his aged wife and children. May the Lord bless them and keep them to the end in the faith of their father. M.

DIED.—Near Grace Reformed church, Rowan county, N. C., on the 29th of December, 1890, Susan Elsie, daughter of Rev. C. B. and M. E. Heller, of membranous croup, aged 3 years, 2 months and 27 days.

She was baptized in her infancy, and thus ingrafted into Christ; but she was taken away before she had lived long enough here to develop the Christian life. She was a bright and lovely little girl, a precious bud removed from earth to grow, bloom, and bear fruit in the beautiful garden of the Lord. The loss of the bereaved family will be her great gain. Her mortal remains were laid in the burying ground of Grace Reformed church. A large congregation attended the funeral, which was conducted by the writer. The bereaved family has the sympathy of many friends.

P. M. TREXLER.

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Miscellaneous.

For Reformed Church Messenger.

OPENING OF THE WINTER TERM IN FRANKLIN AND MARSHALL COLLEGE.

SUBSTANTIAL PROGRESS.

Quietly the college passed out of the old year into the new. The usual Christmas vacation was preceded by the delivery of the senior orations by the first half of the class. When this exercise was over the students rapidly departed to their respective homes while the professors just as rapidly finished their work for the term, so that, in due time, all were prepared for the rest and enjoyment of the blessed Christmas tide. How well they enjoyed it could be easily seen when, after the interval of rest, they all assembled in the chapel on Tuesday morning, January 6th, to begin with promptness and cheerfulness the work of the new term. There was no opening address. All went, after prayers, immediately to the class-rooms, and never did professors and students enter upon their accustomed ronnd of labors in better spirits or with a more earnest purpose.

Thus the transition from one term to another was quiet and unostentatious, but it was accompanied with a feeling of satisfaction as to the past and hopefulness as to the future. For, besides the gratifying increase in the number of students, and the successful prosecution of the regular work of the college during the past term, there were several marked features of progress, of which, no doubt, the friends of the college have heard, but which it may be proper to emphasize in this connection so that they may be appreciated outside of the college, as we know they are felt and appreciated within. And here we may say in passing that we do not mean the record made either by the Football Team or the Glee Club, excellent as these are in their way, enlivening college work, quickening the pulses of professors and students, and binding college and community in closer union than ever before. By *the regular work of the college* (and solid, hard work it is) we mean the attainment of intellectual and moral culture, and in this field lies the progress to which we have referred.

The first feature is the opening of the Reading Room in the College Library which has become an educational factor of no mean proportion. Its influence is already plainly perceptible upon the students and is daily growing in extent and power. The selection of newspapers and magazines is admirable, and these, with the well-chosen books which are from time to time added to the Library, afford not only ample opportunity for the acquisition of useful information and literary culture, but also for original research in the different fields of investigation.

In the Daniel Scholl Observatory, too, decided progress has been made by the addition of new instruments and appliances, by means of which the work of the industrious professor who has charge of it, is made easier and more fruitful.

Perhaps the greatest improvement, because the want of it was so painfully felt, is the erection and equipment of the new Laboratory. While its influence is not so general or far-reaching as that of the Reading Room and the Library facilities which the college now enjoys, it puts the department of Natural Science and Chemistry on a plane with the other departments, and enables the incumbent of the chair to prosecute his work with joy and not with sorrow. The plan is one we have had in mind for years, and while the outlay of money is not very great, the realization adds wonderfully to the working capacity of the college. The arrangement of the working tables, the supply of apparatus and chemicals, the construction of the building, and the general equipment of both the larger and smaller working rooms, reflect much credit upon all who were concerned in the work. Similar improvements have been begun for the department of Physics, which are to be speedily followed by a full set of physical apparatus.

Just here it is proper that we should give honor to whom honor is due. The contributions which have made this great improvement in the college possible were begun in 1887 by two members of the Third Street Reformed church, Easton, Pa., Rev. H. M. Kieffer, D.D., pastor. The donors are Mr. Daniel Black and Mrs. Anna M. Eyerman, the former of whom gave $1000 and the latter $500. Later Mrs. James M. Hood of Frederick, Md., contributed $1000 ($500 for the proposed Library building). Other generous contributions were made by Mrs. C. K. Small, of Lancaster, Dr. S. H. Guilford of Philadelphia, with a number of others who gave smaller amounts. If these good friends can at all realize what a boon they have conferred upon the college, if they can even faintly surmise how we appreciate their gifts, or feel how earnestly we invoke God's blessing upon them (as we do upon all the generous friends and patrons of the college), what a satisfaction it must be to them, what a joy they must have in the fruit of their work of love!

And now as the college is rapidly advancing, its needs also become more pressing. We wish to name a few so that there may be no flagging in the good work.

1. We need a few more good contributions to complete the J. W. Nevin Memorial.
2. The outstanding subscriptions ought to be promptly paid.
3. Contributions of moneys or books, *good* books, *new* books, to the Library, will yield large returns on the investment.
4. Mineralogical or geological specimens, and objects of natural history will be thankfully received.
5. Contributions to the Scientific Fund are needed to make further improvements.
6. The increasing number of students makes the endowment of additional professorships an imperative necessity.
7. The erection of a Library building, a Scientific building or a new chapel, would enable us to pursue our work with tenfold greater ease and effect.

Besides these things we need funds for steam heating apparatus, a new pipe organ, the completion and equipment of the Gymnasium (now happily begun), and the improvement of the campus.

Friends, give us your prayers, your sympathy, your gifts, now if you can, or leave a blessing behind when you go to your reward in heaven.

J. S. S.

Lancaster, Pa., Jan. 20, 1891.

For Reformed Church Messenger.

A LETTER FROM SHENANDOAH VALLEY, VA.

I have been asked to write an article for the MESSENGER on my work in Virginia. This is not an easy task when it comes to deciding on what particular part of my work would be the most interesting to my readers. Having a commission from the Board of Missions and a number of letters from ministers of the church I started a stranger in a strange country to perform the work given me, viz: To visit the new towns springing up along the Shenandoah Valley R. R.

No sooner had I started on my way than my hands were thrust full of literature. And such literature as it was. Webster's Unabridged had been searched from beginning to end to find adjectives strong enough to give even the faintest idea as to what a great work is going on in Virginia. Talk of a vivid imagination and of flowery language, here in these sheets and pamphlets was enough to satisfy even the most enthusiastic.

In this place a great iron and steel metropolis is coming to the front. Pittsburgh and Birmingham are to be left far in the rear in the manufacture of these necessities. In another place, Altoona with her car shops is to find not only a rival but a peer. In still another place railroad after railroad is centering, giving promise of enormous trade in the *near future.*

As I read it seemed as if Aladdin's Lamp had come to the Old Dominion to transform her all at once into the brightest and best of all the States of the Union. There was one thing, however, that marred the beauty of the picture, and that was that there were so many places claiming to be the great ones. Cities of ample proportions and magnificent distances opened up on every hand.

Going about from place to place, keeping in mind the grand descriptions I had read, I found out much that was instructive in the manner of expressing oneself, so as to speak the truth and yet leave a favorable impression. For instance, a certain place is *destined* to be a great railroad centre. Such and such railroads are *building towards* it. At another place *arrangements are being made on land adjoining the company's land for immense industrial plants.* On the strength of these arrangements which *are being made* a future city is growing (?). It takes some study and a good deal of observation before one catches on, so as to make the advertisement and the actual facts correspond, but at last light dawns and the explorer is ready to go on his way rejoicing. He has found out that a railroad building towards a place does not necessarily imply that it must cross impossible barriers to get there. He has further found out that arrangements being made on land adjoining any company's land for industrial plants does not involve the integrity of that company if the whole scheme fails.

Having learned how to read the advertisements I was ready to get down to work and learn upon what foundations the great boom rested. In Pennsylvania it has long been a settled fact that the mountains contained the real wealth of the State. What is true of the old Keystone State is true of all the States through which the Allegheny system passes. Owing to different ideas and customs the South has so far left lie dormant the resources hidden in her mountains. Having swept across the prairies and mountains of the West, seeking new fields of enterprise, the explorer has at last been turned backward and is now pushing on with ceaseless tread to unearth the riches of the South.

On every side we see the skilled workman who has received his training elsewhere, busy at work laying the foundations upon which is to rest the material progress of this section. The iron, the coal, the lumber, in short the many natural resources with which this section abounds are all coming in for their share of notice. As a result, many furnaces, rolling mills, foundries, machine shops, and other manufacturing industries are springing up on every hand. Towns are going up in places as if by magic. People by the thousand are pouring into not only Virginia but all the mountain section of the South. A new era has dawned, bringing with it a hope that joining hand in hand in developing a common country there will soon pass away the thought that we have one people of the North and another of the South. That there are great resources, and that these resources are but beginning to be developed are two facts which soon impress the observer.

That there are many towns being laid out and boomed is another fact. It is also apparent to the most casual observer that many of the towns cannot grow. Just what towns will grow and what will not is a question hard to decide at present. Speculation in town lots is in many places wild and until money is brought down to the real development of the country there is going to be more or less uneasiness as to the growth.

Taking matters as they stand, with all the wild great expectations cast aside, I am firmly of the opinion that a great future is before this whole southland. Here it is that the thousands from the North are finding and will continue to find open doors for the skill acquired in their work-

Continued on Page 13.

Hood's Sarsaparilla

Is a peculiar medicine. It is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other well-known and valuable vegetable remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative power not possessed by other medicines. It effects remarkable cures where other preparations fail.

Hood's Sarsaparilla

Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite, and builds up the system.

Hood's Sarsaparilla

Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that whole neighborhoods are taking it at the same time. Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

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FOR INFANTS AND INVALIDS.

TRADE ORA ET LABORA MARK.

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Perfect Substitute for Mother's Milk.

INVALUABLE

IN CHOLERA INFANTUM AND TEETHING.

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A PERFECT NUTRIENT in all wasting diseases.

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Deliciously Flavored

SOLD BY ALL DRUGGISTS

SPENCERIAN STEEL PENS Are the Best

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Samples of the leading numbers will be sent FREE on receipt of return postage, 2 cents. The Spencerian Pen Co., 810 Broadway, New York.

GRAND NATIONAL PRIZE of 16,600f.

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Peruvian Bark, and Pure Catalan Wine.

Endorsed by the Medical Faculty of Paris, as the Best Remedy for

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An experience of 25 years in experimental analysis, together with the valuable aid extended by the Academy of Medicine in Paris, has enabled M. Laroche to extract the entire active properties of Peruvian Bark (a result not before attained), and to concentrate them in an elixir, which possesses in the highest degree its restorative and invigorating qualities, free from the disagreeable bitterness of other remedies.

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—ON—

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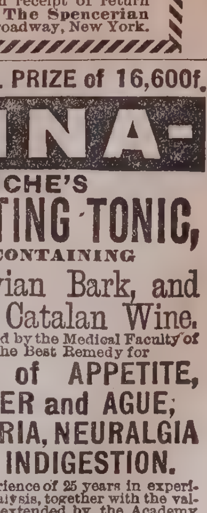

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shops. In this moving southward history is repeating herself. The original settlers of pretty much all this mountain section came from Pennsylvania and Maryland.

To-day the descendants of those left behind a hundred or more years ago are passing on to take a hand in building up the waste places. How different is this from the former tide. Then the pioneer with his ax and gun, slowly pushed his way into the wilderness, where by long, patient toil, he succeeded in getting a home. To-day, coming with steam and all the modern inventions, the pioneer is building up manufacturing interests and with his skill is bringing about a veritable revolution. As the typical Southerner sees these magical changes going on and begins to realize that a new power has come into the land, no wonder he is amazed and begins to tell the world that down here in Dixie we have a wonderful land.

Leaving their homes to seek their fortunes elsewhere, many persons leave behind them their religion also, is a fact that painfully impresses itself.

That the church has a great work to do is apparent on every side. Here is the spirit of development, and opening up of the God given resources. Should there not be also the teaching to turn the hearts of men to the great Giver of every good and perfect gift? As we look back over the history of our church we find that we as a church failed to go with our people to their new homes. Of late years we have tried to remedy this great evil, and have been and are still learning much that calls for a fuller consecration of our powers.

To-day in our own land the west calls loudly. The large cities everywhere are calling for helpers. And now flowing into this southland as it does, this stream of immigration calls to our church in a peculiar way.

Many of those moving are our sons and daughters. Many also have a kindly feeling towards us as being a church of their old home, a fact not to be overlooked, where there are divisions in the churches between the different sections of the country. Then last but not least is the fact that many of those coming are out in the world. To plant churches where the gospel is needed is getting to be the policy of the church. To do so successfully we must enter in as pioneers in places that give promise of growth.

There are many who complain that we as a church are too slow to enter into such work. As our Boards are getting experience they are getting also to be more prompt, and the day is fast coming, yea, is at hand, when it behoves the croaker to cease and go to work to strengthen the stakes so that the cords of our Reformed Zion may be lengthened.

How to save and strengthen the Classes of Virginia and North Carolina has long been a vexed problem. To-day there is being a way opened for the solution of the problem that points out clearly that we have a work to do in this section. This work calls upon the whole church as being one in a practically new territory. Last but not least it is a work that must commend itself to the two Classes most interested.

To bring out the Reformed church in their midst must make glad the heart of every true son and daughter of the church. At present work will be confined to three points. Basic City, in Augusta county, Va., is on the borders of our church. Forty-two miles south lies Buena Vista, while fifty-four miles further on lies Roanoke. From Roanoke the Roanoke and Southern R. R. is being built to Winston. When this is completed there will be a gap of only about one hundred and twenty-five miles between our church in Virginia and North Carolina.

Can churches be built in these new places is the problem now to be solved.

That grace and strength be given him to do well his part the missionary asks his readers to pray. Working and praying we will leave to God the result.

Yours in grace,
LEWIS REITER.

For Reformed Church Messenger.

OUR MISSION AMONG THE EMIGRANTS IN NEW YORK CITY.

A change in the person of our harbor missionary was thought to be advisable and even necessary for the success of the mission for some time. As long as three years ago a desire for such a change was expressed by ministers and laymen, who were interested in, realized the importance and understood the needs of our emigrant mission. But notwithstanding the earnest efforts of the Board of Home Missions of the German Synod of the East, to which Board the General Synod of 1887, convened at Akron, O., entrusted the management and control of said mission, a suitable man could not be found for the position, nor could the desired change be made until last fall, when the Board found in *Bro. Paul Sommerlatte* a man, in every respect, both capable and worthy of the important trust.

The Board of Home Missions of the German Eastern Synod did not act arbitrarily in this matter. At first it was in doubt whether it had the authority to make the proposed change, and therefore sought information and advice from several members of the Board of Home Missions of General Synod, especially from the President of said Board, the Rev. J. A. Peters, D.D. Even after we were assured that we were fully authorized to act in this matter, according to our best judgment, for the interest of the church, we took no further steps toward effecting this change until we were instructed to do so by our Synod at its late meeting in Baltimore, Md.

The new harbor missionary, appointed last December, is an elder in our congregation in East New York, of which Rev. J. Kuelling, D.D., is pastor. He is between thirty and forty years of age, conversant with the English as well as the German language, very sociable and of winning manners. Having received a higher education in his youth in the schools of his native land, Saxony, he had determined to study theology and enter the ministry; but on account of the influence a worldly-minded uncle exerted upon his father he was, to his deep and lasting regret, forced to abandon the course upon which he had entered and to engage in mercantile pursuits. His heart's desire is to work for the Lord and His church, and to lead souls to Christ. We firmly believe that he will fully justify the confidence placed in him.

Our harbor mission is an important and necessary branch of our Home Mission work. A number of brethren have reported that through our harbor mission they have received valuable additions to their congregations. And it is a blessed work, even though its tangible results may not always be as great as expected. Moreover our church is under solemn obligation especially toward those of the same household of faith, when they come as strangers to our shores, to give them Christian greeting, advice and direction, and to cheer and warm their hearts with true brotherly love.

The friends of our harbor mission will, as heretofore, make their requests and wishes known to our new harbor missionary. His address will very shortly be published in the church papers. Any contributions to enable him to assist poor emigrants will be most thankfully received. His salary is scarcely sufficient to support himself and family. All gifts will be promptly acknowledged and a full account of receipts and expenditures published from time to time in the church periodicals. God bless our harbor mission.

N. GEHR,
President of Board of Missions of
German Synod of the East.

Christian World please copy.

For Reformed Church Messenger.

SPECIAL MEETING OF THE CLASSIS OF PHILADELPHIA.

At a special meeting of Classis held at the Publication Rooms, 907 Arch Street, on the 15th inst., the pastoral relation between Rev. H. T. Spangler and St. Luke's congregation, Trappe, Pa., was dissolved. A call to Rev. E. Clark Hibshman to the same was confirmed and a committee appointed to instal him. Shenkels Church of the Brownbacks Charge was separated from the charge, and the Lebanon Classis was overtured to cede the Birdsboro Mission to the Classis so as to form it and Shenkel's Church into a charge. The Goshenhoppen Classis was also overtured to cede to the Classis the territory around Royersford, with the view of organizing an interest there to be served in connection with some point within the bounds of Philadelphia Classis.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

PENNSYLVANIA.

Philadelphia. — Christ church. The Ladies' Aid Society of this church gave their pastor, Rev. James Crawford, D.D., and wife, a reception in the church on Thursday evening, the 22d inst. A large number of the members of the congregation and their friends, together with several neighboring ministers of other denominations were present, to greet the pastor as he entered the place of assembly. It was an agreeable surprise to him. A very fitting address of welcome was made by Joseph A. Reed, Esq., after which Dr. Crawford and wife received those present. Music, social intercourse and the partaking of refreshments helped to make the occasion a pleasant one. The Ladies Aid Society is entitled to much praise for the success attending this exhibition of the affection and regard in which Dr. Crawford is held by the people unto whom he ministers in holy things.

Norristown.—Church of the Ascension. On Monday evening, the 19th inst., the members of this church gave their pastor, Rev. S. R. Bridenbaugh and wife, a very pleasant surprise. It was the fifteenth anniversary of their wedding day. Invited out for the evening, in answer to a hasty summons to the parsonage, they found it in possession of their people. A pleasant evening was spent. Professor-elect Rev. J. C. Bowman, a brother of the bride of the evening, was present and made a short address appropriate to the occasion. The pastor and wife received a number of handsome and useful presents. Both they and the members of the Church of the Ascension will not soon forget this "crystal" wedding.

Reading. — St. Andrew's Reformed church was dedicated on Sunday, the 25th inst. The services were conducted by Rev. C. F. McCauley, D.D., assisted by Revs. Dr. B. Bausman and H. Mosser. The dedicatory sermon was preached by Rev. Prof. J. C. Bowman, of the Theological Seminary, Lancaster, Pa. On the same day the pastor-elect, Rev. Stanley J. Krebs, was ordained and installed by a committee of Schuylkill Classis. Rev. A. R. Bartholomew preached the sermon, who with Rev. Drs. Bausman and McCau-

Continued on Page 14.

Cleveland's Baking Powder
Is Absolutely the Best,
Because—It is most economical: "An even teaspoonful of Cleveland's Baking Powder will do as much or more than a heaping teaspoonful of other powders."—*Mrs. S. T. Rorer, Principal Philadelphia Cooking School.*

Children
always
Enjoy It.
SCOTT'S
EMULSION
of pure Cod Liver Oil with Hypophosphites of Lime and Soda is almost as palatable as milk.
Children enjoy it rather than otherwise. A MARVELLOUS FLESH PRODUCER it is indeed, and the little lads and lassies who take cold easily, may be fortified against a cough that might prove serious, by taking Scott's Emulsion after their meals during the winter season.
Beware of substitutions and imitations.

THE WONDERFUL
LUBURG CHAIR.
COMBINING 5 ARTICLES OF FURNITURE.
50 CHANGES
100 STYLES.
BABY COACHES
INVALID SUPPLIES AND WHEEL CHAIRS
We retail at the *lowest wholesale factory prices*, and ship goods to be paid for on delivery. Send stamp for Catalogue. *Name goods desired.*
Automatic Brake on all Coaches
FREE WHEEL CHAIRS TO HIRE.
SPECIAL FREE DELIVERY.
LUBURG MFG. CO., 145 N. 8th St., Philada., Pa.

THE CURE FOR CATARRH
COLD IN HEAD
HAY FEVER
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ELY'S CREAM BALM
50c
ELY'S CREAM BALM
Applied into the Nostrils is Quickly Absorbed, Cleanses the Head, Heals the Sores and Cures
CATARRH
Restores Taste and Smell, Quickly Relieves Cold in Head and Headache.
50 cents at Druggists or by mail.
ELY BROS., 56 Warren St., N. Y.

I CURE FITS!
When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.
H. G. ROOT, M. C., 133 Pearl St., N. Y.

For Gas
BAILEY'S
COMPOUND light-spreading Silver-plated Corrugated Glass
REFLECTORS,
A wonderful invention for lighting CHURCHES, Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue and price list free.
A. J. WEIDENER,
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CHOICE CARPETINGS
IN ALL GRADES,
AT POPULAR PRICES.
A full line of OUR OWN MANUFACTURE and Standard Domestic and Imported Carpets.
☞ We request only an OPPORTUNITY to show you our stock.
IVINS, DIETZ & MAGEE.
NEW STORE,
1217 Market Street,
PHILADELPHIA.

CARPET buyers had better purchase of J. & J. DOBSON, 809 Chestnut street, Philadelphia, in order to receive full value for their money. They retail Carpets of their own make, which are reliable in every way.

BARLOW'S INDIGO BLUE.
Its merits as a WASH BLUE have been fully tested and indorsed by thousands of housekeepers. Your Grocers ought to have it on Sale Ask him for it. D. S. WILTBERGER, Prop., 232 N. 2d St. Phila., Pa.

SOWING & REAPING
By the Author of Gates Ajar, Song Treasury, etc.
Hymns, Tunes and Carols for the Sunday-school, Prayer, Praise and Gospel Service. Over 15,000 copies sold in advance of publication. 176 pages; beautiful lithograph title, superior in typography, press work, paper, binding and contents. Single copies, 35 cts, post paid. By express, $3.60 per doz., $30 per 100.
Address,
Reformed Church Pub. House,
907 Arch St., Philadelphia, Pa.

ley conducted the ordination and installation services. Collections were lifted at both services which amounted in the aggregate to over $2,000.

Trappe.—Rev. E. Clark Hibshman was installed pastor of St. Luke's church, this place, on Sunday morning, 25th inst., by a committee of Philadelphia Classis, consisting of Revs. H. W. Super, D.D., H. T. Spangler and A. H. Hibshman. Rev. Hibshman enters upon his new pastorate with every prospect of success. His father, Rev. Dr. H. W. Hibshman, was some years ago pastor of this same church.

Shenandoah.—Licentiate R. E. Butz has accepted a call to this place. Mr. Butz is a member of the last graduating class of the Theological Seminary, Lancaster, Pa.

Prospectville.—Rev. A. H. Hibshman, Pastor. Communion service was held on the morning of January 4th. Five persons were received into the communion of the Church: *one* by letter, *two* by confirmation and *two* by adult baptism. On New Year's Night upon his return home the pastor was surprised to find his rooms in the possession of the members of the congregation. He was presented with a pair of fur gloves and a collar both of elegant material. The ladies presented him with a beautiful sofa pillow. After partaking of refreshments which the ladies prepared, and exchanging well wishes for the coming year, having enjoyed a pleasant evening, the thoughtful visitors areturned to their homes.

Philadelphia.—At the regular meeting of the Ministerial Association of the Reformed churches, held on the 26th inst., a committee consisting of Revs. Crawford, Clark, Suckow, Sechler and Dahlman was appointed to consider the matter of the formation of a Church Extension or Missionary Society, and was requested to make a report to the meeting to be held on February 9th.

Wonders

Are wrought by the use of Ayer's Hair Vigor in restoring gray hair to its original color, promoting a new growth, preventing the hair from falling, keeping it soft, silky, and abundant, and the scalp cool, healthy, and free from dandruff or humors. The universal testimony is that this preparation has no equal as a dressing, and is, therefore, indispensable to every well-furnished toilet.

"I have used Ayer's Hair Vigor for some time and it has worked wonders for me. I was troubled with dandruff and was rapidly becoming bald; but since using the Vigor my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend any one suffering from dandruff or loss of hair to use Ayer's Hair Vigor as a dressing."—Mrs. Lydia O. Moody, East Pittston, Me.

"Some time ago my wife's hair began to come out quite freely.

Ayer's Hair Vigor

not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace."—H. Hulsebus, Lewisburgh, Iowa.

"Some years ago, after a severe attack of brain fever, my hair all came out. I used such preparations for restoring it as my physicians ordered, but failed to produce a growth of hair. I then tried, successively, several articles recommended by druggists, and all alike fell short of accomplishing the desired result. The last remedy I applied was Ayer's Hair Vigor, which brought a growth of hair in a few weeks. I think I used eight bottles in two years; more than was necessary as a restorative, but I liked it as a dressing, and have continued to use it for that purpose. I believe Ayer's Hair Vigor possesses virtues far above those of any similar preparation now on the market."—Vincent Jones, Richmond, Ind.

Ayer's Hair Vigor

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

Sold by Druggists and Perfumers.

Pittsburgh.–St. Mark's Memorial church. Rev. C. J. Musser has accepted a call to this church. The new congregation starts with 54 charter members.

Waynesboro.—Reformation Day (January 18th) was suitably observed in Trinity church of this place, Rev. F. F. Bahner, pastor. In the forenoon the celebration of the Holy Communion took place, in connection with which the pastor read to the congregation Zwingli's "Order for the Administration of the Lord's Supper, as practised in Zurich in 1525." In the afternoon he spoke to the younger children of "Zwingli as a Boy at Home," and in the evening addressed the older boys and girls on "Zwingli at School." The offerings of the day were devoted to Beneficiary Education. Two young men were baptized and confirmed at the forenoon service.

Chambersburg.—St. John's, Rev. J. B. Shontz, pastor. At the communion services held in this church on the 18th inst., five were added to the membership, four of whom were confirmed. The pastor preceded the services by a week's preaching. The week following services were held each evening at Stoufferstown, about one mile from Chambersburg, where a number of members reside. Good results are expected. The work of the Lord is prospering in this new field and a glorious ingathering is expected at Easter. The prayers of the church should be offered for the success of this interest.

Hazelton.—Emmanuel's church. Communion services were held January 18th, and the attendance was fairly good. This mission became self-sustaining January 1st, 1891. The consistory at the January meeting felt that the pastor's salary should be increased. They gave him a donation of $50 in cash, and increased his salary $100 for 1891. This, with assuming self-support, is an increase for the congregation of $300. It is an heroic effort. May the Lord prosper them. He *will* prosper those who are faithful to Him. Work on the church is progressing, but not very rapidly, owing to the inclement weather. The roof is about half completed. Some of our friends are answering the appeal sent them, but how many there are who answer not at all. They will after a while? Very well. But think how much it is needed *now*. We lack considerably yet to make our second payment which falls due in a few weeks. Shall we hear from you? Rev. A. Noll, pastor.

Freeland.—Monday evening, January 19th, was appropriately celebrated as Reformation Day in St. John's Reformed church of Freeland, Pa., Rev. E. D. Miller, pastor. The pastor was assisted by Rev. H. A. Keyser of Mahanoy City, and Rev. A. Noll of Hazelton. The former addressed the congregation on "Frederick the Pious," the latter on "Catechization and its Importance." The meeting was very well attended and richly enjoyed by all. The day being also the anniversary of Bro. Miller's birthday, this event was doubly important to the pastor and his family and people.

Communion services were held in this church on January 18th, when a large portion of the membership communed. This service had been preceded by week day meetings for one whole week, at which the pastor was assisted by Revs. D. E. Schoedler and A. M. Masonheimer. The result was that greater interest in church life was awakened and many hitherto indifferent, will, doubtless, in the future, become active in the affairs of the congregation. Bro. Miller is a man consecrated to his work, and he desires the spiritual welfare of his people above all things to the glory of God. A. N.

Harrold's.—Rev. M. H. Mill, pastor. At the winter communion at this place, on the 18th inst., a class of twelve was confirmed.

MARYLAND.

Manor Charge.—Rev. S. L. Whitmore, pastor. Christmas festival services were held in this charge. All the churches took a deep interest in these services. The trimming, flowers, music, gifts and offerings all had their accustomed place. "Immanuel" was well rendered, especially at Adamstown, where there was the organ, piano, cornet and violin accompaniment. Offerings, $25.

NORTH CAROLINA.

Concord and China Grove.—The consistories of these two charges have arranged for a reconstruction so as to form two charges of two congregations each. The Classis will be asked to confirm this action. The arrangement is to go into effect at the close of this year. This will necessitate the resignation of the present pastors—Revs. P. M. Trexler, D.D., and Paul Barringer, the latter having already tendered his, and the former will do so in due time. This will leave the way open for a new selection on the part of the newly formed charges.

BOUND TO GET ON TOP.

In spite of all discouragements good gets on top. It takes long sometimes—it wears patience, and sometimes sours the disposition—but genuine good meets with genuine success. That's gospel to any one who knows the history of Drs. Starkey & Palen's Compound Oxygen Treatment. It is well known what obstacles had to be overcome at the outset, the most serious of which was the antipathy of physicians. But how is it now? To-day more than one thousand physicians use the Compound Oxygen Treatment in their practice. They have found it a faithful ally in their efforts to subdue disease, and they have admitted as much. A 200 page book which is free to any one, has the indorsements of many prominent physicians, besides the testimonials of clergymen and other professional men and women. It is over twenty years now that Drs. Starkey & Palen's Compound Oxygen Treatment has been doing its good work.

If you have anything that is good, you must say so; it is not enough to have value, the fact must be made known. So Drs. Starkey & Palen have given the Compound Oxygen Treatment its well-nigh universal vogue by systematic and careful advertising. The troubles of introduction and general acceptance were over years since, but they wish to remind you that the Compound Oxygen treetment is still available to assist the invalid.

Invalids need encouragement; it helps them to get well. The 200 page book above mentioned is filled from cover to cover with testimonials of grateful physicians and patients. It will be sent free of charge to any one addressing DRS. STARKEY & PALEN, 1529 Arch Street, Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

SKINS ON FIRE

With AGONIZING ECZEMAS and other ITCHING, BURNING, SCALY, and BLOTCHY SKIN and SCALP DISEASES are relieved in the majority of cases by a single application of the Cuticura Remedies, and speedily, permanently, and economically cured, when physicians, hospitals, and all other remedies fail. Cuticura Remedies are the greatest skin cures, blood purifiers, and humor remedies of modern times, are absolutely pure, and may be used in the treatment of every humor, from the simplest facial blemishes to the severest diseases of the blood, skin, and scalp.

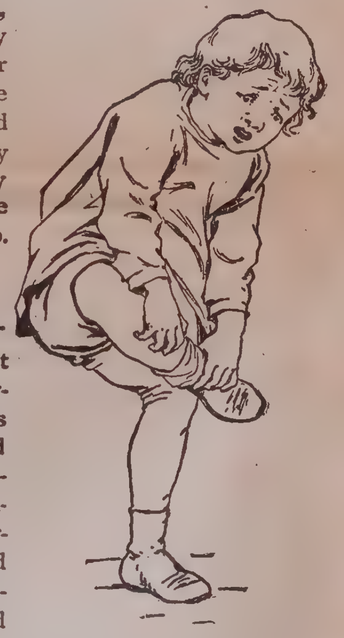
CUTICURA

The great Skin Cure, instantly allays the most intense itching, burning, and inflammation, permits rest and sleep, clears the scalp of crusts and scales, speedily soothes and heals raw and irritated surfaces, and restores the hair. CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, is indispensable in cleansing diseased surfaces. CUTICURA RESOLVENT, the new Blood and Skin Purifier, and greatest of Humor Remedies, cleanses the blood of all impurities and poisonous elements, and thus removes the cause. Hence the CUTICURA REMEDIES cure every disease and humor of the skin, from pimples to scrofula.

☞ "HOW TO CURE DISEASES OF THE SKIN, SCALP, AND BLOOD" mailed free to any address, 64 pages, 300 Diseases, 50 Illustrations, 100 Testimonials. A book of priceless value to every sufferer.

CUTICURA REMEDIES are sold everywhere. Price, CUTICURA, 50c.; CUTICURA SOAP, 25c.; CUTICURA RESOLVENT, $1. Prepared by POTTER DRUG AND CHEMICAL CORPORATION, Boston.

An Eye for Beauty is satisfied beyond expression when it gazes upon a skin purified and beautified by Cuticura Soap, incomparably the greatest of skin purifiers and beautifiers, while rivalling in delicacy and surpassing in purity the most expensive of toilet and nursery soaps. *The only medicated toilet soap* and *the only preventive and cure* of inflammation and clogging of the pores, the cause of pimples, blackheads, rough, red, and oily skin, and simple humors of infants and children. Sale greater than the combined sale of all other skin soaps. Sold everywhere.



JOHNSON'S ANODYNE LINIMENT Established 1810.

-UNLIKE ANY OTHER.-

Positively Cures Diphtheria, Croup, Asthma, Bronchitis, Colds, Tonsilitis, Hoarseness, Coughs, Whooping Cough, Catarrh, Influenza, Cholera Morbus, Diarrhœa, Rheumatism, Neuralgia, Toothache, Nervous Headache, Sciatica, Lame Back, Soreness in Body or Limbs, Stiff Joints and Strains.

AS MUCH FOR INTERNAL AS FOR EXTERNAL USE.

It is marvelous how many different complaints it will cure. Its strong point lies in the fact that it acts quickly. Healing all Cuts, Burns and Bruises like Magic. Relieving all manner of Cramps and Chills.

ORIGINATED BY AN OLD FAMILY PHYSICIAN.

All who buy direct from us, and request it, shall receive a certificate that the money shall be refunded if not satisfied. Retail price by mail 35 cts.; 6 bottles, $2.00. Express and duty prepaid to any part of United States or Canada. ☞ Valuable pamphlet sent free. I. S. JOHNSON & CO., Boston, Mass.

GENERATION AFTER GENERATION HAVE USED AND BLESSED IT.

FOR INSOMNIA

Use Horsford's Acid Phosphate.

Dr. O. E. BINGHAM, Elgin, Ill., says: "*I have used it in my practice for the past ten years, and am well pleased with the result.*"

For Reformed Church Messenger.

CHURCH DEDICATION.

On the 11th day of January, a new Reformed Church was dedicated at Bethel, Somerset Co., in a village on the S. & C. Railroad, a place of about two hundred inhabitants. Brother Burger having some members living in and around the village held services in such building as he could secure till at length it was thought advisable to erect a house of worship. There were only sixteen members who were immediately interested in the enterprise, but those sixteen had pluck and energy, and had a mind to work. The energetic pastor led this small force through all barriers and difficulties until the work was completed.

The church is a beautiful frame building with quite an imposing tower and a very excellent bell. The whole cost was about $1300. The interior is very neat and attractive, with hard wood finish, ceiling and all, including pulpit, altar, desk and altar-rail. The audience room is furnished with chairs and can seat about 200 people.

Dedication day opened and closed with rain, greatly to the disappointment of all concerned; yet the house was nearly filled. Still, many were not present who were eagerly expected, and it was thought best to postpone the service of dedication until evening. A sermon was preached by Rev. A. C. Snyder, of Tom's Brook, Va., after which an effort was made to secure at least part of the $550 still needed to make the house their own, and the effort was successful. In the afternoon a Sunday-school was organized and addresses were made by the ministers present, Revs. Earhart (of the Lutheran Church), Snyder and Kremer. In the evening, though it rained steadily, there was a crowded house. The dedicatory sermon was preached by Rev. A. R. Kremer; another effort was made to wipe out the debt and the whole amount was secured. Bravely done, we say. The people of Bethel—true to that significant name—all seemed to be interested in the good work, and helped to bring about such happy result. Much praise is due the pastor and his valiant little flock for their work so signally crowned with sucess.

During the previous week services were held in the new church, preaching by Revs. J. S. Wagner, Earhart, Snyder and the pastor. There is every reason to believe that the little flock of sixteen, now that they have such an inviting home of their own, will grow and become strong numerically as they are strong in good faith and good works. A. R. K.

Berlin, Pa., Jan. 19, 1891.

NOTICE.

The Ministerial Association of the Reformed Church in the Lehigh Valley will hold its next and third meeting at Easton, (College Hill) Pa., on Monday, February 2d, 1891, at 2.30 P. M., at the residence of Rev. Chas. W. Levan. An interesting programme has been prepared by the Executive Committee. EX. COMMITTEE.

Easton, Pa., Jan. 26, 1891.

Advice to the Aged.

Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and torpid liver.

Tutt's Pills

have a specific effect on these organs, stimulating the bowels, giving natural discharges without straining or griping, and

IMPARTING VIGOR

to the kidneys, bladder and liver. They are adapted to old or young.

SOLD EVERYWHERE.

DON'T Wear Stiff Corsets that ruin your health and comfort. Try "GOOD SENSE" Corset Waists They will please you.

NOTICE.

A Quarterly Meeting of the Women's Missionary Society of the Philadelphia Classis, will be held on Tuesday, Feb. 10th, 1891, at 10.30 A. M. and 2 P.M. in First Reformed church, 10th and Wallace streets, Philadelphia, Pa. All delegates and friends are earnestly requested to attend. Secretary.

NOTICE.

Harbor Missions at New York: 30 State Street.

All those who may expect relatives or friends from Europe to arrive at the port of New York, and those departing from here to Europe should communicate with our Harbor Misionary, Mr. Paul Sommerlatte, No. 30 State Street, New York City, and he will gladly give them all the advice and assistance possible without any charge. The names of the parties expected from Europe and the name of the ship they will arrive in, should be given to the missionary in time, and steerage passengers should be advised to carry the name of the missionary in sight while landing at New York, because the missionary is always present upon the arrival of steerage passengers in the Barge Office, and will take care of those directed to him.

Convenient lodging, good transportation, railroad and steamship tickets, passes, etc., can also be secured through the aid of our missionary. Address,

PAUL SOMMERLATTE,
30 State Street,
New York City, N. Y.

BEECHAM'S PILLS cures sick headache.

Acknowledgments.

Bethany Orphans' Home, Womelsdorf, Pa. Christmas Offerings received to January 6th, 1891.

(Continued from last week.)

Friend, Meyerstown,		$1 00
Thos B Schall, Baltimore, Md,		1 00
Per Chas Ochs, from Allentown,		3 00
Miss Soc, Ref cong, Freemansburg, T R Koch, secretary,		10 00
Ellen C Price, Harrisburg,		70
Jordan chge, Rev E J Fogel,		15 00
John S Rupp, Gordon, Pa,		5 00
Olivet Ref Mission S S, Reading, Pa, Rev H Y Stoner, pastor,		3 00
Ref Miss Soc and cong, Macungie, Rev T N Reber,		56 40
Knecht Bros, Parvin, Clinton Co, Pa,		10 00
Jane Bortz, Philadelphia,		1 00
Lady member of East Vincent Ref ch, Chester county,		5 00
P L Dieffenbacher and family, Turbotville, Pa,		2 00
Aid Soc, St Paul's Ref cong, Kutztown,		10 00
From friends, per H L Hertzog, Macungie,		4 20
S P Heilman, Heilman Dale, Lebanon Co,		5 00
Pikeland Ref S S, Chester county, Pa,		5 00
Salem Ref cong, Catasauqua, Rev W F More, pastor,		52 38
S S of Boehm's Ref ch, Montgomery Co, Pa, Rev C E Wehler,		43 13
Lady friend of Home, Kulpsville, Montgomery Co, Pa,		3 00
Natalie E Beighe, East Mauch Chunk, Pa,		2 00
Rev D B Albright and wife, Mohrsville, Pa,		5 00
Geo K Lorah, Brumfieldville, Berks Co, Pa,		5 00
Sunday-school class of Miss Katie Althouse, Sellersville, Pa,		400
Jared Harper, Bellefonte,		25 00
Daniel C Herr, Harrisburg,		25 00
Miss Sophie R Gelbach, Phila,		5 00
Ladies' Aid Soc, Ref ch, Sellersville, Rev J G Dengler,		15 00
Sellersville Ref S S, per Rev J G Dengler,		11 07
Mrs H T Trumbower, Passer, Bucks Co, Pa,		5 00
Mrs A R Trumbower, " "		2 00
J W Fly, Perkasie, Bucks county, annual contribution,		2 00
Per Rev S Schweitzer, Ephrata, Lancaster Co,		10 00
E H Burkholder, Esq, Farmersville, Lancaster county,		5 00
New Jerusalem chge, Rev W Donat,		6 00
Pine Grove chge, Rev C B Schneder,		27 55
Christ Ref S S, Huber's church, Rev Eli Keller, pastor,		17 62
Ref S S, Meyerstown, Rev H Hilbish,		13 49
St Luke's Ref cong, Lancaster, Rev W H Lichliter, pastor,		11 00
Misses Mary and Ellen Buchie, Lewisburg,		10 00
St Paul's Ref S S, Mechanicsburg, Rev W I Stewart,		17 42
Salem's Ref S S, Allentown, Rev A J G Dubbs, D D, pastor,		46 10
St Paul's Ref cong, Robesonia,		10 10
Mrs Smock, South Bethlehem,		1 00
Rev J B Stonesifer, Schellsburg, Pa,		1 00
Salem's Ref ch, Penn Hall, Pa,		5 15
Zion's Ref S S, Millersville, 9.50, Rev J P Stein, do, 1.00,		10 50
Ref cong, Elizabethtown, Rev S M Roeder,		15 61
East Vincent Ref S S, per I C Fisher,		13 50
Pius B Weaver, Bethlehem,		1 00
Ref S S, Willow Street, 10.50, Heller's Ref S S, 9.50, Rev D W Gerhard,		20 00
Ref S S, Bellefonte, Rev M Noll, pastor,		20 00
Ref cong, Milton, Pa, Rev D W Ebbert, pastor,		20 00
Ashland Ref S S, Rev R Duenger, DD, pastor,		10 00
St John's ch, Reading, Rev J W Steinmetz, pastor, S S, 31.70, cong, 10.00,		41 70
Schwartzwald charge, Rev A S Leinbach, DD, pastor,		
Schwartzwald cong,	23 00	
Henry Moyer, member of same,	2 00	
St Laurence S S,	6 00	
Alsace cong,	9 25	
Sholter's cong,	4 00	
Hinnershitz cong,	6 00	50 25
St Stephen's Ref S S, Reading, Rev C S Gerhard, pastor,		22 14
Zionsville Ref S S, Rev Eli Keller, DD, pastor,		14 38
Mrs A B Stoner, Landisburg, Perry county,		10 00
Class No 6, Amityville S S, Berks county,		2 35
Bethany (Orphans' Home) cong,		24 24
Total,		$1729 96

Thankfully received,

C. G. GROSS, Treasurer.

3716 Haverford Ave., Phila., Pa.

GOODS RECEIVED.

Zion's ch, York, Pa, Rev O P Schellhamer, clothing, 5 skirts, 10 aprons, 8 waists, 2 white aprons, 3 sheets, silk handkerchief, and lot of girls' underwear.

St John's Ref ch, Lebanon, per Mrs Mary G Heitshu, dry goods, 5 scrap books and 10 dolls.

Women's Miss Soc Ref churches of Lancaster, 27 dolls, building blocks, etc.

Mrs E S Beck, Annapolis, Md, 5 white aprons.

Master Thos B Snyder, Spring City, 6 comfortables and lot of Christmas cake.

Henry Smith and family, Lehigh Gap, box of girls' clothing, Rev T A Huber.

Leinbach & Bro, Reading, 100 pretzels.

Samuel Mumma, Womelsdorf, one barrel sweet potatoes.

Ladies' Aid Soc, 1st Ref ch, S Bethlehem, one comforter, Rev N Z Snyder.

Mrs Ann E Mounare, Pittsville P O, Philadelphia, one quilt.

Pastor's Helpers, Zion's Ref ch, Allentown, Rev T J Hacker, 15 woolen shirts, overcoat, gingham, calico, cotton, and lot of Christmas cakes.

St Paul's Memorial ch, Reading, 27 woolen shirts, bananas, oranges, cakes, and candy. Estimate $22.

First Ref ch, Philadelphia, box containing fur caps, comfortable, tea, sugar, dried fruit, canton flannel, corn starch, etc, contributed at a "Service of Giving."

Miss Josie Doll, Phila, 82 Christmas cards.

St John's Ref ch, Allentown, Rev S G Wagner, DD, Girls' Mission Band, 3 quilts and candy in stockings for the whole family; congregation and Sunday-school, lot of girls' hats, girls' coats, box wafers, candy, cakes, oranges and girls' clothes.

Soc of Christian Cheer, Trinity Ref ch, York, Pa, 14 sheets, 30 wash rags and tea towels

R T Whiskeyman, Womelsdorf, Pa, box of Christmas cakes.

Adam Laubach, Seigfried's Bridge, Pa, three boxes assorted cakes and crackers.

Mrs Sallie G Feather, Pottstown, one box raisins, one box oranges.

Rev Geo B Russell, Zullinger, Pa, 3 sheets.

Mr Samuel Wishard; " 1 "

Christ Ref ch, Bethlehem, Pa, Rev G A Schwedes, pastor, from Ladies' Aid Soc, one quilt; members of the congregation, quilt, one pair of shoes, five woolen shirts, table cloths, towels, flannel, sugar, lot of Christmas cakes and candy.

1st Ref ch, Reading, Rev H Mosser, pastor, barrel containing two quilts, butter, apples, nuts, oranges, cakes, candy and toys, estimated at $8.

Mifflinburg Ref cong, Rev L D Steckel, pastor, 11 lbs butter, 16 lbs soap, 13 aprons, 8 shirts, 18 handkerchiefs, 2 quilts, 2 pair mittens, comfortable, pair pillow cases, pair of shoes, girls' underwear, prunes, walnuts, etc.

Ref cong, Macungie, Rev T N Reber, pastor, lot of dry goods.

St Paul's Ref S S, Lancaster, Pa, Class G, 1 doz pair rubbers.

St Paul's Ref cong, Lancaster, dress goods, flannel, canton flannel, shirting, towels and towelling, 8 ties, 44 pair stockings, 15 pairs suspenders, 16 handkerchiefs, rice, etc.

Unknown friend, aprons and comfortable.

Thankfully received,

THOMAS M. YUNDT, Superintendent.

Acknowledgment.

From Whitemarsh Sunday-school—	
For Orphan's Home,	$16 29
Foreign Missions,	7 43
From Whitemarsh congregation—	
For Home Missions,	10 00
Beneficiary Education,	11 45
Per Rev J D Detrick, pastor.	
Moses Hess, Dellville,	2 50
First Ref S S, Phila, per Miss Doll,	27 00
	$74 67

CHAS. G. FISHER.

BEECHAM'S PILLS

PAINLESS. EFFECTUAL.

WORTH A GUINEA A BOX.

For **BILIOUS & NERVOUS DISORDERS** SUCH AS

Sick Headache, Weak Stomach, Impaired Digestion, Constipation, Disordered Liver, etc.,

ACTING LIKE MAGIC on the vital organs, strengthening the muscular system, and arousing with the rosebud of health The Whole Physical Energy of the Human Frame.

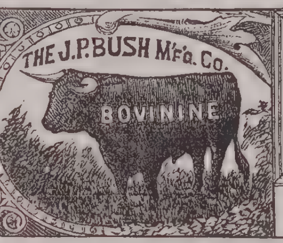
Beecham's Pills, taken as directed, will quickly RESTORE FEMALES to complete health.

SOLD BY ALL DRUGGISTS.

Price, 25 cents per Box.

Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England.

B. F. ALLEN CO., Sole Agents for United States, 365 & 367 Canal St., New York, who (if your druggist does not keep them) will mail Beecham's Pills on receipt of price—but inquire first. *(Mention this paper.)*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A CONDENSED FOOD

THE Season Is Now Upon Us When **CONSUMPTION, BRONCHITIS, PNEUMONIA, RHEUMATISM, &c.,** Reign Supreme. In All such cases the Patient's Strength and Vitality should be sustained by a Free Use of **BOVININE.**

25,000 PHYSICIANS recommend it, and hundreds of thousands of people **ARE NEVER WITHOUT IT.**

Mrs. Sarah E. Urie pays $500,000 to Mrs. Matthew Baird as the price of the Hastings Square property, at Spring Lake Beach, N. J.

Men and women prematurely gray and whose hair was falling, are enthusiastic in praising Hall's Hair Renewer for restoring the color and preventing baldness.

A merchant cannot afford to sell at a small profit unless he does a large business, and the merchant cannot expect to do a large business unless he advertises his bargains.—*Reading Eagle.*

Why *rub*, and *toil*, and *wear* out yourself and your clothes on washday, when, ever since 1864 Dobbins' Electric Soap has been offered on purpose to lighten your labor, and save your clothes. *Now* try it. Your grocer has it.

We shall never acquire any great capacity for joy; the blessed peace of God will never possess our mind and heart, so long as we shrink from self denial.—*D. March.*

An Extended Popularity.—BROWN'S BRONCHIAL TROCHES have been before the public many years. For relieving Coughs, Colds and Throat Diseases they have proved reliable. Sold only in boxes. Price, 25 cents.

There is a female revolutionist in Japan who is described as young, pretty and wealthy, and whose only disadvantage is the hideous name of Kageama Hiddo. She proposes to be to Japan what Louise Michel has been to France, if the colors don't fade in the wash.

FOR OVER FIFTY YEARS.

Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

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Delicious, nourishing, absolutely pure. Costing less than one cent a cup.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.
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FRINK'S Patent Reflectors give the **Most Powerful,** the **Softest, Cheapest** and the **Best** Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. **I. P. FRINK, 551 Pearl Street, N. Y.**

FORTY-THIRD ANNUAL STATEMENT
OF THE
PENN MUTUAL LIFE
Insurance Co. of Philadelphia.

Net Assets, January 1, 1890, . . .		$14,298,397 14
Receipts during the year:		
For premiums, . .	$3,608,190 99	
For Interest, etc., .	938,675 97	4,546,866 96
		$18,845,204 10

DISBURSEMENTS.

Claims by Death .	$1,068,909 07	
Matured Endowment	182,570 85	
Surrendered Policies	223 912 22	
†Premium Abatements,	596,067 36	
Total paid Policy-holders,	**$2,071,459 50**	
Added to Reserve,	**$1,507,715 00**	
Taxes and Legal Expenses	107,845 07	
Salaries, Medical Fees, and Office Expenses,	138 979 65	
Commissions to Agents and Rents	425,814 02	
Agency and other Expenses, ...	131,518 17	
Advertising, Printing, and Supplies, ...	30,425 88	
Office Furniture, . .	6,889 09	$2,912,935 38
Net Assets, Jan. 1, 1891		$15,932,328 72

†Being sums allowed in reduction of collectible premiums.

ASSETS.

City Loans Railroad and Water Bonds, Banks and other stocks, .	$6,084,164 49
Mortgages and Ground Rents, first liens, ...	5,433,458 65
Premium Notes secured by policies,	557,618 62
Loans on Collaterals, Policy Loans, etc	2,696,800 91
Home Office and Real Estate bought to secure loans	958,851 60
Cash in Trust Companies and on hand	281,134 51
Net Ledger Assets, as above,	**$15,932,328 72**
Net deferred and Unreported Premiums	$407,384 10
Interest Due and Accrued, etc. . .	130,738 61
Market Value of Stocks, Bonds, over cost	104,409 57
Gross Assets, January 1, 1891,	**$16,574,861 00**

LIABILITIES.

Death Claims Reported but awaiting proof .	$144,320 00	
Reserve at 4 per cent. to re-insure Risks . .	14,226,413 00	
Surplus on Life Rate Endowment, Unreported Policies, etc. . . .	569,675 97	
Surplus, 4 per ct. basis,	1,634,452 03	
		$16,574,861 00

Surplus at 4½ per cent., Pennsylvania Standard, (Estimated)	**$2,508,120 03**
New Business of the Year, 7,539 policies, for	**$20,568,534 00**
Insurance Outstanding, Dec. 31, '90, 35,345 policies for	**$90,278,701 00**

EDWARD M. NEEDLES, President.
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HENRY C. BROWN, Secretary and Treasurer.
JESSE J. BARKER, Actuary.

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A.D. 1810

CASH CAPITAL,...........................$500,000.00
Reserve for Reinsurance and all other claims,..........................1,733,053.18
Surplus over all Liabilities,...... 409,616.79
TOTAL ASSETS, JAN. 1, 1890.
$2,642,669.97.
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CUMBERLAND VALLEY RAILROAD TIME TABLE.—December, 1890.

DOWN TRAINS.	*H'g. Exp. No.2.*	*H'g. Acc. No 4*	*Mail train No 14*	*Day Exp. No.8.*	*Ev'g Mail No. 6 daily*	*N'ht Exp No10*
LEAVE	A.M.	A.M.	A M.	A.M.	P.M.	P.M.
Winchester			7 00		2 10	5 00
Martinsburg			7 45		2 55	6 30
Hagerstown	4 15		8 30	12 30	3 45	9 05
Greencastle	4 37		8 55	12 55	4 13	9 32
Marion			9 06	1 06	4 24	9 43
Chambersburg	5 00	7 00	9 25	1 25	4 45	10 00
Shippensburg	5 22	7 23	9 48	1 48	5 09	10 24
Newville	5 42	7 44	10 07	2 07	5 30	10 44
Carlisle	6 05	8 08	10 30	2 30	5 55	11 06
Mechanicsburg	¶	8 33	10 54	2 54	6 22	11 30
Arrive Harrisburg	6 50	8 55	11 15	3 15	6 45	11 59
ARRIVE	A.M.	A.M.	A.M	P.M.	P.M.	P.M.
Philadelphia	10 20	1 25	3 15	6 50	10 55	4 25
Baltimore	10 10	1 15	3 10	7 45	10 40	6 25
	A.M.	P.M.	P.M.	P.M.	P.M.	A.M.

UP TRAINS.	*Mp's Exp No. 3*	*Mail train No 9.*	*Acc. No. 5*	*Fast Line No.1.*	*H'bg Acc. No11*	*N.O. Exp. No. 7*
LEAVE	P.M.	A.M.	A.M.	A.M.	P.M.	P M.
Baltimore	11 30	4 50	9 10	11 55	4 32	4 32
Philadelphia	11 25	4 30	8 50	11 40	4 25	5 22
LEAVE	A.M	A M.	A.M.	A.M	P.M.	P M.
Harrisburg	4 15	8 05	12 30	4 05	7 30	8 50
Mechanicsburg	4 35	8 27	12 52	4 27	7 52	9 08
Carlisle	4 58	8 52	1 17	4 52	8 17	9 27
Newville	5 20	9 15	1 40	5 15	8 40	9 50
Shippensburg	5 54	9 36	2 02	5 38	9 01	10 08
Chambersburg	6 05	10 00	2 25	6 00	9 25	10 27
Marion	6 22	10 17	2 42	6 17		
Greencastle	6 32	10 28	2 52	6 28		10 50
Hagerstown	7 15	11 00		7 00		
Lv Martinsburg	9 00	11 40		7 40		
Arr Winchester	10 30	12 25		8 25		
	A.M.	NOON	P.M.	P.M.		P.M.

On Sundays trains 3 and 11 west and 6 east will run between Harrisburg and Hagerstown, and a train will leave Hagerstown at 7.15 A.M., running one hour later than time of No. 4.

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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—The next Seminary Endowment Convention in the Pittsburgh Synod will be held in the Fairview charge, Butler county, Pa., Rev. H. S. Garner, pastor, from Feb. 10th to 14th.

—In the communication of Rev. J. W. Love in reference to Wichita University, in the issue of the 22d ult., he was made to say: "We are expecting to win a law-suit against the men who gave us a bond to pay for the building, but left us stick to the amount of over $4,000, etc." It should have read, "over $14,000."

—As it will be seen from a communication in another place, Rev. E. H. Dieffenbacher of Pleasant Unity, Pa., has been made to pass through sore bereavement in the death of his estimable wife. The prayers and sympathies of the Church are with him and the bereaved children in their great earthly loss. The Lord comfort and sustain them!

—The *Pacific Volks Bote* is the name of a small four paged German paper, to be issued monthly in the interests of the Reformed Church in the Pacific States, at Astoria, Oregon, by Rev. J. G. Schmid, missionary at Astoria. The subscription price is 50 cents a year. The January number is before us. It is filled with interesting matter. No doubt its circulation among the membership of the Church on the Pacific coast will be productive of much good.

—*The Missionary Guardian* for February is already in the hands of the subscribers. It is regarded as a good number. The subscription list is growing, but not as fast as one should suppose it would. The low price of subscription, it was thought, would enable the membership of the Church to generally subscribe for it. No doubt its list will soon number in the thousands. It will if it and its object are made known. Let the friends of the great cause of Missions help it forward by showing and talking of it to others!

—The *New Era*, of Lancaster, Pa., of the 24th ult., contains an abstract of an essay upon MORAL BEAUTY: "The Mark God sets on Virtue," which was read by John W. Apple, Esq., before the Cliosophic Society of that city, on the evening of the 23d ult. It is well written and exhibits much research and thought on the part of the essayist. It was well received by the society. We regret that the crowded state of our columns prevents us from giving it to our readers.

—As will be seen from a brief In Memoriam in another place, Mrs. Eleanor L., relict of the late Rev. J. S. Dubbs, D. D., of Allentown, Pa., entered into rest on the 29th ult., at an advanced age. The furneral services were held in Salem Reformed church on Monday afternoon, the 2d inst., and were in charge of Rev. G. W. Richards, assistant pastor. An appropriate sermon was preached by Rev. C. Z. Weiser, D. D., of East Greenville, Pa. The Church will be with the only son, Rev. Joseph H. Dubbs, D. D., and others of the family in their sorrow occasioned by the departure of their loved one and extend to them heartfelt sympathy.

—It will be recollected that a few weeks ago we asked for contributions to a fund which would be applied to sending the MESSENGER to such ministers and members who could not afford to subscribe for it. In response to our request, we have received a number of contributions, not by any means as many as we had reason to expect. As it is, we have been able to afford several the privilege of receiving the weekly visits of the church paper, and our thanks, in their behalf, are due to those who have enabled us to do so. The Sunday-school at Meyersdale, Pa., sent $2 to send the MESSENGER to a minister who was not able to pay for it himself. This was a generous act on the part of this school, and it has set an example worthy of imitation by others. We hope this noting of it will be the means of our receiving other contributions for the same laudable purpose.

—A correspondent, "X. Y. Z," gives in this issue, some good reasons why the endowment of more professorships in the Theological Seminary should for the present not be pressed, and why every effort should be made to raise the funds necessary for the erection of a building for the professors and students. We think they should be heartily accepted and should result in all energetically entering into the project of at once securing funds for the erection of the much needed Seminary building. The Church removed the Theological Seminary from Mercersburg to Lancaster upon the condition that $50,000 should be raised to provide it with a suitable home. Why was this not carried out? It is a shame that the Church has so far failed to fulfil such a solemn obligation.

—A contemporary asks: "What shall we say of the hundreds of elders and deacons in our Church who take no religious newspaper?" Another adds: "Speak of them as kindly as possible under the circumstances." We need not add anything except, that it is a matter of great surprise that so many office-bearers in the Church take so little interest in things outside of their own congregation. And this is because they are not readers of that which will tell them from week to week what is going on in the Church. Pastors owe it to such, to the congregation in which they are office-bearers and to the Church at large, that they see that every elder and deacon in their congregrations are readers of the church paper. It is as necessary to them, if not more so, than the secular paper. The latter tells of things of this world; the former, of those of the one which is to come.

—The publisher of *The Lutheran*, of this city has been urged to reduce its subscription to $2.00, the price now being $2.25. The reason advanced for the reduction is, that the publisher would get more subscribers if the 25 cents were taken off. *The Lutheran* man thinks, and that very wisely, that the offer of his paper at $2.00 would not increase the subscription list. On this we can speak from experience. When the subscription price of the MESSENGER was $2.20, the Board of Publication was urged to reduce it to $2.00, and if it were done, it was said, more new subscribers could be secured for it. The Board acceded to the request, but we do not think that anymore have been added than the usual number resulting from the increased membership of the Church. No, it is not the *low* price of a paper that induces people to subscribe for it. You can offer some things at *too* low a price, the effect being to give them a *cheap* look, and the consequent turning away from them by those who are expected to take them because of the low price asked. Rather, give the Church a *good* paper at a fair and proper price and her members will show their appreciation of it by liberally and cheerfully supporting it. When you bring the paper down to their level they turn away from it. A writer in *The Indepcndent* says in an article on "The Religious Press of the Next Decade:" "If the publisher says his paper is cheap, all the people will say Amen. But the religious public is self-respecting. It wants and is willing and able to pay for, the best." If this was ever true, it is so in reference to our own Church. There has been too much of doing things on the *cheap order*, giving our people cheap papers and cheap books. The effect is to cause them to think little of their Church. They should have the best and then will they rise above the low plane in which some seem to think they are moving. We feel we are giving the Church in the MESSENGER a full return for her patronage, and could give her something better if that were more liberal. In saying this we speak not our own praise, for not a day passes that we do not receive encouraging words from our readers who tell us they "do not see how they could do without it and wonder why there are so many members who do not take it."

—In keeping with the above—"Rambler," in the *National Baptist* of this city, says:

"There is among us, (as it were, in our midst) a long-felt want. What is wanted is a newspaper. But have we not already newspapers? Yes, but this is a newspaper of a peculiar kind. What is wanted is a religious newspaper that will express everybody's views, that will contain nothing from which any one will ever dissent, which will publish all the sermons desired by the hearers or authors, which will plead everybody's cause, which will have all the articles printed in italics (except such as are printed in capitals), which will publish every article within two days after it is received, and which will put everybody's article in the first column on the first page and will occupy the rest of the paper with directing attention to it. Now, when such a paper as this is found among us, the Rambler does not hesitate to say that he will be willing to take one copy, at club rates, for ten years, payable at the expiration of the subscription, subject to renewal on the same terms, with a free copy thrown in."

Poetry.

WHAT WOULD JESUS SAY?

BY REV. EDWARD H. BICKERSTETH.

When the morning paints the skies,
  And the birds their songs renew,
Let me from my slumbers rise,
  Saying, "What would Jesus do?"

Countless mercies from above
  Day by day my pathway strew,
Is it much to bless Thy love?
  Father, "What would Jesus do?"

When I ply my daily task
  And the round of toil pursue,
Let me often brightly ask
"What, my soul, would Jesus do?"

Would the foe my heart beguile,
  Whispering thoughts and words untrue,
Let me to his subtlest wile
  Answer, "What would Jesus do?"

When the clouds of sorrow hide
  Mirth and sunshine from my view,
Let me, clinging to Thy side,
  Ponder, "What would Jesus do?"

Only let Thy love, O God,
  Fill my spirit through and through,
Treading where my Saviour trod,
  Breathing, "What would Jesus do?"
    —*Chips and Chunks for Every Fireside.*

Communications.

For Reformed Church Messenger.

A SECTION WORTH KNOWING.

There is one thing peculiar to Northeastern Pennsylvania. It is almost a State by itself. It has untold mineral wealth, a large and rapidly growing population, has its territory crossed by half a dozen of the great railroads of the country, and yet it is less known and understood by the rest of the State than any portion of our great Commonwealth. Large mountain chains cut it off from the eastern and southern sections, and the west branch of the Susquehanna river from the otherwise contiguous western section.

Its population is more mixed than any other portion of the State, scarcely excepting Philadelphia, which, as a world city, has probably all kinds of people in it. All nationalities, which send immigrants to the United States, are represented, and that in very considerable numbers. One does not, therefore, find the same homogeneity here to which we are accustomed elsewhere. And all this helps to bring about the isolation we have spoken of.

There are churches using ever so many languages; and that must be an almost inaccessible type of faith which has no representation. From Eastern Asia and from all over Europe representatives are here. Several congregations of the Greek faith have been established and seem to be doing well. The Sclavic element, Roman and Protestant, is strong in numbers, and much of it is settling down permanently. Germans, Irish, Welsh, English, Scotch, are here in masses. We presume the American born in the second generation is far in the minority.

It is a stirring, active life that beats here. Corporations with vast capital confront you on every side. They come here to make money, and apparently they make it. Incidentally the people get some of it, too. Cities grow large and villages become cities. Judge Rhone stated, a few evenings ago in the State House of Luzerne county, that, inside of fifty years, Wilkesbarre would grow from its present population of 40,000 to 200,000. Scranton has now full 75,000. Towns of 10,000 to 15,000 are no rarity at all. All this growth has been very rapid. It will continue, also, and that substantially at the same rapid rate, the reason for it being that the elements of wealth, which have brought about the present development, are practically inexhaustible. Besides, wealth and population attract and hold new forces not originally at hand.

Here lies open a great field for the Christian Church in its various forms. The Roman, the Presbyterian, the Methodist, the Baptist Churches have shown extraordinary foresight, skill and perseverance in organizing and developing these heterogeneous elements. The Episcopalians are making great efforts, well directed, too, to establish themselves not only in the large towns, but in every village where it is possible. They come a little late, but with measured step.

And as to the Reformed and the Lutherans, the natural representatives, the divinely ordained and ordered spiritual guides and shepherds of Continental Protestantism when it comes to our shores, what have they done in this northeastern Pennsylvania, and what are they doing now? They both have a number of congregations scattered here and there, and in a few places have firmly and permanently struck root. They came a little late. They went a little slow. And in this latter characteristic they differed much from their surroundings, and in consequence were left behind. Nor will they ever catch up, unless the growth of the general community slackens greatly, or the activity of these two Churches quickens greatly. Additionally, there has been for some years past, and there is now, some thinking done, about it, and around it and off from it. All well meant beyond question. What will the outcome be? There is yet, and will come, much people here to be gathered in by these two Churches of the Reformation. But work must be done on a larger scale than has been customary hitherto. Plans must be comprehensive, and they must be stuck to. More laborers, not less, must be put into the field, and the conviction must be reached that it is both wise and right to do this thing. The Lutherans have lately made organizations at Ashley, a suburb of Wilkesbarre, and at Sayre, near the New York State line; also a second German interest in Scranton. Apparently they have waked up. What are we Reformed going to do? Let us pull ourselves together and see what we can do; and let no time be needlessly lost.

WYOMING.

For Reformed Church Messenger.

THE SUPPORT OF OUR PASTORS AND PROFESSORS.

In furtherance of the very excellent article by "X" in a late number of the MESSENGER, we desire to say a few words.

As a rule our ministers are miserably supported, their salaries being ordinarily far below what the people can afford to give and *ought* to give. And the same is true of our professors.

Can we wonder that there is so great restlessness in the ranks of the ministry when the pressure of want is constantly felt, and silently and patiently borne for years in many a parsonage, until poor human nature at last wearies of the struggle, and sees hope only in change.

Change does not always bring relief, for somehow, congregations all over the country have a very nice sense of how much it will cost a man to live. If they give him $1000, you may be sure it will cost him every cent of it to live amongst them—and if they give him $1500 he will be expected to live in such a manner as to leave a very narrow margin, if any at all, by the end of the year.

The amount of work our ministers must perform and the demands made upon them in doing that work *efficiently*, is utterly out of proportion to their income. And this works both to cripple their usefulness and to hinder the prosperity of the congregations they serve.

Why do not more of our ministers attend the "Spiritual Conference" at Lancaster, the commencements of our institutions, our Alumni Association dinners, meetings of Ministerial Associations, held monthly for mutual improvement and encouragement? Why do they not take the almost ironical advice of a sapient critic, some time ago published in the MESSENGER, and go to New York or Philadelphia once in a while to hear the great preachers preach? Why do they not travel more and enlarge the views of men and things thereby, refreshing both a worn-out body and a weary spirit with an occasional trip across the continent, or a voyage beyond the seas? There *is* an answer to these, and many similar interrogations—and almost any minister in the Reformed Church can give it at a moment's notice.

Now,—one question: What is the remedy? When is the improvement to begin? Resolutions passed at Synod, however enthusiastically, and however unanimously (and that, too, by our poorly-paid ministers themselves), will do little if any good. But where is the start to be made? Where shall the movement in increasing our ministers' salaries commence?

Some time ago, an awakened and poorly-supported pastor, speaking of these things, said to the writer, "There is no hope for improvement in this matter until the salaries of our leading congregations, our wealthiest churches, are raised. When our city churches in Philadelphia, Baltimore, Allentown, Easton, Harrisburg, and so on, once increase their pastors' salaries to what they ought to be, then we in the smaller churches will get some relief. You've got to begin at the top, in this case, and work down: you can't begin below and work up. There is no hope for us here below, until there is improvement above."

There is good sense and sound reason in this, as may be seen on consideration. If you have, say a thousand men (our Church has about so many ministers) marching in a long procession, and the procession halts, those in the middle or in the rear cannot move until those on the lead advance.

Take the Presbyterian Church. We have not the figures at hand, but we believe the average support of the ministry in that Church is better than in our own. At least, in congregations of like strength and financial ability, the support is better. The *average* is higher, as "X" has shown, both amongst the clergy and the professors—but why? Because the salaries are better in the better positions in that Church.

Our people need to be stirred up on this point, and our ministers themselves, as X well says, should demand more than they presently receive. It is but "penny-wise-pound-foolish" to stint and starve the man who "breaks to us the Bread of Life."

Y.

For Reformed Church Messenger.

EMPIRICISM AND INTUITION.

By empiricism we mean the discovery of truth by observing, and experimenting on, facts, according to the inductive system of Bacon and Locke, and by intuition we mean the method of starting with first principles and deducing the consequences. Both methods are true, and the one complements the other. For the deductive method itself, the mere process of logical deduction as it prevailed especially in the Middle Ages, we have but little concern. The mere logical process never discovers new truth, but only unfolds what in principle is already known.

But we do lay great stress on intuition and speculation (using this latter word in the good sense) in the discovery and unfolding of truth. We shall not speak of intuition and speculation in the sphere of Natural Science, where perhaps the inductive method should take the lead, but we shall refer rather to the sphere of ethics and revelation.

And let us take revelation and its apprehension and interpretation first. What place have intuition and speculation in the interpretation of Scripture? Certainly certain conditions are necessary to the right interpretation of Scripture, among which we class first a knowledge of its language and its grammar and lexicon. We presuppose also a knowledge of Church tradition in the form of creed and doctrine, and especially the guidance of the Holy Spirit.

But now, with these necessary conditions at hand, what stress shall we lay upon the two methods, one of which we may designate the inductive, which starts from the particular and reasons to the general, the other the intuitive, which starts from the general and reasons to the particular. We use these names of the two methods mainly for convenience, and now explain briefly what we mean by them.

One theory says, make yourself thoroughly acquainted with the words, say of the Greek language, both in its classical and N. T. usage, compare passages in which the same word is used by the same author, and thus by the use of grammar and lexicon force the literal meaning of the writer, and this will give you the true, and only true, interpretation. The necessity and merit of all this we freely grant. But now we desire to call attention to another method, which goes deeper, we believe, into the mystery of revelation, and from which greater results are to be found in the discovery of Scripture truth.

Take, for example, the words and teaching of our Lord in the New Testament: the best key to unlock their meaning is a right apprehension of His divine-human person. We need that apprehension which Peter had when he made the great confession, or which John had when he denounced as anti-Christ every spirit that does not confess that *Christ is come in the flesh.* But how do you get that, it is asked, except by studying first his words with grammar and lexicon? Our Lord certainly recognized something more than this when he said to Peter, "flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Oh, yes, it is said, we know that the Holy Spirit must enlighten us, but the question is, does the Spirit lead us into such truth mainly by grammar and lexicon, or by our intuition? Both are necessary, but we lay the greatest stress on the intuitions. The great mystery dawns in our faith not so much by a process of logical reasoning, as by intuition. When once we are able to grasp the mystery of our Lord's divinity, as Peter did, we have at least one great help in interpreting His words and acts.

But it is equally necessary to grasp His true, real humanity, else we have a Gnostic Christ, and this would give a Gnostic tinge to all our interpretation of His words and works.

Take as another example an epistle of Paul. We read and study all his words, and yet we seem to be only on the outside we fail to catch his true meaning. But now let our intuitions begin to work (under the guidance of the Holy Spirit, of course), and imagination and speculation as well, let us get a proper knowledge, *e. g.*, of the errorists aimed at, say in his epistle to the Colossians, their teaching in regard to angels, to philosophy, to ascetic rudiments of the world, and as we go on studying and meditating the situation flashes upon us, the standpoint of Paul and that of his opponents, and now it all becomes plain. Now what we mean here is, that the deepest and best interpretation flashes upon us in the feeling that we have grasped the standpoint of the writer, his inmost spirit, and from this we go on to interpret anew his particular words and sentences.

Hence the ability to interpret Scripture in its deepest sense requires a special endowment. All believers are able to derive sufficient profitable, saving, truth from the Scriptures, but some have a keener spiritual sense to discern the mysteries of revelation, and they are our best commentators. Sometimes, indeed, the general consciousness of the Church comes in as a special help, as for example: the spirit that enabled Luther and the other Reformers to find new, and hitherto latent, truth in the epistles to the Romans and the Galatians. That great truth of justification by faith as it dawned upon their spiritual apprehension became the light that opened to them the meaning of St. Paul.

Read the epistle to the Romans with the presuppositions of the Calvinistic theory of election and predestination, and you find there, all perfectly clear, the ultra, supra-lapsarian doctrine of the divine decrees; but start out with the thought that St. Paul was arguing against the false conception of election held by the Jews, viz.: that all the natural descendants of Abraham were the only and true elect, and hold in mind also a Christological conception of God, and many passages then have a different meaning. In other words, the standpoint we occupy has a great deal to do in the interpretation of Scripture.

There is much in the Scriptures that has never yet been brought out fully to the mind of the Church. They are an inexhaustible well. The full delineation of our Lord's life has not yet been given. The more the Church advances in the life of grace, the more will she grasp the deeper meaning of Scripture. And in this discovery of new truth *intuition and speculation* will perform a great part.

Yet we grant that the office of intuition and speculation must be guided and judged by the grammatical literal sense. It is told of the School of the Mystics in the Middle Ages, that they interpreted the presence of Moses and Eljah on the Mt. of Transfiguration to teach, that their holy rhapsody must be restrained by the Scripture, the Law and the Prophets, represented by these two characters. Some say, intuition and speculation, important as they are in the interpretation of Scripture, must never depart from the grammar and lexicon, but these latter in themselves are not the most prolific source of deep Scripture interpretation. X.

For the Reformed Church Messenger.

ZWINGLI AND LUTHER—THEIR RELATION TO EACH OTHER AND THEIR INFLUENCE.

I.

These men were active participants in the work of Reformation in the XVIth century, but it cannot be said that either or both together originated that great work, for the principles underlying it and which called for it, were laid long before that century came in. Any one who has looked into "Ulman's Reformers before the Reformation," or who has heard of Wickliffe, Savanarola, Huss, and others, will understand that. Besides, it would be contrary to the idea of history, to say, as is sometimes said, and as your correspondent heard a graduate of a college and seminary say, commencing an essay, "If it had not been for Martin Luther, there never would have been a Reformation." Think of such wretched nonsense, showing what a miserable, wretched, pitiful, contracted idea of history the author had, or truly, no conception of history whatever. How dishonoring to God! These men were simply instrumental in the hands of Him who directs history to carry forward interests, pertaining to the kingdom of God, in the stream on which these interests were borne, and for this purpose God was bound to no man. How different the following from "Allen's Continuity of Christian Thought." "The events of the XVIth century have been too often regarded as constituting a break in history. But to the eye of thought reviewing the course of history the continuity remains unbroken. Luther was but the child of the ages preceding: the Protestant revolution was the natural and orderly sequence of a long course of preparation. . . Luther entered upon the inheritance of Wycliffe and of Huss, and still further he was indebted to the spirit of German mysticism," p. 270, 271. What a different world of thought, and of history that is, from the narrow, contracted conception of that referred to above. It is refreshing to read this.

These men commenced their work, to which, in the course of history, they were led, independently of each other, Zwingle in Switzerland and Luther in Germany. "While Luther's Reformation spread in Germany, a similar movement sprang up in the neighboring provinces of German Switzerland. Its earliest beginnings date back as far as A. D. 1516—Luther's theses, A. D. 1517." Ch. His. Kurtz, p. 262. "The Reformation in Switzerland was independent of the movement led by Luther; it began earlier, it followed a leader widely different in character from the hero of Germany, it originated from another impetus than that which impelled Germany to revolt, it was based on a different principle and reached in theology a different result,"—"the idea of the Divine immanence, was the fundamental principle with Zwingle, giving unity and consistency to his life as well as to his theology." Allen, p. 287. These men represent different tendencies, and as said, came to the work under different influences, Zwingle being learned and in every way a polished, Christian gentleman. Unknown to each other and the work going on independently of each other, as leaders this relation could not long continue, so that in due time they became acquainted with each other.

It is now only natural that by the force of circumstance, these men and the movements they led should become widely known, and the movement being of such vast importance, that an understanding should be had by them, as to the ways and means of carrying it forward, so as to accomplish the idea of "Reforming." In the attempts that were made to come to a proper understanding we are enabled to see the differences between them more clearly defined as well as the relation in which they stood to each other. From the fact that this movement became so popular and the people alive to it, is inferred the vast need for reformation, and throwing off the old which had done its work and taking up the living elements and forces offered in history the attempt was made to place them upon a new and higher plane for future development.

It is known, generally, to readers, that one of the chief points of difference among the reformers was that of the Lord's Supper. This comes out clearly in the Marburg Conference. Zwingle has been accused of holding and advocating the simply symbolic view, and insisting on the "*is*" in the words of institution as—"*signifying*." "He (Z.) developed his views more fully in his dogmatic treatise, *Commentarius de vera et falsa relig*. A. D. 1525, where he characterizes Luther's doctrine as an *opinio non solum rustica sed etiam impia et frivola*." Kurtz, p. 270. It must be borne in mind, however, that he assumed this position, as extreme, in opposition to the Romish theory of transubstantiation, and without question, had his life been spared, he would have settled into the view, held by some of the Swiss reformers, as Œcolampadius, and afterwards by Calvin. The Reformed Church never accepted the Zwinglian view as the Catechism clearly shows in Questions 75, 76, &c., which, clearly stated, is that defined by Melancthon and Calvin.

The Unaltered Augsburg Confession, drawn up by Melancthon was delivered to the Emperor Charles V. at the Diet of Augsburg, June 25, 1530, in which the Xth Article is as follows: "Concerning the Lord's Supper, we teach as follows:—that the body and blood of Christ are truly present in the sacrament, in the form of bread and wine, and there distributed and received. Therefore the opposite doctrine is rejected." Around this definition the war commenced because it was differently interpreted. "In 1535, there was a Conference at Cassel beween Bucer and Melancthon. A larger Conference was afterwards held at Wittenberg, at which Bucer and Capito from Strassburg, and eight other distinguished theologians from the uplands, were present. As they accepted the formula '*in, with and under*,' the only question remaining was, whether unbelievers partook of the body of Christ. They admitted this in regard to the unworthy, but not, as Luther wished, in regard to the godless and unbelieving." Kurtz, p. 281. Here already, we find the doctrine defined and stated in the "*in, with and under*." No mistaking that. As there was considerable difference of opinion and Melancthon naturally inclined to peace, he allowed himself to make a change in this Xth Article, so as to read, "Concerning the Lord's Supper, they teach, (docent) that with (cum) the bread and wine are truly exhibited the body and blood of Christ to those eating in the Supper of the Lord," but the words, "et improbant secus docentes," (therefore the opposite doctrine is rejected) he entirely left out. This was in 1540 and is known as the *Altered Confession*. This alteration was displeasing to many, so also to Luther himself, and it is reported that he once said to Melancthon, "Philip, Philip, you do wrong, that you so often alter the Augsburg Confession, for it is not your Book, but it belongeth to the Church." During all this time there was a diversity of views and many efforts were made to find a basis of agreement. Hence these various confessions. In 1536, Melancthon composed the Wittenberg Concordat and was signed "by all," but in consequence of this union effort, three of the Swiss theologians seceded, and produced the *Confessio Helvetica prior*, in which the Zwinglian doctrine (in opposition to the "in, with and under") "was moderately but firmly maintained." Kurtz, 281. But with all these efforts the union, which was desired was not easily reached. "During the transactions of the Wittenberg Concordia, he (Luther) inserted in his Instruction, the following, as Melancthon terms it, clear and succinct 'Summa' of his views on the subject:—'The body of Christ is truly eaten *in and with the bread*, so that *what the bread effects and suffers, the body of Christ effects and suffers*: thus it is distributed, masticated and swallowed.' 'Und ist Summa das unsere Ireinung, dasz wahrhaftig in und mit dem Brod der Leib Christi gegessen wird, also dasz alles, was das Brod wirket und leidet, der Leib Christi wirke und leide, dasz er ausgetheilt, *gegessen und mit den zähnen zerbissen werde*." (Werke Luth. Hall. Ausg. XVII. p. 2486.) That is plain and there is no misunderstanding that language. According to Luther, Nach dieser regel lautet also Art. X. Augs. Con. That is the *theory of consubstantiation* which Luther propounded and which he unflinchingly held, and that perpetuated itself as true, veritable Lutheranism, in the "Galesburg Rule," "Lutheran pulpits for Lutheran ministers, and Lutheran altars for Lutheran communicants." All this is clearly consistent; only so that things are called by the right name and no attempt made to play "fast and loose." This theory found a stronghold in Scandinavia. That this view of Luther, on the Lord's Supper was the accepted one and became such is clear from the fact that the view of Melancthon, resembling that of Œcolampadius and Calvin, was bitterly assailed and the school which was forming around Melancthon declined, and what *was here* was obliged to take refuge in the Reformed, and the view of Luther, as in his "Summa" finally triumphed, while the Reformed, embracing the Melancthonian and Calvinistic tendencies, was driven out and forced to find expression elsewhere, which it did in the Heidelberg Catechism in 1563. Zwingle had little or no part in the settling of these tendencies for he died on the bloody field of Cappel, Oct. 15, 1531. S.

To be Continued.

For Reformed Church Messenger

ENGLISH AND GERMAN MISSIONS.

In an article in the MESSENGER of January 22d, Dr. Ruetenik gives an answer to the question, Why the German congregation of Cleveland did not take steps long ago to establish an English mission in that important city? The article is full of interest to the Church, and contains many valuable hints which should be carefully heeded, if English missions are to be strengthened and rapidly increased in membership with young material that is growing up under the influence of our German congregations. It needs no prolonged argument to sustain the wisdom of that policy, that seeks to bring the German and English languages into proper relation, in order to carry forward our missionary operations with the highest degree of success. It is likewise evident that one of the necessary qualifications in a pastor of an English mission that expects to draw largely upon the young material growing up in German congregations by which the mission is surrounded, is, that he should be able to deliberate with German pastors and take counsel with them and likewise hold a conversation with the German families, from which it is expected that at least some of the material is to be gathered. But the converse is likewise true, that here in America, where the English is destined to be the prevailing language, the pastors of the German congregations should be able and willing to accommodate the English tendency of their young material by catechising them in English in the spirit and genius of the German Church so as not to be lost to their own denomination.

The German Church will make a great stride forwards by heeding this English tendency and thus save itself from the reflection recently made on a public occasion, that it is assuming the position of being a conservator of the German language.

What is said in regard to German thrift, in the establishment of German congregations in the city of Cleveland is a beautiful and worthy tribute to their denominational zeal, which may be well spoken to the whole Church in the way of deserved praise. But when Dr. Ruetenik says that all the leading American Churches, namely, "the Methodist, the Baptist and Presbyterian are in the habit of liberally assisting their German missions, while in the Reformed Church the Germans had to help themselves," we are made to question the latter part of the assertion as being at variance with the facts in the case. That the Reformed Church has not been as liberal as other denominations towards its German congregations, we will not attempt to dispute; neither is she in a position to be as liberal as those denominations which the writer mentioned.

In the second place, the Methodist, Baptist and Presbyterian denominations are of English origin, and are ever on the alert to strengthen their Churches by the accession of German material.

But the English portion of the Reformed Church is the offspring of the German, which never seemed able to liberally endow its children.

In many cases, it sent forth its English material without any aid to establish for itself a religious home, and hence it requires some time to counteract the injurious effect of such a lesson. Besides this, the declaration made creates a strong impression, which is prejudicial to the good name of the Reformed Church. What are the facts in the case? In examining the Reports on Missions from 1856 to 1860 made by the sainted Rev. I. Gerhart, then President of the Board, special stress is laid upon the necessity of the Church coming to the help of the needy Germans. It was in response to this burden of his appeal to the Church that the funds for missions were largely increased and 60 per cent. was given to German Missions, and 40 per cent. to mixed and English missions. Take the Reports for the next three consecutive years, and you will find 9 per cent. of the mission fund is appropriated to mixed congregations; 25 per cent. to English and 66 per cent. to German missions.

Take the next three ensuing years, viz.: 1864, '65, '66, and the ratio is 16 per cent. for mixed congregations, 24 per cent. for English and 60 per cent. for German missions.

The reports on the Church-building Fund are not as complete as they should be, to determine accurately how much was given towards the erection of German churches. And yet, we learn from these, that in 1866 the German Church of Chicago received $3486.00, and the German Church of Milwaukee, $2500.00. In this large appropriation made to these two German churches, we know it to be a fact that $125.00 was given by an English mission—one year after it had become self-supporting, and which, at the time the aid was given, was not able to pay its pastor more than $500 salary.

In 1866 the transfer was made of the missions of the Board of the Eastern Synod to General Synod's Board. The reports for the ensuing three years are of such a character as to defy the future historian to tell accurately what proportion was given to the German missions.

But in the report of the Board to the General Synod of Cincinnati in 1872, we learn that the appropriations were made in the following rates: 24 per cent. for English missions; 30 per cent. for mixed congregations; and 46 per cent. for purely German missions.

It was at this crisis of the Church's history that the respective Synods constituting the General Synod were instructed to carry forward the mission work within their own bounds, and thus each Synod was, in a certain sense, confined in its mission work to its own territory.

In the labors of the Tri-synodic Board, it is known that a large portion of its mission funds were given to German churches beyond its territory, namely in New York and in the States of Oregon and California. It is likewise known, that the Tri-synodic Board was willing to transfer these German missions on the Pacific Slope to either of the German Synods with an annual appropriation of $2000 toward their support.

If our German missions in our sister Synods during these latter years were not as liberally aided by the English portion of the Church in the East, it is largely owing to the fact that an embargo was laid against all proper rights in the case. In view of the above facts, to say that the Reformed Church leaves the Germans take care of themselves, is incorrect and implies an unjust reflection upon her fair name. It may be that careless remarks were made in certain quarters in regard to letting the Germans take care of themselves, but such a judgment is in direct conflict with the official documents of the Eastern Synod.

There are serious wrongs in the past. Brother Ruetenik acknowledges the fact, and says, let the past be forgotten. We would rather say, no, let it be remembered, and the mistakes that were heretofore made, nobly corrected. Then there will be no clashing among the uplifted banners of our Reformed Zion, and then the whole Church, free from all crimination, will in unity of action, heed the words: "Tell the children of Israel to go forward." JNO. PHIL. STEIN.

For Reformed Church Messenger.

TO THE BRETHREN ONCE MORE.

Dear MESSENGER: No one asked for an opinion from a woman in regard to "Woman's Work in the Church, but we would kindly suggest that if the *brethren* would have given the time to helping the women and the work that they have given to letter-writing and discussions, the Church might be stronger to-day than it is; and the men more active and zealous for the cause of Christ. We do not aspire to the pulpit, but seeing the dire necessity for speedy work and the utter inability of those who had charge of it to do it alone, we bravely came to the front to do what we could. We are sure that both money and work have been gladly received by the brethren from the women We fear if much more time is lost, *they* will be called to assist *us*, reversing the order of things, which would be very humiliating to the *D.D.'s*.

A WOMAN OF THE REFORMED CHURCH.

For Reformed Church Messenger.

THE DAY OF PRAYER FOR COLLEGES AT URSINUS COLLEGE.

It has been the custom for years past to observe a day of special prayer for the colleges of our land. The propriety of the custom will at once commend itself to the favor of all Christian people, who will rejoice that the thought ever entered the minds of those who proposed it. And we are sure that the parents who have sons and daughters at College will be glad to know their children are remembered in the prayers offered on this day. The Faculty of Uusinus College being in full accord with the custom, had special services on Thursday, the 29th ult., in connection with the regular services at the opening of the College in the morning. An appropriate address was made Dr. Super acting as President, and prayers offered by several of the professors.

Those at the head of our College, although professing Christians, and in most instances ministers and men of learning, need the prayers of the Church in view of the importance and responsibility of the work committed to their care. When rightly considered all will agree that the work done in our colleges is of immense importance, not only to the vast number of the young gentlemen and ladies gathered in these centres of learning, but also to the future well-being of our land. There is probably no period in the life of a young man so formative as the years spent at college. Shut up as he is largely within the walls of the college, attending the instructions of the different professors, whom he is wont to regard as leaders of thought, hearing their views upon the many subjects that are discussed in the class-room, listening to the prayers they offer, the counsels they give, and receiving, as they do, the impress of their life, need we wonder that the views, habits and character which students form at college, will largely determine their future life? Surely the men who occupy positions of such responsibility, as those of the professors in our colleges, need the prayers of the Church that they may be divinely guided and assisted in the work of preparing and training the thousands of young men under their care and instruction for the duties awaiting them.

Nor are the prayers of the Church less needed for the students congregated in our colleges, separated, as they are, from the influences of home, and exposed to the allurements and dangers of the world. The age in which we live offers many temptations and seductive influences to the young, who are walking out into the world, with a view of deciding what profession they should enter, so as to make the greatest success of life. Many mistakes are here made which go far to account for the failures which so often occur in life. And whilst we believe that the religious influences of our colleges are good, guarding against prevalent false and infidel notions, as well as the open and flagrant sins of the day, yet it is still true that the young, inexperienced as they are, have many dangers and besetments to guard against, let their environments be what they may, so that they are in special need of the prayers, not only of their parents and friends, but also of Christians generally, making a day of prayer altogether proper and desirable. For these reasons the Faculty of Ursinus were glad to unite with other colleges as well as the Church at large, in the observance of the day of prayer for colleges that may become centres of influence and power for good that should be far and wide.

Nor would we limit the prayers of College Day to the professors and students, as if they were the only persons to be mentioned. Reading, as we have, of the large and princely donations made to our colleges and seminaries, during the past year, we ought to thank God that He put it into the hearts of those noble-minded men to give as they have and invoke the richest blessings of Heaven upon them, and incline others to similar acts of beneficence.

We are glad to report that education in missions is *Christian* and not merely secular, and that the students are, with only a few exceptions, professing Christians, giving proof that the influence of the College is what they intended it should be. G. W. W.

Collegeville, Pa.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

On Sunday, January 25th, the little congregation at the Home celebrated the Holy Communion of the Lord's Supper. It was a season of holy joy. Collection for benevolence, $4.56.

There is not much outside work for the boys to do at present. The regular classes must be attended to, enough to give them plenty of exercise, but principal stress now is laid upon the schools and they are doing excellent work.

We have now two boys in the Mary Drexel Home (German Hospital), Philadelphia, for treatment. Last summer we took George Henry there, who was afflicted with a disease of the hip. He is improving slowly, and we hope that eventually he may be cured. He is receiving the very best of care and treatment, but such a case requires a long time for healing, and it is not likely that he will return to us before next summer.

On the 22d of January we took little Willie Yost, nine year old, to the same hospital. He is afflicted with an enlarged spleen. The doctors took a deep interest in the boy. What the result of their examination will be and what effect their treatment will have we are not yet able to say. We hope for the best.

What a blessing it is to have such institutions, devoted to the relief of humanity, and what a blessing that godly married women are willing to give of their means to erect and equip institutions of this kind, where the poor are received for treatment free of charge. We have now two boys in this, one of the finest and best equipped, hospitals in the land. As poor, orphan children they are received and treated free of charge. But we must remember that it takes a large amount of money to properly carry forward such a work. Although the buildings and equipment are there, the annual expenses are very heavy, amounting to about $50,000 a year. They have a large endowment, but the income from that is not sufficient to meet the heavy expenses, and the deficit must be made up by voluntry contributions. Here is an object worthy of the consideration of charitably disposed persons. The management is largely in the hands of the Lutheran Church but, as is seen by the admission of our boys, it does not confine itself to the care of one class or denomination, and so it is also worthy of the support of Christians of all denominations. Mr. Christian Gross, an elder of the Reformed Church, is on the Board of Directors of the German Hospital, and it was largely through his influence that our boys were admitted into this excellent institution.

It is always a matter of interest to know just how much it costs to support a family in one year, and especially is this the case in such a family as ours is. We can count all the money which we receive and add up all the bills which we pay, but we do not know the value of the contributions which we receive in goods. We would like all congregations, Sunday-schools, societies and individuals to put an estimate upon their gifts. We could attempt it, but our business judgment has not been so keenly trained that we could always hit the right mark, and therefore, lest offense be given, or injustice done, we prefer not to give any estimate of these contributions at all. Please state the value of the gift when sent in the shape of goods.

Missions.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

CLASSICAL CHURCH-BUILDINC FUNDS.

Last spring at the meeting of the Tohickon Classis, the Superintendent explained the plan of Special Church-building Funds, and suggested that a *Tohickon Classis Fund* of $500 be raised; and in a very short time much of the money was definitely pledged, while some of the pastors and elders only promised to see to the matter and do what they could.

Without a doubt all want the fund fully raised and paid before the next meeting of the Classis; and those who have not yet secured their amounts should lose no time in doing so, for three months will soon pass by. Only two have as yet paid anything toward the Fund.

These lines are written, however, not merely to urge the Tohickon brethren to finish what was so cheerfully begun, but also to call the attention of other Classes to these funds, and to urge them to raise such funds bearing their names. Tohickon Classis did not apportion its fund, but the amount was to be raised by special effort, as each pastor saw proper, outside of the apportionment.

I ask the brethren of other Classes to consider this matter, so that at the next meeting they may be prepared to take definite action in the case. The Tohickon Classis did not even resolve to raise such a fund, but simply invited the Superintendent to make the effort to do so—which, however, was much the same.

We have a Virginia Classis Church-building Fund; we soon will have a Tohickon Classis Fund; and we hope within a year to have several more Funds bearing the names—of what Classes? Please, brethren, think over it.

For Reformed Church Messenger.

FOREIGN MISSIONS.

A REQUEST TO OUR PASTORS.

Dear Brethren:—A few days ago you received from our Secretary, Rev. Dr. Callender. a circular with the solemn and earnest appeal forwarded to him by our missionaries in Japan. *Will you heed it?* The writer is aware that there are many other objects claiming the benevolence of the Church. They need not be enumerated. But what object can have greater claims than our Foreign Missions, at the present juncture of affairs?

Our Theological Training School at Sendai filled with earnest young men, anxious to be prepared for the Gospel ministry: Our Girls' School with its increasing number of pupils; both Institutions enjoying the confidence of the Christians of Sendai. and doing a work the value of which to immortal souls cannot be estimated. Shall our missionaries, who are second to none other in Christian zeal, be disheartened through the apathy of the Church at home? Shall our bright prospects of permanent usefulness be blasted when we are on the very verge of absolute success? Shall we refuse the light to a people who are thirsting for the knowledge of Christ? The members of the Reformed Church at home need be but informed, and they will furnish the means. What is the reason that one-half of our congregations have never given anything to Foreign Missions? Simply, because the subject is not presented to them. They know nothing about it, and being allowed to remain thus, they are deprived of the blessings they might receive if they participated in the work. If the more than eight hundred ministers of our Church would act as eight hundred representatives of the claims of Foreign Missions, our treasury would overflow, and what would be a still richer blessing, we should enjoy a baptism of the Holy Spirit that would thrill our entire membership with renewed zeal, and a spirit of consecration to winning souls for Christ, not only abroad but at home also; for experience has fully proven that he whose heart is interested in Foreign Missions is also deeply interested in Home work. Proof of these statements will be apparent if we look at those pastors and congregations who have so nobly responded to the Foreign work. Are they any poorer for their donations; on the other hand, has not the Lord richly blessed their labors? He who refuses to work for or to give to Foreign Missions, starves his own soul in this world, denies himself the glorious opportunity to save immortal souls now enshrouded in the darkness of heathenism, and will very likely in the last great day hear from the lips of His offended Judge, "Inasmuch as ye did it not to the least of these, my brethren, ye did it not to me!"

Dear shepherds of our fifteen hundred congregations, suffer an humble layman to ask your consideration of these things, while he invokes upon you and your work the blessing of the Great Shepherd of Israel.

RUDOLPH F. KELKER.

Harrisburg, Pa.

The Family.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER VI.

THE CRIMSON BANNER.

The army was on the march again. Along the narrow road following the windings of the clear waters of the Neckar, as it rippled on its course from the depths of the Black Forest, the children tramped through hamlets, villages and towns, everywhere spreading the enthusiasm that inspired them, and drawing recruits from home and fire-side.

As the evening of the second day after their departure from Heilbrun approached, silence, broken only by the sound of tramping feet, held the entire host. The day had been warm and sultry, and the innumerable feet raised clouds of dust that at times concealed sections of the long line from view. With heated faces and dry, parched lips, the weary and dusty little Crusaders pressed steadily on. At times, the wind lifted the curtain of dust, and the sun, shooting his glowing beams over the seemingly interminable line, lit with fiery splendor the hundreds of silken banners and gilded crucifixes borne above the ranks. But the silence was broken with abruptness: coming from far to the rear was heard the tumult of shouting voices, which increased in volume momentarily as those in advance perceived the cause and were infected with the sudden enthusiasm.

From the rapid running together of the children, it was evident that something of moment had transpired; but the surging crowds were too dense and the confusion too great for those at a distance to see what had occurred. Noting this, many took their stand by the roadside to wait and see what the uproar meant. They did not wait long. Bearing aloft a crimson banner, marked with a golden cross, and seated upon a richly caparisoned white horse, appeared a young girl. With head unconvered, her long yellow hair streaming in the wind, while her deep-blue eye scintillated like veritable sapphires, she rode along the line. Her progress was greatly impeded by the throngs that fairly surged against her; but pressing as rapidly forward as possible, at intervals her clear voice was heard, crying:

"We go to get the cross beyond the sea, and to baptize the Moslem infidel!"

With every repetition of her cry the excitement deepened, the shrill shouting of the children growing wilder and more confused. Four or five others, one of whom was a boy, mounted, and accompanied by heavily laden sumpter mules, were vainly endeavoring to keep pace with the enthusiastic girl, but in spite of their utmost efforts, the space separating them was rapidly widening, and as rapidly being filled with shouting throngs.

It was Serena. The unreasoning enthusiasm, more like a mania than aught else, that had set so many children wild, had finally gained full possession of her. Her intention, as declared to Matilda, so heedlessly encouraged by the latter, might have been overcome, but under the influence of John of Cologne and his associates, the fancy had ripened to a desire so strong that all expostulation, entreaty and command failed to divert her from her purpose. On the morning of the departure of the army from Heilbrun, she walked the battlements by the side of the young leader, listening to him with ever-rising emotions of hope and aspiration, as he eloquently set forth the deeds to be performed in that far off land, discoursed on the certainty of success, and portrayed the glory and renown to follow. He had no doubts, and as she listened her doubts vanished too.

"Come with us!" he finally exclaimed, rapturously seizing her hands and holding them tenaciously in his own. "You will inspire us to deeds such as cannot be wrought without you! Who can hesitate, who can fear, if you but speak a word of hope and encouragement? Unfurl your banner, beautiful lady, and the mountains will sink before you, and the waves of the sea open a path for your feet. You will go before the army like an angel of light. Together we will stand, our banners uplifted,—triumphant!—on the walls of Jerusalem. All Europe will sing thy praises, and thou shalt be blessed above all women! Come with us! beautiful lady, come with us!—to conflict and danger!—to triumph!—to glory!—to fame that will not die, even when earth and heaven have passed away! To the rescue of the Holy Sepulchre!—to the conquest of the City of our Lord!—to eternal glory we go!"

A large crowd, all ready for the march, had gathered around the two as they thus stood together, and now, transported by these fiery words, doubted by none, began to shout their battle-cries:

"Lord, restore to us the true and only Cross!"

"God shall give us the victory!"

"God will show what children can do!"

"Yes," cried John, turning his rapturous face heavenward, "out of the mouths of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger."

Scarcely had he concluded, before the words, familiar through so many years as the battle-cry of the Crusaders, rang through the air:

"Dieu le vult! Dieu le vult!"

On the battlements the cry first rose,—then a thousand voices echoed it from the court-yard below and from without the walls, where the multitudes were already being mustered in marching order. The enthusiasm had now reached its height; banners were unfurled, crosses, crucifixes and images elevated; fire was applied to the censers, and as they swung from side to side, clouds of fragrant incense were diffused through the atmosphere. Some, who were provided with waxen candles, drew them from their bosoms and set them burning. Then, moved by a common, overmastering impulse, the dense throng formed itself in line, and, surging rapidly through the gates, joined the crowd without the walls, and began to march down the road. Thus while the glory of new day flushed the wide and fertile plains and uplands, this singular army passed forever from the shelter of the hospitable Castle of Heilbrun.

Bewildered by the tumult, transported by new and strange emotions called forth by the circumstances of the hour, forgetful of everything but the thoughts she had just heard, Serena was moving on with those around her, when, elbowing her way through the throng, Matilda, the faithful tire-woman, succeeded in reaching her, and flinging herself on the ground at the young girl's feet, clasped her about the knees, screaming:

"Stop, my lady! For the love of the Virgin, hear me, sweet child!"

Serena, a look of rapture on her pale, upturned face, without even a glance at her servant, murmured: "Lord, restore to us the true and only cross!" and attempted to move on; but the grasp of Matilda was tenacious, and she was compelled to stop.

"You have no food—you have no clothing—you cannot go on this terrible journey in this plight!" shrieked she.

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"What need of food and clothing? Is not God able to feed and clothe those He has called to redeem the Holy Sepulchre?" interrupted one of the older girls near by.

"Who are you?" cried another, angrily, "that dares to restrain one to whom the celestial call has come? Unhand her, woman!"

With this, rude hands were laid on Matilda's shoulders, and efforts made to thrust her out of the path, but clutching the limbs of the girl with frantic energy, her countenance now ghastly pale, the woman maintained her place. It was evident she would be finally overcome, if succor did not arrive; and it did arrive. From the outskirts of the throng the authoritative voice of the Countess, to whom word had been carried of the peril of Serena, was heard:

"Open a path for me, young gentlemen; I must speak to my niece."

Though not without some delay, the path was opened, and the Countess gained the side of the girl, and joining her efforts to those of Matilda, the two succeeded at length, by tears, expostulations, entreaties and promises, in prevailing upon her to delay her departure for a few hours, and make, at least, a few of the preparations needed for the long and terrible journey. Serena consented to this, but no arguments could induce her to abandon her intention. She allowed, though with indifference, the Countess to provide her with attendants, of whom Matilda was one, a purse heavy with gold and jewels, and such a supply of food and clothing as two sumpter mules could carry. Thus equipped, and accompanied by Otho, for whose safety similar loving forethought and care had been shown, she set out on horseback to overtake the army, already one day's march in advance. As we have seen, the cavalcade came up with the rear at the close of the second day.*

The excitement occasioned by the arrival of the fair girl, for her beauty, enthusiasm and dash drew all thought from the others of her party, resembled the greeting given one who had already achieved the highest renown. And when evening came, Otho saw his cousin seated upon a bank of moss under the shelter of a great oak, while a score of young Crusaders were busily engaged doing their utmost for her comfort. Several of the most skillful undertook to build her a bower of fir-branches, others gathered moss for her couch, while Matilda, assisted by several of the more intelligent girls, prepared the evening meal from the ample store brought by one of the sumpter mules, supplemented by contributions of wild fruit and other gifts, eagerly offered by the young people. The romantic gallantry of the times was fully roused by the presence of a girl of such noble birth and extreme beauty, and around her, as a centre, they instinctively and by common impulse gathered.

Among the number of those who thus attached themselves to Serena, was the daughter of a lieutenant in the body-guard of the king of France, Eunice de Yeelo. Her father happened to be in Cologne visiting some relatives at the time Nicholas began to preach. The girl became infected with the mania that had seized the young of every-rank, and in spite of his most strenuous efforts, the father was compelled to allow her to enroll her name among the followers of the young prophet.

Seeing his cousin so well cared for, so little in need of his help, and Serena was so flattered by the attention of the devoted group about her that she appeared to have forgotten Otho, the boy, after telling her that he would not be far distant, called his servant and set out to seek a place for his own rest.

"Where are we to sleep, Martin?" he inquired, dubiously, for the forest fairly swarmed with children.

"There is a spot yonder, my young master," replied the man, pointing to a level plot near by, which, from the scantiness of the herbage, had been avoided by the others. "'Tis useless, I think, to seek further to-night; every better place is already taken."

"Then we will delay no longer. Let us to supper, and then to sleep." Saying this, Otho led his horse toward the spot indicated, followed by Martin with the sumpter mules. The animals were quickly tethered, and with the rapidity of a skillful hand, the serving-man at once proceeded to open and spread out on the ground the contents of the huge packs they carried. Throwing to the ground a heavy wolf-skin robe and several blankets of Flemish manufacture, he was about to open a great wicker hamper, evidently containing food, when Otho stopped him.

"It were better to leave that to me, while you find provender for our beasts."

"Right, master; right, master. 'Tis a long journey we have before us, and heavy, indeed, will be the journey, if our good brutes fail—and I have it from the Father," referring to the priest at the castle, "and often enough has it been ding-donged into my ears, that a merciful man is merciful also to his beast." With this pious remark, Martin set out in the direction of a farm house, whose thatched roof could be seen in the distance.

(*To be Continued.*)

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*"Bolts and bars could not hold the children. If shut up, they broke through doors and windows, and rushed, deaf to appeals of mothers and fathers, to take their places in the processions which they saw passing, whose crosses and banners, whose censers, songs and shouts and paraphernalia seemed like the winds of torrid climes, to bear resistless infection. If the children were forcibly held and confined, so that escape was impossible, they wept and mourned, and at last pined, as if the receding sounds carried away their hearts and their strength. It was necessary to release them, and saddened parents saw them exultingly depart, forgetting to say farewell.'—Dr. Zabriskie Gray's "*The Children's Crusade*," page 51.

Youth's Department.

LITTLE LOUISE.

Little Louise, our three-year old,
With eyes of hazel and curls of gold,
And cheeks with a cunning dimple bent,
And mouth like a Cupid's bow down-bet,
From her little couch at her father's side,
Arose the flush of morning-tide,
And, "Mamma, papa, dood morning. I say,
Papa, I was naughty yesterday;
But I'll tell you wgy" (with a positive nod
Of the curly head): "'Twas 'cause dood Dod
Who helps little children, went away
For a dreat long visit yesterday;
But now he's tome back again, and so
Louise will be dood to-day, you know."
Dear little one, in whose innocent heart
The demons of doubt and unrest have no part,
Who looks with unwavering trust above,
Nor questions the truth that "God is love."
May the good Lord never be farther away
From his little Louise than yesterday!

—Helen R. Churchill, in Harper's Young People.

LITTLE PUT-OFF.

BY SIDNEY DAYRE.

"I think you had better study your lesson before you go out to play, Mollie."

"O mamma, I want to play a little first," was the reply.

"Your lesson takes you only about fifteen minutes."

"I want to go and play a little while with Carrie Brooks, mamma, and then I'll come and study."

"And you must not forget the reading of your chapter to grandma."

"No mamma, I'll come very soon."

"Carrie is not at home," said Carrie's mother. "She has gone over to Luln Rand's."

"Then I think I'll go and see Kitty Morton," said Mollie to herself.

She thought of the unlearned lesson at home, but did not feel any more like going to it than she had before.

"Kitty has gone to Lulu Rand's," said Mrs. Morton. "How is it that you are not there? Lulu has a little party this afternoon," she continued.

It was a great surprise to hear this. Lulu was her dearest friend. How could she be having a party, and she not invited? Very mournfully Mollie went home. If all the other girls had gone to Lulu's, it was no use going to see any of them. She lingered in the garden awhile, and then went to grandma's room.

"I have been waiting almost all the afternoon for the dear little eyes," said grandma. And Mollie felt ashamed and sorry that she had not come sooner when grandma could see to read very little for herself.

It was almost tea-time when she went down stairs, and tea was over before she went to look for her book.

"What's this?" she said, as a note fell from it.

"It's a note Lulu Rand gave me after dinner to give to you," said her brother Jack. "I slipped it into your book so you'd be able to find it."

Poor Mollie gave a woeful wail.

"It's the invitation to Lulu's party," she said. "If I had studied my lesson at first, I could have gone. O dear, I'll never put off things again!"

WHAT A BEE-LINE IS.

I often hear boys talking about making a "bee-line" for some given point. I wonder if they know what a bee-line is. Bees can fly very fast, and for a long time without any rest. They can see a great distance, and when they are away from their hives they fly up in the air and look for the direction of the situation of their habitations. Then they fly toward them in a straight line, with great velocity. Because of their way of traveling, when we wish to take the shortest line between two points, we say "we are going to take a bee-line."—*Selected.*

Pleasantries.

Wool: "What did your father-in-law say when he gave your bride away?" Van Pelt: "He quoted from the Bible, but I can't remember it exactly." Wool: "That's funny." Van Pelt: "O yes; he said something about it being more blessed to give than to receive."

During an epidemic of scarlet fever at Carbondale, a gentleman, addressing the Sabbath-school told the children to pray that it might be God's will that they should escape the disease. Little Maggie C. upset the gravity of the school by saying, in very distinct tones: "I don't have to pray; I wear a camphor bag around my neck."

A reverend gentleman, addressing a school concert recently, was trying to enforce the idea that the hearts of the little ones were sinful, and needed regulating. Taking his watch and holding it up, he said: "Now, here is my watch; suppose it don't keep good time; now goes too fast, now too slow; what shall I do with it?"

"Sell it," shouted a youngster.

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* REFORMED CHURCH PUBLICATION HOUSE, *907 Arch Street, Philadelphia.*

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For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,
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THURSDAY, FEBRUARY 5, 1891.

THE COUNTRY PEOPLE.

In a recent number of *Littell's Living Age*, an English writer makes the following just remark about France at the present time: "Whether Paris be the *heart* of France, or the *head* of France, has never been decided to the satisfaction of disputants, who do battle about words; but in the meanwhile, it is true that the *soul and body* of France are found remote from the capital in the worshops and the homes of provincial towns, and among the vineyards and cornfields of the pleasant land." The italics here are our own. Such a statement has much more truth in it at the present time than it had formerly, for the French people, by their vote can now decide all important questions pertaining to peace or war, no matter what Paris may have to say on the subject. What is thus said, however, is likewise true of other nations, especially where free and enlightened governments have come to prevail, in Europe no less than in America. Under the sovereignty of God, the sovereignty of the people is more likely to express the truth of things than those sovereignties in Church and State, that speak without any regard to the voice of unsophisticated human nature and intelligence. Infallibility, if it exists anywhere, will be found here more than elsewhere. Mistakes may be made or errors proclaimed by this tribunal, but they are sure to pass away, when men have time for a second sober thought. In this country we have numerous capitals, but our cities, mighty as they are becoming, have also a mighty counterpoise in our sub-urban population. The country people are stronger in numbers than those inhabiting cities, and, if not superior, are nevertheless equal to them in common sense. The remark of the writer referred to, as it seems to us, has more truthfulness about it in America than in France. The heart and brain of the nation may be largely in our centres of business, although, of course, not exclusively; but the *body* and *soul* of the nation are to be found in the country; and if so, there must be brains and heart-strings there also, which is, of course, implied in the union of these two fundamental elements in man's nature.

The Reformed Church is made up predominantly of what are called country people. Our strength relatively is not large in the great cities of the land. Such an allotment is, in some degree, a serious drawback, because city congregations usually make the largest contributions to benevolent objects; and at times we appear to disadvantage by the side of sister denominations. But this order has been so predestinated, —we mean providentially,—and we ought to be satisfied with our lot. It has in fact fallen to us in pleasant places and we have abundant reason to be thankful. We have a goodly heritage. Good rules the country, it is said, and country churches are doing good in many ways of which they may be unawares at the time. They have the element of permanence about them. cling to the substance of the old faith, and yearly send out their colonies to build up churches in other places. Some of their children go to the cities and there fill up the churches, some of which would die out or never be, if it were not for such annual supplies of heart and head, bone and sinew, from the country. In view of all this, country congregations ought every one of them to wake up and come up to the full measure of their high and holy calling.

Synodical Editors.

(Elected by the Synods.)

Eastern, ...	REV. JONATHAN H. PANNEBECKER.
Pittsburgh, ...	" DAVID B. LADY.
Potomac, ...	" J. SPANGLER KIEFFER, D. D.

THE MISSIONARY GUARDIAN.

The second number of this new periodical is upon our table. Its character is well sustained. It is packed full of interesting and important matter. Its breezy articles from the West and calmer statements from the East are readable and refreshing. The expectations raised by the first issue are fully met by the character of the one before us. The "*Missionary Guardian*" has bright prospects of long life and great usefulness.

It is an old and true saying that times change and we change with them. When the "*Guardian*" was first begun, forty years ago, by the now sainted, Rev. Henry Harbaugh, there was a demand for a Magazine of that character. The originator, who was one of the best interpreters of the wishes and needs of the people, recognized the demand, and the "*Guardian*" was begun to meet it. His pleasant, pious, poetical, graphic and sometimes humorous articles on all sorts of subjects were eagerly read and highly appreciated by young and old. It was a real treat to take them up for perusal of a Sunday afternoon. It did one good. It was like breathing pure air, or partaking of wholesome and nutritious food. One felt strengthened and built up by them. And it is a pity that the taste of that elder day is not the taste of our day. But it evidently is not. And if Dr. Harbaugh were alive now he would doubtless be one of the first to become aware of the change that has come over the spirit of our dreams.

Some ten years ago the growing missionary activity and spirit of the Church called into existence the "*Missionary Herald.*" The age had become more practical. There was probably just as much piety and devotion among the people as before, but it sought expression in missionary activity and enterprises rather than in quiet contemplation of the truth or earnest contention for appropriate forms of approach to the Deity. There was a demand for an organ to give expression to this new phase of our church life. Perhaps it is not altogether accurate to call it a new phase. It is an old phase assuming greater relative importance, looming up and overshadowing interests which kept it in the back-ground years ago. There was a time when doctrinal interest was uppermost in our Church. These were the days of the "Principle of Protestantism," the "Mystical Presence," the "Anxious Bench," and the early years of the "Mercersburg Review." Times that had tried men's souls: a heroic period. Then followed the period of the Liturgical Discussion. The "Provisional Liturgy," the "Order of Worship," the "Directory of Worship," and whole volumes of pamphlets and Review articles were produced at that time. It was also a heroic period. Along with these two features of Church activity there was a calm, religious life, deep and earnest piety, a cultivation and appreciation of the beautiful and good; and this found expression in the pages of the "Guardian." Now the Missionary spirit is the ruling spirit. Whilst we have not lost our interest in doctrine, or in Cultus, and it is to be hoped we never will, we are mainly interested to-day in the *extension* of Christ's Kingdom. And it is evidence of this that the "Missionary Herald" has absorbed the "Guardian." For whilst the name and form, and we trust the literary excellence of the "Guardian" are retained, the spirit and contents of the new Magazine are entirely of a missionary character. That is what the Church asks for now. The *Heidelberg Teacher*" and the "*Missionary Herald*" have crowded out the "*Guardian.*" We may regret the fact; but it is not wise to mourn long over what cannot be helped. It is better to recognize the spirit of the age and act in harmony with it. And we are glad to see that this is being done by those who have charge of these matters.

Another thing is foreshadowed, if we read the signs of the times aright, in this new Magazine. This is the union of all our Missionary operations under one head. Our present organization is an abnormal one. The fact that all the elements have come together in the editing and publishing of our Missionary Magazine indicates to us that the day is not far distant when all our operations will be carried forward under one management, to the avoidance of friction, the economy of means, the promotion of success, the honor of the Church and the glory of the Master. L.

A RULE FOR PREACHING.

There are different ways of preaching. Almost any method may be considered legitimate which is found capable of accomplishing the object which preaching has in view. Of necessity great freedom must be allowed in regard to this matter. Every man must be permitted to find out by trial the way which is best adapted to his own individual capabilities and needs. It is folly to affirm that there is one fixed way for all to follow. Especially is it absurd for any one to insist that his own particular method is the one which all his brethren in the ministry ought to adopt. The egotism of the man who, having been accustomed to preach from manuscript, and having been successful in so doing, forthwith announces the doctrine that all ministers ought to write their sermons in full and read them, is only equalled by the egotism of the man who, having been successful as a preacher without manuscript, solemnly proclaims that his rule is the rule for all to observe.

Not so, my brethren. This land of Preaching is a "free country." No one man, with his little rule, is appointed to lord it over us all. We are not all alike. One man can do what another can not. What is one man's meat is another man's poison. It is the part of wisdom for every one to inquire and ascertain what is best suited to his own peculiar capabilities, powers and limitations. It is well for us to recognize the fact that, as in Art there are different ways of painting, so, in the vocation of a minister of the Gospel, there are different ways, equally legitimate, of preaching.

There are, however, certain general principles, common to all these ways, and which may never safely be departed from. It is well to consider all such. The wise preacher will search everywhere for principles, and, when discovered, will humbly submit himself to be governed and guided by them. He will not disdain any rule, even the simplest, which may have been found useful by another, and in which the wisdom of experience may be expressing itself. A rule, indeed, may be, at bottom, nothing else than the serviceable formulation of some important general principle.

Such is the rule we remember to have seen somewhere,—we, think it is quoted, as the rule given by some eminently successful preacher, by Dr. Parker, in his volume entitled "Ad Clerum." This man's experience embodied itself in the following direction to the preachers: "Get your material together, and set fire to it in the pulpit." A rule which, in a very felicitous and striking manner, indicates two things which the preacher, in some form or other, whatever may be his particular method of preaching, will probably find it absolutely necessary to do.

First, the gathering of the material. Too much stress can hardly be laid upon this part of a preacher's work; it calls for all the intelligence and all the industry which he is likely to be able to command. The earnest preacher is a toilsome, plodding collector of material. He seeks it in all quarters. He digs, as a miner digs for gold, in that particular part of the great mine of God's Word in which his text sets him down. He meditates upon his subject; broods over it; the thought of it is in his mind by day and perhaps mingles with his dreams by night. He probably talks of it,—happy if he have a friend with whom he may talk it over. He reads as extensively as possible. He probably also writes more or less extensively. We are not of those who would insist that all preachers must carry writing with them into the pulpit; but we do think that the number of those who can entirely dispense with writing in their preparation for the pulpit, is exceedingly small. Writing is of inestimable value as a part of the process of collecting and organizing material. It is a powerful help to the clarification and the orderly arrangement of ideas. There is much truth in what George Henry Lewes says, when he writes: "Use the pen! There is no magic in it, but it *keeps the mind from staggering about.*"

A man cannot be too industrious in gathering his material. He cannot put too much intellect into his work; he can hardly overdo the studying of his subject. He needs a considerable quantity of material; he ought to have much more than he is going to use. He cannot be at his best in preaching unless there be behind him a strong reserve upon which he does not draw except in case of necessity. In the best preaching there is a rapid progress of ideas and a wealth of suggestion which are possible only where the material is abundant. We have known sermons to fail simply because of insufficient material. The "stuff" was not there. In consequence, there was a painful scantiness, poverty of ideas and lack of movement. To use a figure borrowed from boyish appetite and hunger, the "spreading" was very "thin;" it had to be so, for want of spreading material.

The gathering of material is much; it is not all; indeed, it is scarcely more than the introduction to the preacher's proper work, which then first properly begins when the material has been gathered together. This material was gathered solely and exclusively that the minister, at the proper time and in his own way, may use it, or so much of it as he sees fit, for the accomplishment of a definite object. Its end is not in itself; it is his; it is his instrument, to use wisely or otherwise, in that high and solemn hour in which he stands face to face with the souls to whom he is to deliver the solemn message of Almighty God. Surely, that is a great hour; pregnant with possibilities; with something awful and also with something pathetic in it; an hour of high and intense activity and exertion; an hour of wrestling; possibly, also, of inspiration from on high. The preacher's crowning work is in that supreme hour, into which is condensed the activity, and in which is expended the energy of a hundred commoner hours. It is hard to express just what it is that the minister does or ought to do in that brief half hour, when, as the ambassador of Christ, he speaks from the pulpit to men. It is something subtle and mysterious. The word *fire* is perhaps the most suitable word to describe it. It is probably not far from the truth to say that, in the pulpit, a minister sets fire to the material he has previously gathered.

We like this rule because of the distinction which it makes between gathering the material and setting fire to it; and because of the stress which it lays upon that one thing which is to be done in the pulpit. The material which the preacher has gotten together is of no use unless it is set on fire; which is not always done. As we have known sermons to fail for want of material, so we have known sermons to fail for want of fire. Material there was in abundance; but the preacher did not set fire to it. It was simply brought and piled up; there was no fire.

We are very much of the opinion that this rule, properly understood, goes very near to the heart of the matter. The preacher is to gather material with an intelligence and an industry to the exercise of which no bound is set. But he is no mere gatherer of material; he gathers it merely for the purpose of using it in an extraordinary hour and in an extraordinary manner. He uses it; he uses just as much of it as he sees fit; he uses it freely, not as being fettered and bound by it, but as being the lord and master of it. And his use of it can hardly be described more appropriately than as a setting fire to it. He takes his material, so toilsomely gathered, so industriously set in order, so perfectly at his command, and, as he stands in the pulpit, makes a fire of it. He takes this dead material and makes it burn and glow. He is unbound and free. He is in a condition to use any new material which may at the moment present itself. In the following of this rule, there is room for that flash-like inspiration which will seldom be wanting when there has previously been hard and faithful toil. To him who is preaching after this manner, it is quite possible that an idea or illustration unthought of before, may suddenly present itself. And he welcomes it, and instantly puts it to use. He says: "Come on, O Idea, O Illustration! Thou art welcome. Thou comest at the right moment. Thou art a fit piece of fuel for such a conflagration as is going on here!" And in it goes, along with the rest. And the fire burns. And the flame mounts heavenward; giving forth light and heat.

J. S. K.

For Reformed Church Messenger

PROFESSORSHIPS IN THE SEMINARY.

It seems to the writer that the Church should call a halt in the endowment of further Professorships in the Theological Seminary. That institution now has *four* regular professors, besides a teacher of elocution. That number of professors is sufficient for the work to be done. Time was when *two* professors, Drs. Nevin and Schaff, did all the teaching in the Seminary, and did it well, besides a good deal of other work in writing for the periodicals of the Church. Let it be remembered that the College, with its *four* classes, and *four* years' course, has only *six* regular, working, professors, and it must appear at once that the Seminary is sufficiently supplied with teaching force in comparison with the College. The Seminary has *three* classes and a *three* years' course.

The fact that the older and larger Seminaries of the country have a larger number of professors, is no criterion for us. We should cut our garments according to our cloth. Those larger Seminaries can indulge the luxury of having 6, 7, and 8 professors, some of whom do very little actual teaching, but we have not arrived at that stage in our Church. Where Harvard, Yale, Union, Princeton, have six and eight professors in their Seminaries, they have fifty or sixty professors in the College department. Why should we attempt to rival them in our Seminary while we have but six professors in our College?

Of course work can be laid out for a larger number of professors, but the question is whether it is necessary at the present time. We do not believe it is, and we have a good many opportunities of judging, Professor Demarest, of the Dutch Reformed Seminary at New Brunswick, said to us within a year, that he considered the tendency to increase the number of professors in the Theological Seminary rather an evil than a good. A few professors will maintain unity of thought and of teaching better than a larger number.

But aside from this, the fact that we need a Seminary building at present is sufficient to show that the movement for endowing additional professorships ought to stop, at least for a time. This need is urgent. The Seminary has been occupying rooms in the College up to the present time, but the time has come when the Seminary ought to have a building of its own. There are not rooms sufficient for the theological professors in the College. The theological library lies huddled up on the third story of the College building, and it needs some better place. There are other reasons why the Church should have a Seminary building. But how shall we get it? Certainly not so long as the Church is drained for endowing new professorships for the Seminary.

Let the movement for endowing new professorships rest for the present, and let the three Eastern English Synods unite in raising funds for a Seminary building. After that is erected, if the Church has more money to give, let the work of endowing professorships go on; but for the present we do not see the need of more professors in the Seminary.

But the Synod has endorsed and ordered it. Yes, that is true; but many resolutions and schemes are carried through Synod without sufficent consideration, and this one for the endowment of *three* professorships, in our humble opinion, is one of them. In comparison with the faculty of the College *four* regular professors in the Seminary, with a teacher in elocution, is quite sufficient for present wants. If the Pittsburgh Synod is intent on endowing a professorship in the Seminary, let it be done, but let our Eastern Synod devote its funds to the erection of a Seminary building.

We speak with some knowledge of the teaching in the College and the Seminary, and we believe that *four* professors in the Seminary is quite sufficient in comparison with the faculty of the College. If we had the decision we would say, better, far better, endow an additional professorship in the College than in the Seminary.

We speak as a friend of both institutions when we say *four* professors in the Seminary are sufficient for the work of teaching from forty to fifty students three years, compared with *six* professors teaching 120 students for *four* years. Let us husband our means, and let there be now a united effort to erect soon a new Seminary building.

X. Y. Z.

For Reformed Church Messenger.

CORRECTION OF A MISTAKE.

In our notice of a book-notice in the *Andover Review* for January, we made the mistake of mixing the names of Professor Schurman and Dr. Stearns. The work we referred to was that of Dr. Stearns and not Professor Schurman, though by mistake we named Prof. Schurman in our article. Dr. Stearns seems to make Christian experience ultimate as evidence of the truth of Christianity, and we raised the question whether the inspired Scriptures should not at least be accorded a coördinate place. And so far as Protestantism is concerned, when the question is between true doctrine and heresy, must we not make the Scriptures the criterion? This is not, Indeed, just the same question as the evidence of Christianity, but only a phase of Christianity, viz., Protestant Christianity. Certainly the Scriptures here must be placed above tradition, which was the question in the 16th century.

But we merely intended to correct a mistake in regard to confusing the names of Professor Schurman and Dr. Stearns. The reader will please make the correction.

X.

Poetry.

IS THIS ALL?

H. BONAR.

Sometimes I catch sweet glimpses of His face,
But that is all.
Sometimes He looks on me and seems to smile,
But that is all.
Sometimes He speaks a passing word of peace,
But that is all.
Sometimes I think I hear His loving voice
Upon me call.
And is this all He meant when thus He spoke,
"Come unto me?"
Is there no deeper, more enduring rest
In Him for thee?
Is there no steadier light for thee in Him?
O, come and see!
O, come and see! O, look, and look again!
All shall be right.
O, taste His love, and see that it is good,
Thou child of night!
O, trust thou, trust thou in His grace and power!
Then all is bright.
Nay, do not wrong Him by thy heavy thoughts,
But love His love.
Do thou full justice to His tenderness,
His mercy prove;
Take Him for what He is, O take Him all,
And look above!
Then shall thy tossing soul find anchorage
And steadfast peace;
Thy love shall rest in His; thy weary doubts
Forever cease;
Thy heart shall find in Him and in His grace
Its rest and bliss.
Christ and His love shall be thy blessed all
For evermore!
Christ and His light shall shine on all thy ways
For evermore!
Christ and His peace shall keep thy troubled soul
For evermore!

Selections.

The end of our life is God; the rule of our life, duty; the obstacles, our bad passions.—*Lacordaire.*

All common things, each day's events,
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend.
—*Henry W. Longfellow.*

Nature and Revelation are alike God's books; each has its mysteries, but in each there are plain, practical lessons for every-day duty.—*Tryon Edwards.*

A devout Arab woman was asked in her last illness how she endured such suffering, and replied: "They who look upon God's face do not feel His hand."

The crowd of cares, the weightiest cross,
Seem trifles less than light;
Earth looks so little and so low,
When faith shines full and bright.
—*Frederick W. Faber.*

Telling an untruth is like leaving the highway and going into a tangled forest. You know not how long it will take you to get back, or how much you will suffer from the thorns and briers in the wild woods.

Science and Art.

Several years ago an engineering novelty was developed in the shape of a process of tunneling through quicksand by first freezing it. Of a somewhat similar order is the method lately employed in Germany by Herr Keukirch for securing a foundation under water. He introduces powdered cement into the sand of the river or harber bottom by compressed air. The cement "sets" by the action of the water in the usual way and forms what is virtually a solid rock foundation. This ought to be of value in lighthouse construction.

In Germany wood with a mirror polish is coming into use for ornamental purposes in place of metals. The wood is first submitted to a bath of caustic alkali for two or three days at a temperature of about 175 degrees Fahrenheit, then dipped in hydrosulphate of calcium for 24 to 36 hours, after which a concentrated solution of sulphur is added. After another dip in an acetate of lead solution at about 100 degrees, a shining metallic surface is given by polishing when dry with lead, tin or zinc.

Items of Interest.

Prof. Drummond's "Pax Vobiscum" ran up to 75,000 copies in its first edition. His "Greatest Thing in the World" has had a circulation of 250,000 copies.

"The widest plant on earth" is on exhibition at the railroad depot in Humboldt, Cal. It was cut at the Elk river mill, and is 16 feet in width. It will be among the Humboldt exhibits at the World's Fair in Chicago.

The royal baron of beef, for the Queen's table on Christmas Day, weighed 300 pounds, and was cut from a Devon ox, fed on the Prince Consort's show farm, Windsor, a royal example of old England's roast beef.

Professor Koch announced the composition of his lymph, which he says is the product of a pure cultivation of bacilli mixed with glycerine. He confesses he is ignorant as to what the active principle of the remedy is, but announces it is a most violent poison with a certain curative effect.

The Indians near Pine Ridge Agency, South Dakota, surrendered last week. Very few of their weapons were turned in, and it is thought that the Winchesters have been hidden in the hills. General Miles received permission to send a number of Sioux chiefs to Washington to confer with President Harrison.

Coiner Steel of the Mint has submitted to Superintendent Bosbyshell a report covering the work of his department. During 1890, 100,396,616 pieces were coined, having a value of $21,348.981. Of the pieces, 75 995 were double eagles, 58,043 eagles, 4328 half eagles, 8813 quarter eagles, 16,802,590 silver dollars, 12,590 half dollars, 80,590 quarter dollars, 9,911,541 dimes, 16,259,372 five cent pieces, and 57,182,854 cents.

Word comes from Japan, that the Synod of the United Church, the organization which includes all the Presbyterian and Reformed churches in the Empire, held a most important meeting in the month of December. At that meeting the name of the body was changed to "The Church of Christ in Japan," and a new constitution was adopted, with a new statement of belief. It was proposed to Synod to adopt, for its own use, the Articles of Faith recently adopted by the Presbyterian Church in England. But, after a full and careful discussion of the situation, it was concluded rather to adopt as the creed of the Japanese church the Apostles' Creed, prefaced by a brief statement of the doctrines of the atonement, justification, the work of the Holy Spirit, and the inspiration of the Scriptures.

Hints and Recipes.

One ounce of alum dissolved in one quart of water will be sufficient as a remedy against squash bugs and cucumber beetles. It is also an effective remedy for the cabbage worms. It should be sprayed on the plants by means of a syringe with a fine rose nozzle.

To make an impermeable glue, soak ordinary glue in water until it softens, and remove it before it has lost its primitive form. After this dissolve it in linseed oil over a slow fire until it is brought to the consistence of a jelly. This glue may be used for joining many kinds of material. In addition to strength and hardness, it has the advantage of resisting the action of water.

The *Caterer* gives this receipt for preparing panned oysters, Philadelphia style: —Fifty oysters, four ounces butter, four tablespoonfuls cracker dust, two saltspoonfuls salt, one saltspoonful white pepper, one saltspoonful mace, two tablespoonfuls whole allspice, one pinch cayenne pepper. Put the oysters and their juice into a bright stew pan, set on a quick fire, and the butter, salt and spices, sift in the cracker dust, stir gently till well mixed; at the first boil pour them into a hot tureen, cover and serve immediately. If longer cooked they shrivel and get tough and indigestible.

Farm and Garden.

The golden poppy, which grows wild all over the State, has been chosen as the State flower of California by the Federal Society of that State. It is of a deep orange or golden hue, typifying at once the orange groves and the golden mines of the States.

A Roxbury russet tree that had failed to yield any fruit of value for ten or twelve years was given a heavy coat of manure, and the next year it bore a good crop of fine fruit. A similar result followed in the case of an orchard of 150 neglected and barren trees. Manure was spread over the ground and the surface was cultivated, and the outcome was "as fine apples as were ever seen."

COWS BY THE QUART.—Up in Sussex county, N. J., they sell cows by the quart. A new way, to be sure, yet a good one. They give the cow a fair week's trial, keeping correct account of the number of quarts of milk she gives, and then divide it by seven, giving the number of quarts daily. The rule is to pay $2.50 a quart. If the cow gives an average of 20 quarts daily, she is then valued at $50; if, say, 16 quarts daily, then the price is $40. Not a bad way to get at the real value of a cow.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

LIPPINCOTT'S MAGAZINE for February contains—A Wave of Life, Thomas Buchanan Read, The Example of Portia, The Mountain-Mirage, "Has Been," Men's Women, A Love-Song, An American Kew, The Worst of It, West of the Sierras, A Poet's Apology, Julien Gordon, A New Theory of the Universe, Copyright, With the Wits.

J. B. Lippincott Company, Publishers, Philadelphia. Price 25 cts.

HARPER'S MAGAZINE, February, 1891. Analysis of Contents. Frontispiece—Sargent's Portrait of Edwin Booth. At "The Players." Finland, part I., General View of the Country and People. Finland, part II., Sketches in Finland. English Writers in India. In the "Stranger People's" Country. What Shall it Profit? The Faith of President Lincoln. The Heart of the Desert. Both their Houses. The Minstrel. "Personal Intelligence" Fifty Years Ago. The Bond. For Izaak Walton. Smyth's Channel and the Strait of Magellan. The Heroic Adventures of M. Boudin. At the Zoo. Editorial Departments. Monthly Record of Current Events.

Harper Bros., New York.

CASSELL'S FAMILY MAGAZINE for February contains—The Temptation of Dulce Carruthers, The Queen of the Ice, Census, The Manger, Memories of Milan, Their Mysterious Business, The Keynote of Dinner, How to Choose a House, A Sharp Experience, A Word about Florida Crackers, and Gatherer.

Cassell Publishing Co., New York, 15 cents a number, $1.50 a year in advance.

ST. NICHOLAS for February contains—An Old-Time Valentine, How the Mails are Carried, Mehitable Lamb, The Family Drum Corps, A Little Girl's Diary in the East, Golden Fleece, Noah Brooks carries on the Kansas adventures, and Lady Jane.

POPULAR SCIENCE MONTHLY. Edited by W. J. Youmans. Contents for February New Chapters in the Warfare of Science, XI. From Babel to Comparative Philology, part II., The Development of American Industries since Columbus, III. Iron-Smelting by Modern Methods, Precision in Physical Training, Greeting by Gesture, Progress in Agricultural Science, The Aryan Question and Prehistoric Man, II., The Storage of Cold, Coeducation in Swiss Universities, Chinese Buddhism, Shetland Ponies, Sketch of Jean-Charles Houzeau, with Portrait; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; and Notes.

Published by D. Appleton & Co., 1, 3 & 5 Bond street, New York.

THE ATLANTIC MONTHLY for February contains—Some Unpublished Letters of Charles and Mary Lamb, Two Philosophers of the Paradoxical, Second paper, Schopenhauer, The Ride to the Lady, Noto: An Unexplored Corner of Japan, VI.—XI., The New England Meeting-House, The House of Martha, XVIII.—XXI., The Next Stage in the Development of Public Parks, Hesternæ Rosæ, John Rutledge, Felicia, XIV.. XV., An Object Lesson in Civil Service Reform, A Long-Unpaid Debt, Richard Henry Dana, Sir Walter Scott by his own Hand, Comment on New Books, and The Contributors' Club.

Houghton, Mifflin & Company, Boston, Mass.

The contents of the MAGAZINE OF AMERICAN HISTORY for February are—The Demand for Education in American History, Emigration from New England to New Brunswick in 1763, Antiquity of Carriages, An Historical Survival, Explorations in Louisiana, The Pickering Manuscripts in Boston, and The French Army in the Revolution.

Subscription price $5.00 a year. Published at 743 Broadway, New York City.

LITTELL'S LIVING AGE. The number of The Living Age for January 31 contains—Alexander Vinet, Contemporary Review; Christmas Eve at Warwingie, English Illustrated Magazine; Birds, Nineteenth Century; Shakespeare's Ghosts, Witches and Fairies, Quarterly Review; Velasquez and his King, Nineteenth Century; A Secret Religion, Cornhill Magazine; Two Treatises on the Sublime, Macmillan's Magazine; Frost and Fog, Spectator. Poetry—Light; An Epiced, O Happy Year, Joy Cometh in the Morning, and "The Sun shone warm; the morning breeze." Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

January 15th, 1891, in Shiloh Reformed church, Danville, Pa., by Rev. J. A. Peters, D.D., Mr. William H. Antrim to Miss Anna Elizabeth Rishell, both of Danville.

On Wednesday, January 7, 1891, at the residence of the bride's grandmother, by Rev. Geo. G. Everhart, Mr. Thomas H. Van Metre to Miss Bettie R. Myers, all of Berkely county, W. Va.

January 14th, 1891, at Mechanicsburg, Pa., by Rev. W. I. Stewart, Mr. Wm. H. Kulp, Lynchburg, Va., to Miss Mary J. Cocklin, Bowmansdale, Pa.

January 8th, 1891, by Rev. N. J. Miller, of Manchester, Md., Mr. John T. Shorb, of Wentz P. O., Pa., to Miss Sarah Ann Fuhrman, of Melrose, Md.

November 27th, 1890, at the home of the bride's parents, by Rev. J. D. Thomas, Albert Lubolt to Miss Sarah Klinger, all of Wayne.

December 18, 1890, at the home of the bride's parents, by the same, Emmerson Deter, of Venango, to Miss Emma Lubolt.

December 25, at the home of Charles Dupond, by the same, James W. Axtell, of Cochranton, to Lizzie Bell.

December 31, at the home of Nathan Fletcher, by the same, Alex. Klinger to Ada Shaw.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DIED.—At the Pennsylvania Hospital, Philadelphia, December 29th, 1890, Mr. H. K. Bentz, of Lebanon, Pa., in his 52d year.

Elder Bentz was born and reared near Ephrata, Lancaster county, in the bosom of a large and well known family of that county. From his early youth he was of a kind and genial disposition, as well as of remarkably industrious habits, and these traits of character were soon put to good account.

About twenty-three years ago Mr. Bentz became a salesman for the firm of Messrs. J. C. Yost & Co., of Philadelphia, and has continued in that position ever since, holding the undiminished confidence and respect of his employers.

He was married to Catharine, one of the daughters of Mr. Peter Grubb, of Philadelphia, and resided in that city until about sixteen years ago, when he was induced to think that it would be for the best interests of his wife and two daughters, to bring them to the country. Lebanon was the place of their adoption, and they have resided here ever since.

Elder Bentz's early habits of industry followed him to the end of his life. It would be hard to find one anywhere who was more diligent in the pursuit of his calling. Early and late, in season and out of season, he went about his duty with an exactness and cheerfulness which was inspiring to behold.

Whilst he lived in Philadelphia he was a faithful member of Race Street Reformed church, and if the writer remembers correctly, for a time of Green street. In these relations his zeal and energy were no less manifest in the part which he took, especially in the songs of Zion. Upon moving to Lebanon he became a member of St. John's church, in which he has lived a life, and rendered services which were most valuable.

For quite a time he filled the office of deacon in the consistory, passing from that into the eldership, and for a number of years he has served as treasurer of the consistorial fund, in all of which places he displayed a most admirable devotion to the interests of his spiritual mother. Nothing that the church asked of him was too much for him to do, and never a complaint followed anything that he did for her. He was a man of exceptionally vigorous, restful confidence in the goodness of God's providence. He was called upon to bear some sore, heavy afflictions, but calm, beautiful resignation marked it all, because he hoped in God.

Last summer, not altogether unexpectedly to himself, he was stricken with paralysis, which resulted in progressive softening of the brain. It was hoped that at the Hospital he might be restored, and he was accordingly sent to the Pennsylvania. But just four weeks from that time he was taken away a corpse. On Saturday, the 3rd ult., we laid him to rest beside a sweet and lovely daughter, who, at the age of 17 years, preceded him to the heavenly world four years ago. The funeral services were held in the church which he loved so much, and the large number of persons in attendance testified to the esteem in which he was held. The chair which he occupied in the choir was draped in mourning, and the members of the choir sang with feeling some of the hymns which Bro. Bentz especially loved, such as "Lead, kindly Light."

A widow and one daughter remain to mourn his departure, but it is amidst the consoling recollection that as a husband and a father he had few, if any superiors, as a man he was most noble, and as a Christian he was singularly after God's own heart. May we all be truly benefited by the holy example which he has left us.

R.

DIED.—Departed this life, near Boalsburg, Pa., January 3rd, 1891, James C. Rubel, aged 42 years, 9 months and 14 days.

It becomes our painful duty to chronicle another sudden death, the fourth one that has taken place within the bounds of the Boalsburg charge during the last year. Mr. Rubel, the day before his death, had gone to a neighbor's, and while there the dread summons came to him in the form of an apoplectic stroke which proved fatal in less than twenty-four hours. The shock produced upon his family, and, indeed, upon the whole community, can better be imagined than described. Verily, in the midst of life we are in death. In a few short hours the joy of a happy family is turned into mourning, and where there was formerly laughter there is now weeping.

An aged mother, an affectionate wife, and three interesting sons, are made to weep by this mysterious dispensation of God's providence.

But they do not mourn as those who have no hope. They can take comfort in the fact that the dear departed was numbered with God's people and tried to live in God's fear. It affords the writer pleasure to bear testimony to the fact that he was earnest and attentive to his duties as a Christian, and was concerned for the welfare of his soul. This is the all important thing in burying our friends out of our sight.

May the Lord comfort the sorrowing ones, and be an ever-present help to them in this the dark night of their affliction.

**

DIED.—December 30th, 1890, George W. Stoler, of Liberty township, Bedford county, aged 34 years, 6 months and 20 days.

On Tuesday morning, about 4.30 o'clock, December 30, occurred the death of one of Liberty township's best and most active citizens—George W. Stoler. Some three weeks ago he accompanied a party on a hunting excursion. They hunted all day, and on their way home each discharged his gun at a mark, after which they proceeded on their way. Frank Stoler, cousin of the deceased, being the fourth in line from George, turned aside or around in place to put a cartridge in position. In so doing the gun was accidentally discharged, the muzzle being pointed almost in an opposite direction from George. The ball struck the ground, glanced, and struck a stone, and from that stone struck another and thence to the left leg of George, entering at the knee. The limb was not broken. No blame whatever attaches to Frank Stoler, as due and full precautions were taken by him.

George Stoler was a farmer. A number of years ago, while chopping wood, he cut his knee, from which he suffered terribly and in consequence of which he had a stiff knee. It was in this knee he received the wound which caused his death.

George was a son of Daniel Stoler and next to the youngest of a family of ten. All the others are living—D. M., S B., J. C., Mrs. W. Entrekin, Mrs. W. S. and Mrs. John S. Enyeart, Mrs. Dr. Livingstone, and Tillie and Sallie, who are still single. Daniel Stoler, the father, has liven on the old homestead for over fifty years. There never had been a death in the family until about two months ago, when Mrs. Stoler, the mother of George, died at the age of seventy-five years. All the family attended both funerals. George was laid to rest in St. Luke's cemetery on New Year's day.

George was married in Christmas, 1889, to Miss Lizzie Elder, eldest daughter of the late Isaac Elder, of Saxton.

The sympathy of the entire community goes out to the widow in this hour of her sadness. May she be able to look unto Him who has promised to be a husband to the widow.

George H. Stoler was thirty-four years old—in the prime of life and the vigor of manhood. In early life George was consecrated to the Master's work, and during his whole life he proved himself a worker that his relatives and friends may well be proud of. His record as a Christian, as a citizen, and as a companion is one worthy of emulation. At the time of his death he was a member of the consistory of St. Luke's Reformed church. His second term having about expired, he was again nominated and on next Sunday would have been re elected to a third term.

His works will be remembered long after his face has vanished from our sight. On the resurrection morning we will see him among those who have washed their robes white in the blood of the Lamb.

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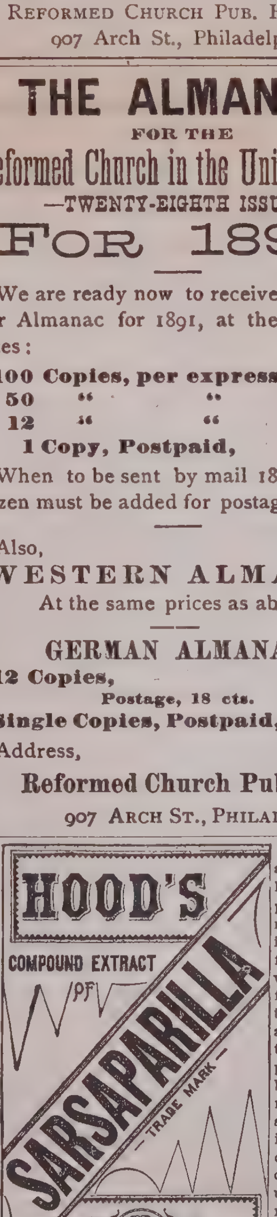

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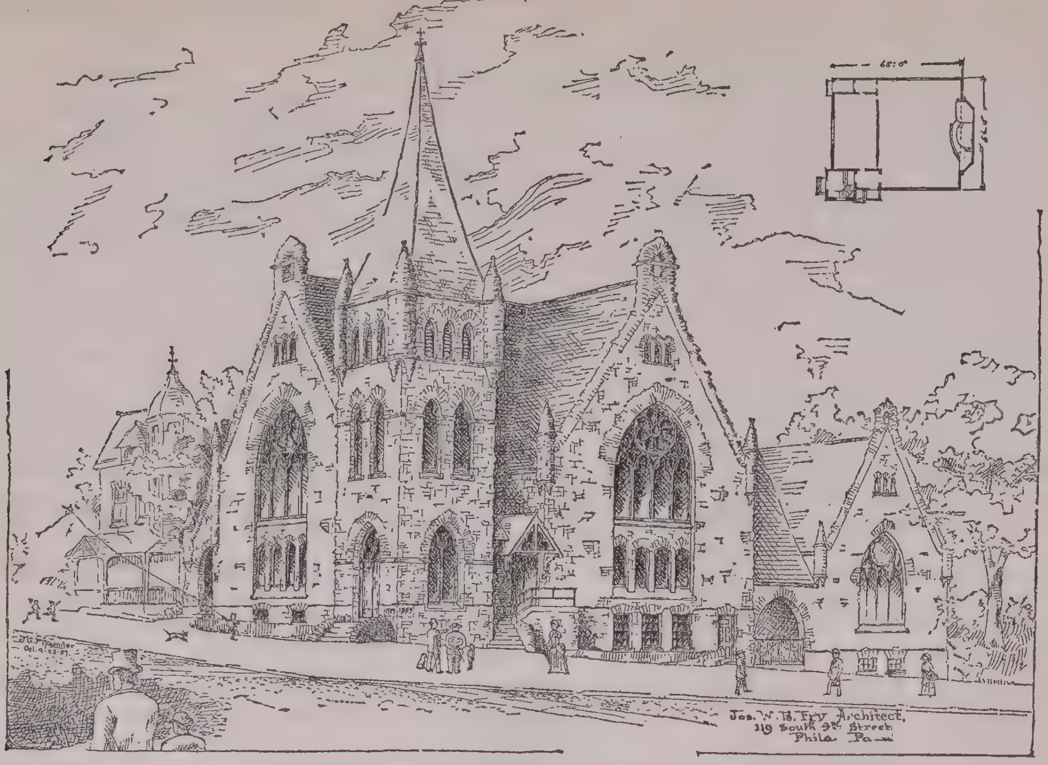

ST. ANDREW'S REFORMED CHURCH, READING, PA.

For Reformed Church Messenger.

DEDICATION AND ORDINATION.

Septuagesima Sunday, in the year of grace, 1891, will record a unique chapter in the history of the Reformed church in the city of Reading. The dedication of a house of God and the ordination of its first minister is an unusual event in church-work circles. Such a rare occasion it was my happy privilege to witness. I shall ever cherish it as one of the golden days of my life, and I sincerely trust that its inspiration will follow me during my entire ministry. Let pastors and people, who fret and worry about the present progress and future prospects of our dear Zion, visit Reading, the Mecca of the Reformed church, and they will find a speedy remedy and a permanent cure for their groundless misapprehensions.

The Dedication.

The twelfth edifice, known as St. Andrew's, was solemnly set apart to the worship of the Triune God, in accordance with the simple and beautiful ritual of our denomination. Every available space was occupied long before the hour of service, and eleven ministers sat within the chancel.

The venerable Rev. C. F. McCauley, D.D., arose, and with a clear voice, said: "Arise, O Lord, into Thy rest: Thou and the ark of Thy strength," to which the people made hearty response.

The act of consecration was read by Rev. B. Bausman, D.D., in his usual impressive manner. Prof. John C. Bowman, of the Theological Seminary, Lancaster, Pa., preached the dedicatory sermon. His text was 1 Chronicles, 22d chapter, 5th verse: "And David said, Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnifical, of fame and of glory, throughout all countries." The discourse was a masterly and eloquent delineation of the ancient temple, full of beautiful lessons for Christians of the present generation. He paid a glowing tribute to the ministers of Reading for their progressive spirit, as also to the excellent building committee who had charge of the erection of St. Andrew's church.

The Buildiag

This is one of the handsomest church buildings in the city. It is 56 by 73 feet in size, built of white hill stone, with brown sand-stone trimmings. There are three entrances to the church; the main entrance has an iron gate and the vestibule is tiled. The ceiling is a sky blue tint and the walls are terra cotta. Heavy beams of cherry extend from various parts of the roof to the centre, and rest on sand-stone projections. The wainscoting in the auditorium is of red oak, and the pews, chancel-rail, altar, pulpit, reading desk, sofa and chairs are also oak. The floor is nicely carpeted. Large handsome memorial windows adorn the East, West and North sides of the building. These windows are of the finest glass and illustrate the chief events in the life of our Lord. The pulpit and chancel furniture were donated by friends of the new interest. The cost of the building is $15,000, and, including the gallery, has a seating capacity of 650. The basement will be used by the infants, and has a seating capacity of 400.

Strange to say, St. Andrew's, like Calvary, has been built, without a congregation to worship in it. These magnificent structures are the product of that faith which worketh by love. They are the fruit of the piety and fidelity of our beloved brother, Dr. Bausman, and a circle of warm hearts, wise heads and willing hands.

One of the remarkable features of church-work in Reading is the spirit of self-help and help-others which the pastors and people display. No appeals are issued outside of the city for help in building churches, or in supporting their pastors, but the cause of home and foreign missions finds liberal supporters here. May God bless this portion of His vineyard.

The Ordination.

A committee, consisting of Revs. B. Bausman, D.D., C. F. McCauley, D.D., and A. R. Bartholomew, of the Classis of Schuylkill, were present at the evening service, to ordain the Licentiate, Stanley L. Krebs, to the work of the holy ministry. A large audience witnessed the solemn ceremony. Rev. Dr. McCauley led in prayer and read the Scripture lesson, the writer preaching the sermon from St John, 10th chapter, 14th verse, "I am the good shepherd." The characteristics of a good pastor were set forth, concluding with an earnest exhortation to the pastor-elect that he continue in the footsteps of the chief Shepherd and Bishop of souls. The ordination service was in charge of Rev. Dr. Bausman, all the members of the committee joining in the laying on of hands and in giving the right hand of fellowship. The installation service will take place at a later date. Rev. Krebs made a brief address, referring to this solemn moment in his life, promising to to do all he could to advance the cause of Christ and asking the people to pray for him in his new and important mission. We expect great things from this young brother and his flock. Few men have such a wide and effectual door opened unto them for great usefulness, but all who know Brother Krebs' eminent worth and ability will join with me in wishing him and his people a long, happy and successful pastorate.

A. R. BARTHOLOMEW.

Pottsville, Pa.

For Reformed Church Messenger.

WICHITA UNIVERSITY.

A very happy visit of three weeks among my old friends in Pennsylvania and Delaware ended with a joke. While away I lost no opportunity to extol the beauties of sunny Kansas. I returned by way of Canada, the land of long winters and deep snows, and the journey was rapid and easy until I got to our own land of sunshine, when we stuck in the snow one whole day. Agreeable company, however, made the joke a pleasant one.

The week and a half that has passed since my return have made me as happy as my visit. In this time I have confirmed five members in my church at Whitewater and received two by renewal of profession of faith. It is quite possible that I shall add four or five more in two weeks. The number will seem small to the eastern readers, but for me it is large enough to make me very grateful and happy, because there were only eleven members at Whitewater a little more than a year ago.

But that is not all. We have in this time also received seven new students in the University, and have good reason to expect several more in the course of a few days. Our school is good now; good in the number and spirit of the students, good in the work done. We who have been here from the beginning appreciate that. We need help, however, actually must have it, and I wish to set before our Reformed people the circumstances and conditions under which we labor.

The State of Kansas has three large institutions of learning, a University, an Agricultural College, and a Normal School. No tuition is charged in the state schools, and at least the Normal School, possibly the rest also, pay part of the car fare of the students. At the Normal School, however, there is no provision made for the boarding of students, and this is likely the case, too, at the other schools.

To a person not acquainted in Kansas, it would seem as if the state schools must shut out all others; but they do not for

Continued on Page 13.

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everal reasons. Kansans are enthusiastically in favor of education, the state is very large, there is sectional pride, a desire to be educated as near home as possible, and the devotion of church members. In addition to this, the schools not backed by large churches, generally offer very cheap board.

As a consequence of these factors there are more students in Kansas to be found in other than the state schools, than in the state schools themselves. Flourishing schools are found in every prosperous section of the state. The Methodists have a large institution in the northeastern part, another college at Winfield; the Congregationalists have a magnificent college at Topeka; the Presbyterians have a successful one at Emporia; the Episcopalians had one at Salina; there is a large and prosperous private Normal School at Fort Scott; there is another successful private Normal School at Great Bend; and the private Normal School at Salina, with two other institutions in the same place, last year claimed an attendance of over four hundred students. There are still others.

Now what are our chances among this array of schools? I shall try to tell clearly and candidly. Our necessity comes with our greatest opportunity. We have ten chances to succeed now where we had one a year ago, or may have one a year hence.

We are in Wichita. I know many people in the East shake their heads knowingly or dubiously when Wichita is mentioned. But let us look at the situation fairly. Lots do not sell at several thousand dollars apiece now way out in the country, and many of those people who were here through the boom are failing. But Wichita still has a population of nearly twenty-four thousand and is (not expects to be) the center of one of the most fertile and beautiful sections of the State of Kansas.

Now it is not likely that Wichita will lose its position as the trade center, because the cities that once were rivals have been distanced in the race, and the people here are alive to their needs and opportunities. Even now they are completing arrangements for the erection of large grain elevators and the construction of a new railroad to Galveston.

Under the present circumstances we have, apparently, the very best location in Kansas. But Wichita will grow, very rapidly too, when it begins again; and with its growth the school will gain in importance, if it can lay hold of its opportunities.

Now ours is the only college here. Only two institutions have survived the collapse of the boom, Lewis Academy and Wichita University. We have a fair field before us. What an opportunity! Will the church take advantage of it?

We cannot make the full college course strong enough to support the school; but with the proper conditions, we can make the academic and normal courses pull out the institution financially and gradually build up the college courses.

Over against the state institutions, other schools not well endowed furnish cheap board, board at club rates. With a large hall on the ground we can compete with any of them. With the small club we can accommodate, we have been able to keep the average cost of board at $1.80 a week.

With a hall and a little additional advertising we could undoubtedly secure anywhere from twenty-five to fifty additional students in the spring when the public schools close, possibly many more. And who will say how many we might get by the end of another year? The Garfield University had a large attendance when it closed.

If they can secure their hundreds of students at Fort Scott, at Topeka, Salina, and Great Bend, why can not we at Wichita?

We need two boarding houses on the campus to do it. One we must have. Five thousand dollars will build it. Who will give the five thousand? Or who will give a part of it? Or who will suggest an effective plan to raise it? We are too busy to go out to collect it, almost too busy to write for it. Yet it must be secured now, we cannot fail to get it and exist. We who have toiled and suffered and waited here three years with our hands tied and our efforts handicapped and crippled, we would build that hall without hesitation, but we have not the means.

Many people in our church could give us the five thousand and never miss them. They would give less than we have given. Will not some one of them do it?

For Reformed Church Messenger.

RESOLUTIONS.

At a meeting of the Joint Consistory of Bethany charge of the Reformed church, held at Lititz on Monday, January 26th, 1891, to take action relative to the death of Rev. D. C. Tobias, late pastor of said charge, eighteen members were present.

Dr. D. Rhim Hertz, of Bethany congregation, was chosen president, and Mr. Milton K. Kremer, of White Oak, secretary.

A number of the members spoke in the highest terms of his pastoral qualifications, and paid feeling tributes to his memory.

Upon motion of Mr. Geo. S. Young a committee of *one* from each congregation was appointed to present to the President of Classis, Rev. Samuel M. Roeder, of the Reformed church, a request that said Classis assist in procuring a pastor for said charge, and also aid in providing occasional divine services until a permanent pastor can be engaged.

Committee consisted of Mr. Milton K. Kremer, of White Oak; Mr. Isaac W. Walter, of Brickerville; Mr. Samuel Carper, of New Haven; Dr. D. R. Hertz, of Bethany.

The following resolutions were presented and adopted as expressing the feelings and sense of the entire charge:

WHEREAS, It has pleased God, in His infinite wisdom, to remove from our midst our beloved pastor, Rev. D. C. Tobias, whom we loved and esteemed for his piety and energy; therefore be it

Resolved, That we deeply feel and deplore the loss of one who was a loving and pleasant pastor and a faithful minister of the Gospel, yet we bow in humble submission to the will of Him "who doeth all things well."

Resolved, That we extend our heartfelt sympathy to the bereaved family and friends, and commend them to the kind offices of our Heavenly Father.

Resolved, That God may enable us in His great mercy to realize that our loss is his gain, and that we may ever cherish the fond hope of a glorious reunion in heaven.

Resolved, That a copy of these resolutions be sent to the bereaved family, and also sent to several papers for publication.

MR. MILTON R. KREMER, White Oak,
MR. FRANKLIN ENK, Brickerville,
MR. JOHN G. CARPENTER, New Haven,
DR. D. R. HERTZ, Bethany,
Committee.

For Reformed Church Messenger.

DEDICATION OF A NEW CHURCH.

The dedication of a neat little church at Nottawa, Mich., on January 4th last, was quite an event. A congregation of twenty-three members was organized in this place by Rev. T. J. Bacher, April 4th, 1890. Though it looked to be an impossibility for it to erect for itself a spiritual home, yet in faith it was undertaken. By perseverance, self-denial and generous aid in money and labor, it was accomplished and on the date already mentioned it was dedicated to the service of the Triune God. Rev. W. H. Xanders preached the dedicatory sermon. Rev. S. A. Alt preached in the evening. The cost of the building was $1800. It was dedicated free of debt. It is a one story frame structure, 32x55 feet, with a pulpit recess and two class rooms. The pastor and his little flock are to be congratulated.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

PENNSYLVANIA.

Philadelphia.—Christ Church, Rev. Jas. Crawford, D.D., pastor. On Tuesday evening, the 27th ult., the Choral Class gave a concert in the church. The programme was a varied and interesting one and the large audience present were high in praises of the proficiency attained by the class in so short a time under the leadership of Mr. Charles W. Yerger.——The 104th anniversary of the Pennsylvania Prison Society took place in this church on Thursday evening, the 29th ult. A. H. Love presided. Addresses were made by W. M. F. Round, corresponding secretary of the New York Prison Association, who explained the workings of the Burnham Industrial Farm School for Boys in the Berkshire hills, Judge Wilson of the Court of Common Pleas, this city, and by the pastor.——A meeting of the Universal Peace Association will be held in this church on Thursday evening, February 5th. General Morgan, Indian Commissioner of the United States, Herbert Welsh, Esq., of this city, and the pastor will deliver addresses. Representatives from the agencies which figured in the recent Indian troubles are also expected to be present.

Beaver Charge.—A special meeting of Clarion Classis was held in the St. Paul's church of the Beaver charge, January 27th. The pastoral relation between Rev. S. T. Wagner and the St. John's charge was dissolved, and a committee consisting of Revs. W. W. Deatrick, R. F. Gass and R. E. Crum was appointed to supply and assist the charge in securing a pastor. At this meeting also a call from the Beaver charge, lately served by Rev. J. F. Wiant, to Rev. S. T. Wagner was found in order and confirmed, and Rev. Wagner was installed as pastor of the charge, the installation service being conducted by the ministers of Classis present at the meeting, Revs. S. S. Miller of St. Petersburg, and D. B. Lady of Curllsville, making addresses, and Rev. J. F. Wagoner of Emlenton, performing the act of installation. Thus after a vacancy of some four months this important field is again supplied with a regular pastor, and one who has proved himself a zealous workman in the vineyard. We trust that a pastor will soon be secured for the flock left shepherdless by this transfer. Those desiring information in regard to St. John's charge can correspond with members of the committee mentioned above. D. B. L.

Maytown Charge.—Rev. M. M. Noacher, pastor. The Zwinglian Missionary Society of the Reformed church of Conestoga celebrated its second anniversary on Saturday evening, January 10. The programme was an appropriate one, and the rendering thereof was very acceptable and edifying. J. R. Yentzer, the president of the society, had charge of the music, which was very ably rendered. Hon. J.

Continued on Page 14.

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H. Landis of Manor township, and Takeo Noya, Japanese, delivered an address. Both addressess were highly appreciated by the congregation. The pastor also made a few remarks. The secretary then read the report of the society, in which she gave a brief account of all the work done by this little band since its organization. The service closed by singing the doxology and receiving the benediction. Thus ended the second birthday of Zwinglian Missionary Society of Conestoga.

This little handful of missionary workers is to be congratulated for what it has done during the two years of its existence, and pray for still greater results.

The greater part of last week the pastor and wife spent visiting among the members of Conestoga congregation, and on Thursday evening these faithful people of Conestoga came together at the house of J. R. Yeutzer and gave them a complete surprise.

The evening was happily spent in social conversation, and by partaking of some refreshments prepared by the ladies of the congregation.

Before the happy party left for their respective homes, the pastor addressed them in words appropriate upon such an occasion, after which they all joined in the repetition of the Lord's Prayer, and received the benediction. As a token of the esteem in which they hold their pastor, they left behind a table well loaded with all kinds of edibles for the sustenance of the pastor and his family.

Catawissa.—It was announced in our last issue that Licentiate R. E. Butz had accepted a call to Shenandoah. It should have been *Catawissa, Pa.*

Willow Street.—Rev. D. W. Gerhard, pastor. The Reformed church at Willow Street, on Sunday evening, enjoyed the Christmas services held by the Sunday-school. A beautifully shaped tree, reaching to the ceiling, ornamented to suit the occasion, and lit up with many lights towards the close of the service, presented a fine appearance.

A service appropriate to the Christmas season was used under the direction of the superintendent, Mr. John Zercher, and the pastor. The choir rendered some excellent music and the school assisted in some of the selections. Particularly well rendered was the hymn sung by the little ones. Recitations and three minute addresses were made, and the superintendent and the pastor also made short addresses. The treasurer reported that $41 had been expended for the school, and that $14 remained in the treasury.

—*Salem church.*—At Salem or Heller's church a service entitled "The Son of God, The Son of Man," was used, and was rendered with spirit and energy, being conducted by the superintendent, Mr. D. R. Doner, assisted by the pastor. Addresses were made by the pastor and superintendent. After all who were connected with the school were given their gifts, the teachers were surprised with presents from their scholars. The two trees which graced the pulpit chancel were beautifully decorated, and together with the improvements recently made, gave the church a very handsome appearance.

The collection for Beneficiary Education amounted to $7.50. Offerings for the orphans, $9.50. Expenses of the school, $47. Pupils, 147; teachers, 11; officers, 7. Total, 165.

Shenkle's church.—The Shenkle's congregation, Chester county, Pa., which formed a part of the Brownback charge until the recent action of the Philadelphia Classis, has been without a regular pastor for months past. Being near Collegeville it has been supplied by the students of the senior class of that institution, so that it has not suffered for the want of preaching. The communion of the Lord's Supper not having been administered for months past, Rev. George W. Williard, D.D., of Ursinus College, by request, held said service on the 18th ult. The weather being very unpropitious, the attendance was not what it otherwise would have been. "It was pleasant," Dr. Williard writes, "to see the spirit which animated the members, who now, since the recent reconstruction of the charge, are in hopes of soon having a regular pastor. The prospect for building up a large congregation are encouraging. The people seemed grateful to the professors and students of Ursinus College for supplying them with preaching while they were without a pastor, and will no doubt show their appreciation of the service rendered by contributing liberally to the erection of the Bomberger Memorial Hall which is soon to be erected."

Myerstown.—The Reformed congregation of Myerstown, of which Rev. H. Hilbish is the pastor, is one of the largest in the Eastern Synod, having about 600 communicant members. The services are still largely German, the preaching in the morning being only once in four weeks in the English. The evening service is all in the English language. Many of the people talk the German in their ordinary conversation, it being the most familiar with them. We enjoyed our visit to the congregation very much as it was the first time we had ever preached here. The occasion was one of more than ordinary interest, as it was the time of the English communion in the congregation, which has four communion services annually, two in the German and two in the English. The number that communed was about 200, which was a very large number in view of the heavy fall of snow during Saturday night. All the services were largely attended. Twenty young persons were confirmed after having attended a regular course of catechization, which added greatly to the interest of the occasion. The Sunday-school was also largely attended considering the inclemency of the weather, there being nearly 200 present. The pastor is the superintendent and takes quite an interest in it. Brother Hilbish seems to be doing a good work here, and preaches fluently in both the English and German language.

Myerstown is situated in a fertile valley and has a population of about 2500. It is easy of access, as the Philadelphia and Reading Railroad runs by it. Palatinate College is also located here, thus affording the citizens an excellent opportunity to educate their children. It has an attendance of 74 students, and is in charge of Dr. W. L. Schaeffer as President. We were pleased to make a visit to the College and form an acquaintance with the President and other members of the Faculty. Our stay, although short, was pleasant, so that we shall look back to it with much delight. Our thanks are due Bro. Hilbish and his people for the cordial welcome they gave us. G. W. W.

Allegheny.—Rev. J. V. George, of Reamstown charge, after a ministry there of nine months, has accepted a call from the Allegheny charge, lately served by M. L. Fritsch, and expects to commence his labors there about the first of March.

Water Street.—Rev. C. U. Heilman, pastor. There were seven additions at a communion of the Sinking Valley Church, of Water Street charge.

Altoona.—Trinity Mission. Rev. Lloyd E. Coblentz, pastor. On January 11th the Holy Communion was administered for the first time in the new church. The attendance was unexpectedly large and the service was quite solemn and impressive. Five persons were received as members since the preceding communion. The offering amounted to $30.68.

MARYLAND.

Baltimore.—St. Paul's (German), Rev. N. Gehr, D.D., has taken temporary charge of the congregation lately served by Rev. J. C. Hauser, now deceased. Dr. Gehr's address is *306 N. Schroeder street, Baltimore, Md.*

Middletown.—Rev. T. F. Hoffmeier, pastor. Christmas was observed in the Reformed church, Middletown, Md., by a Sunday-school service on Christmas eve, when the service, "Immanuel," was used, and a congregational service on Christmas morning at 10.30. The contributions amounting to $36.86 were divided equally between Bethany and Butler Orphans' Homes.

On Sunday morning and evening, January 4th, 1891, the Missionary Society held its anniversary. An interesting sermon was preached in the evening by Rev. H. F. Dittmar, of Jefferson, Md. The society is in a prosperous condition. Its contributions during the year amounted to $99, which were devoted to Home and Foreign Missions, with the exception of a small donation to the support of one of the Japanese students at Franklin and Marshall College. If we do not have distinctively *Women's* Missionary Societies down here, we still have Missionary Societies which are doing a good work and interesting not only the women, but men and children also.

The contributions noted above are not by any means all that the congregation gave to benevolent purposes in the past year.

Mt. Pleasant.—Rev. A. Shulenberger, pastor. The members and friends of the Sunday-school at this place spent an enjoyable Christmas in the church on Christmas eve. Promptly at 7 o'clock, the large school marched into the auditorium, headed by the officers, singing, in unison, The Greeting to Immanuel. The service prepared by the Publication House, entitled "Immanuel," was used on the occasion, and all the different parts were well rendered, especially those assigned to the children. The church was beautifully decorated for the occasion and was pronounced by many as the prettiest they had ever seen. A collection was lifted for Bethany Orphans' Home, which was the largest Christmas collection ever taken in this church. The most pleasing feature of all for the children was the distribution of the usual Christmas presents.

OHIO.

Miamisburg.—Rev. H. M. Herman, D.D., pastor. At the winter communion three were added to this church. The congregation is in a flourishing condition. A new pipe organ has just been placed in the audience chamber. The whole church is lighted by electricity.

Akron.—Trinity. Rev. E. D. Wettach, pastor. The Church east will read with eager interest a few words from one of the youngest members of the large and growing missionary family. It is more apparent each day that this new church enterprise was needed in this city. The increased large attendance; the deep interest prevailing; the opportunities of doing good, all testify to the wisdom of establishing this congregation. Work was begun here October 1, 1890. To-day there is a congregation of 117 communicants and 63 unconfirmed member. They have a neat, cozy chapel; a flourishing Sabbath-school; a ladies' missionary society, equipped for aggressive work and a C. E. Society, with its earnest young workers, ready to go on a hundred errands for Christ at the suggestion of the pastor. Following the dedication there was held a week's special services, the neighboring pastors rendering valuable help. On January 25th the first communion was held. The congregation received a fresh baptism for service. *Thirty* new members were enrolled and seven children consecrated to God in baptism. Both pastor and people are much encouraged. They ask the prayers of their brethren.

NORTH CAROLINA.

East Rowan Charge.—Rev. C. B. Heller, pastor. Christmas services were held in both congregations—at Bethel on the day before Christmas and at Grace the day following Christmas. The "Order of Worship for Christmas" was used by both schools. The usual gifts were received by the scholars, in addition to which the following named pupils of Grace received each a beautifully bound pocket Bible—Mattie Fisher, Lillie Miller, Lillie Meisenheimer, Lottie Roseman, Jennie Probit, and Daisy Miller. The pastor and his wife were also kindly remembered. The collection at each service was made for the Orphans' Home.

HEALTH RESORTS.

"Pyrhus was counselled to *take* the repose he was about to seek with so much fatigue." He must have had wise counsellors. And would it not be well for many in our day to take the counsel to themselves? For example, those not only, who seek repose from the cares and worries of business, but also, and more especially, those who go abroad to seek health, "with so much fatigue." A tour of one's own city or neighborhood will often afford more pleasure and recreation than one has dreamed of. How many are there in our large cities who have seen all the objects of interest. It is only strangers who do so. While enjoying home comforts, so necessary to the invalid, and making yourself acquainted with the attractions of your own neighborhood, try the Home Treatment of DRS. STARKEY & PALEN. If you wish further information and to examine the testimonials of many who have tried it, write for our brochure, sent free. It is a book of 200 pages, giving a full account of Compound Oxygen, its nature, discovery and results. Address DRS. STARKEY & PALEN, 1529 Arch Street, Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

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"For several years, in the spring months, I used to be troubled with a drowsy, tired feeling, and a dull pain in the small of my back, so bad, at times, as to prevent my being able to walk, the least sudden motion causing me severe distress. Frequently, boils and rashes would break out on various parts of the body. By the advice of friends and my family physician, I began the use of Ayer's Sarsaparilla and continued it till the poison in my blood was thoroughly eradicated."—L. W. English, Montgomery City, Mo.

"My system was all run down; my skin rough and of yellowish hue. I tried various remedies, and while some of them gave me temporary relief, none of them did any permanent good. At last I began to take Ayer's Sarsaparilla, continuing it exclusively for a considerable time, and am pleased to say that it completely

Cured Me.

I presume my liver was very much out of order, and the blood impure in consequence. I feel that I cannot too highly recommend Ayer's Sarsaparilla to any one afflicted as I was."—Mrs. N. A. Smith, Glover, Vt.

"For years I suffered from scrofula and blood diseases. The doctors' prescriptions and several so-called blood-purifiers being of no avail, I was at last advised by a friend to try Ayer's Sarsaparilla. I did so, and now feel like a new man, being fully restored to health."—C. N. Frink, Decorah, Iowa.

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For Impaired Vitality
and weakened energy, is wonderfully successful.

For Reformed Church Messenger.

IN MEMORIAM.

DIED.—On January 29th, at Allentown, Pa., Mrs. Eleanor L. Dubbs, widow of the late Rev. J. S. Dubbs, D.D., in the 89th year of her age.

She was born on the 24th day of December, 1802, in Greenwich township, Warren county, New Jersey. Her parents were David Lerch, and his wife Eleanor, a daughter of Joseph Jones, of Bethlehem township, Pa. She was twice married, her first husband being John S. Murphy, of Warren county, New Jersey. After the death of the latter she spent some time in New York, and then removed to Pennsylvania, where she was for some years engaged in teaching a private school. In 1837 she was married to Rev. Dr. Joseph S. Dubbs, at that time pastor of Zion's Reformed church, Allentown, Pa. Two sons blessed this union, one of whom died in early childhood, in 1844, during the meeting of Synod in Allentown, on which occasion the Synod passed a resolution of condolence with the bereaved parents. The surviving son is Rev. Joseph H. Dubbs, D.D., at present a professor in Franklin and Marshall College. Her stepchildren are Rev. A. J. G. Dubbs, D.D., pastor of Salem Reformed church, Allentown, Mrs. O. L. Schreiber and Mrs. J. O. Shimer, being the children of her late husband by a previous marriage.

Mrs. Dubbs was a woman of intellect and force of character, and was well known and highly esteemed by a generation that has now almost passed away. For many years she lived in retirement, but was until recently in full possession of her faculties. After an illness of seven weeks she fell gently asleep, and on Monday, 2d inst., was laid to rest in Union Cemetery, by the side of her deceased husband. She will be remembered as a faithful servant of the Lord and His church.

For Reformed Church Messenger.

IN MEMORIAM.

Mrs. Louisa Dieffenbacher, wife of Rev. E. H. Dieffenbacher, departed this life, in the 56th year of her age, at Pleasant Unity, Westmoreland county, Pa., Monday, January 19th, at 10 o'clock, A.M.

In the death of this excellent woman, a faithful minister of Christ is sorely bereft of a most cherished and beloved companion; a son and daughter separated from the tenderest of mothers; and a hitherto cheerful parsonage left desolate.

The deceased was a daughter of Rev. Jonathan Zeller, a minister of the Reformed church, who entered into rest thirteen years ago.

Born of devout parents and carefully nurtured in a Christian family, her life, from childhood up to the day of her death, was the unfolding and ripening of a beautiful and lovely character.

Her amiable disposition, her many excellent qualities of mind and heart eminently fitted her for the position she was called to fill in life. She, indeed, was a model pastor's wife, a helpmate in the fullest sense of the word.

She realized the solemn and responsible work committed to her husband, and it was her aim in life, as well as the delight of her heart, to help him in every way possible.

Being a woman of more than ordinary intelligence, and having received a solid Christian education, her judgment, her counsel and her advice were always of service to her husband.

Wherever the Master of the vineyard called His servant to labor, she was willing to go, though it separated her from warm friends and cherished associates. But such was her kindly feeling toward all, and such her open-heartedness, that she soon won new friends wherever her lot was cast.

In the home circle she was the centre, the beating heart. She made home happy and cheerful for her husband, and to her son and daughter it was the most desirable spot on earth.

Now that she is gone it is truly comforting for her husband to be able to say: "In all the years of our wedded life she never gave me an unkind word."

When duty called him away from his home, her prayers for his safety and protection accompanied him, and on his return cheerful smiles and kind words greeted him.

As for her children, she never tired planning and working for their happiness and welfare.

As a Christian, she always endeavored to fulfil her solemn vows and obligations. She loved her church and did what she could to advance its interest. Like Paul she could say, "For to me to live is Christ, and to die is gain." Her summons to depart this life was sudden and unexpected, but it did not find her unwilling nor unprepared. She was not confined to her bed over 48 hours, and when the news went abroad that she was dead the entire community was startled.

Her funeral took place in the Reformed church at Pleasant Unity, on Wednesday, at 1 P.M., in the presence of a vast concourse of sympathizing neighbors and friends.

Revs. A. E. Truxal, N. H. Skyles and C. M. Hartzell, were the officiating ministers of the Reformed church, who were assisted by the Lutheran and Presbyterian pastors of the town. Rev. N. H. Skyles preached the sermon from the text, "To die is gain." Rev. A. E. Truxal led in conducting the service at the altar. The Lutheran pastor also made a brief but very appropriate address.

Her remains were taken to Lock Haven, Pa., where they were buried on Thursday, the 22d ult.

"So He giveth His beloved sleep."

N. H. S.

Jeannette, Pa.

NOTICE.

Harbor Missions at New York: 30 State Street.

All those who may expect relatives or friends from Europe to arrive at the port of New York, and those departing from here to Europe should communicate with our Harbor Missionary, Mr. Paul Sommerlatte, No. 30 State Street, New York City, and he will gladly give them all the advice and assistance possible without any charge. The names of the parties expected from Europe and the name of the ship they will arrive in, should be given to the missionary in time, and steerage passengers should be advised to carry the name of the missionary in sight while landing at New York, because the missionary is always present upon the arrival of steerage passengers in the Barge Office, and will take care of those directed to him.

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C. G. GROSS, Treasurer.
3716 Haverford Ave., Phila., Pa.

Statement of Money received by the Treasurer of Tohickon Classis since May 12th, 1890.

Charges.	On Assessment.	Voluntary.
Indian Creek,	$213 36	$74 31
Seilersville,	184 83	196 07
Springfield,	48 00	
Kiegelsville,	152 67	
South Bethlehem,	49 66	47 75
Ridge Valley,	13 13	
Lansdale,	24 00	
Nockamixon,	61 35	22 00
Durham,	78 90	30 00

ISAAC G. GERHART,
Treas. Tohickon Classis.

Telford, Pa., Jan. 1st, 1891.

Jacob K. Funck, Treasurer Lebanon Classis, acknowledges the following receipts, viz.:

1890.			
Aug.	18	Rev J B May, Birdsboro Mission,	$1 30
"	19	Rev T C Leinbach, Harvest Home col, Christ ch,	10 00
"	25	First Ref ch, Lebanon, Pa, For Miss, Japanese Student,	60 00
Sept.	5	Rev T M Yundt, for Missions,	5 28
"	5	Rev J E Hiester, DD, Annville chge,	245 08
"	5	Rev J B May, Birdsboro Mission,	2 20
"	13	Rev S A Leinbach, (per J L Loos), Bern cong,	23 38
"	19	Swatara chge, per Rev J A Wickert,	60 00
"	19	Rev S A Leinbach, per W B Kline, St Michael cong,	20 00
"	19	Rev J B May, Birdsboro Mission,	1 00
Oct.	11	Rev H J Welker, for Bethany Orphans' Home,	25 00
"	24	Rev H J Welker, from Tulpehocken chge,	60 00
Nov.	3	Rev L D Stambaugh, Receipt Rev A C Whitmer,	10 00
"	3	Rev L D Stambaugh, Womelsdorf cong,	10 05
"	26	Rev L D Stambaugh, Rehrersburg cong,	10 85
"	26	Rev L D Stambaugh, Mount Ætna cong,	10 85
"	25	Rev L D Stambaugh, Sheafferstown cong,	7 00
Dec.	2	Rev S A Leinbach, per W B Kline, St Michael cong,	26 75
"	4	Swatara chge, per Rev J A Wickert, Schell's cong,	14 00
"	4	Swatare chge, per Rev J A Wickert, St John's S S, Jonestown,	11 00
"	20	Rev T M Yundt, Bethany cong,	6 00
"	20	Miss Fannie S Brunner, treas W C M S, Lebanon Cl,	20 00
"	22	Rev George B Resser, St John's cong,	111 00
"	29	Swatara chge, per Rev J A Wickert, St John's S S,	15 97
"	29	Swatara chge, per Rev J A Wickert, Salem's S S, Walmer's,	4 03
"	29	Rev J E Hiester, DD, per G W Stine, W C M S, Thanksgiving day,	7 08
"	30	Rev S A Leinbach, per W B Kline, St Michael cong,	47 65

JACOB K. FUNCK,
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FOR DEFENCE
PALATABLE AS MILK
SCOTT'S EMULSION
FOR DEFENCE
SCOTT'S EMULSION

Dr A. H Strickler
14Feby90

How many people there are who regard the coming of winter as a constant state of siege. It seems as if the elements sat down outside the walls of health and now and again, led by the north wind and his attendant blasts, broke over the ramparts, spreading colds, pneumonia and death. Who knows when the next storm may come and what its effects upon your constitution may be? The fortifications of health must be made strong. **SCOTT'S EMULSION** of pure Norwegian Cod Liver Oil and Hypophosphites of Lime and Soda will aid you to hold out *against Coughs, Colds, Consumption, Scrofula, General Debility, and all Anæmic and Wasting Diseases,* until the siege is raised. *It prevents wasting in children.* **Palatable as Milk.**

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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

VOL. LIX.—No. 7. PHILADELPHIA, THURSDAY, FERRUARY 12, 1891. WHOLE No. 2927.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.
ISSUED WEEKLY
IN THE INTERESTS OF THE
REFORMED CHURCH IN THE UNITED STATES
BY THE
REFORMED CHURCH PUBLICATION HOUSE,
CHAS. G. FISHER, Proprietor,
Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—We are requested to announce that on account of a necessary delay the new Hymnal will not be ready by the end of this month.

—The Church will sympathize with Rev. O. H. Strunck and wife in their bereavement occasioned by the death of another of their children, which occurred last week.

—"*The Monitor*" is the name of a four-paged paper issued by Jacob H. Kuhns, as editor and manager, in the interests of the Emanuel Reformed congregation, of which Rev. J. F. Snyder is pastor. It is a sprightly and tasty sheet; and if succeeding monthly numbers are equal to it, it will be the means of doing great good in that section of the Church.

—We give elsewhere the letter from Prof. John B. Keiffer, Librarian of the College Library, and the note from Prof. W. M. Nevin giving cordial approval of the object aimed at, to the Alumni of the College suggesting the propriety of forming an Alumni Library Association for the purpose of securing funds for the increase of the library. It is to be hoped that a cordial and general response will be given in behalf of this most worthy object.

—"All Hail! our Risen Lord" is the name of the new service our Publication House will issue for the coming Easter. It is by Rev. J. C. Leinbach and Prof. Ferd. K. Hill, who have been giving us such excellent and popular services. The peculiar features of their services will be found in the new one. The music is beautiful, indeed the best that Prof. Hill has so far produced. We hope our Sunday-schools will wait to see it before they place their orders. It will be furnished at the usual rates: $4 per hundred, per express, $4 50 post paid.

—Here is something more upon the subject of cheap papers. Ii is from the *Interior*, and quite practically does the editor comment upon the *Examiner's* attempt to gain subscribers by making the price of subscription, as it thought, within the reach of everybody:

"The *Examiner*, New York, the oldest and most prosperous of the Baptist papers, has an article nearly a column long, urging its subscribers to pay their subscriptions. We are not surprised at this. The *Examiner* though prosperous, attacked its numerous Baptist contemporaries by cutting down its subscription price below what they could live upon. There was but one step from this to writing dunning editorials. There is a method of making subscribers pay up their subscriptions that never fails: charge them sufficient to enable you to make a good paper: make a good paper. Then in paying their subscriptiens they know they are closing a good bargain for themselves, and they will not be slow about doing it. Cheapness runs into the ground at as sudden a slant as a fence-stake. It is very, very cheap, almost no money at all, urged the *Examiner*. On that line their subscribers thought that there was only one thing better—that was, *no money at all*."

—The Glee and Mandolin Clubs of Franklin and Marshall College returned last Monday a week from a very successful tour through the cities of Hagerstown, Frederick, Baltimore and Washington, D. C., being at the last place, as will be learned from an account given elsewhere by pastor Apple, on Friday evening, January 30th. In all these places large and enthusiastic audiences greeted them, and by their fine singing and playing won for themselves high encomiums of praise. Should they return to any of these places large audiences will be sure to greet them. Their singing is pronounced by good and competent judges to be equal to any College Glee Club in this country. This is saying a great deal. It is, nevertheless, true. Arrangements are being made to have them give a concert in this city, and from the favorable impressions made by the Quartette present at the Alumni reunion on the 6th inst., a royal reception undoubtedly will be given them.

—The fifth annual meeting and dinner of Franklin and Marshall Alumni Association of Philadelphia on Friday last was, as was pronounced by all present, the most pleasant and successful one yet held. It is exceedingly gratifying to those upon whom the arranging for these reunions devolves that they, year after year, increase in interest and in numbers in attendance. No little benefit to the College has grown out of these annual gatherings of her sons around the festive board to "enjoy a feast of reason and a flow of soul." To day she is better known in the city of Brotherly Love, and even to many of her own sons; and hence attention has been attracted to her distinctive characteristics as an Institution of learning by those outside of her own constituency. A number present at this reunion were there for the first time, and evidently went away filled with renewed interest and fired with fresh zeal in behalf of the College, and resolved to be hereafter among those who come together to tell and hear of her progress, and her needs in order to make her one of the well-equipped Institutions in this country.

—The addresses both by invited guests and members of the Association were well received and whether jocose or grave, they greatly helped to make the occasion a profitable and enjoyable one. President Fisher presided with grace and dignity, and facetiously and appropriately introduced each speaker. The reference by President Stahr to the approaching celebration of the eighty-fifth anniversary of the birth of Prof. Nevin, and his being charged with bearing the venerable and much beloved Professor's salutations to the Associarion, was most befittingly received and quite heartily followed the response to the toast proposed by Hon. A. C. Reinoehl to rise and drink to his health. The Association felt itself honored by the presence of Judge Arnold, Pres. Fetterolf, Prof. J. E. Garretson, Prof. Stibitz and Dr. Hulburd, and the kind sentiments and the eloquent words they uttered in response to the call of the President, will not soon be forgotten by those in hearing. And none the less appreciated were the responses of President Stahr on "The College," Dr. Steiner on "Old Marshall," Dr. Gerhart on the "Alumni Association of Philadelphia," and those of Messrs. Weigley, Reinoehl, Guilford, Franklin and others. The full attendance this year augurs a larger and more successful one at the next meeting. And that it will be if the sons and friends of the Institution will then show their interest in her welfare by their presence.

—The Universal Peace Union held a meeting in Christ Reformed church, Green below Sixteenth, this city, Thursday evening, the 5th inst. A number of the Indian delegation now at Washington, D. C., together with quite a representation of the Indian boys and girls from the Lincoln Institution were present. The pastor. Rev. James Crawford, D. D., made an address of welcome which was responded to by A. H. Love, Esq., President of the Peace Union. The principal address was by Genl. T. J. Morgan, Commissioner of Indian Affairs at Washington, who gave in a very clear and concise way the present situation of Indian affairs and some suggestions as to how they may be different and thus put an end to the outbreaks by the Indians. He was followed by Herbert Welsh, Esq., Secretary of the Indian Association, who, in a very positive manner pointed out the causes of the trouble as being, incompetent agents and want of keeping faith with the Indians on the part of the government, and urged every one to appeal to the President and their member of Congress to devise things so that these wards of the nation may be educated and given employment, and thus made to care for themselves. One of the friendly Sioux Chiefs, John Grass, made a short address in his own language, which was interpreted by Rev. Chas. Cook, a native Indian and an ordained minister of the Episcopal Church. He told of their efforts in self help and expressed his pleasure at appearing before them. Rev. Cook also spoke of the great influence Christianity had upon the Indians as they were by nature religious. The children from Lincoln Institute sang several songs in a very creditable manner which was pleasing to the delegation of Indians and to the large audience present. The names of some of the Indians present besides John Grass, were Young-Man-Afraid-of-His-Horse, Hollow-Horn-Bear, Clarence-Three-Stars and Maj. Geo. Sword. It is felt that a crisis has been reached in Indian affairs and it is to be hoped that the visit of the delegation now in Washington may result in effecting arrangements by which there may be no more outbreaks among them and that in time all may become civilized and make useful and honored citizens. This no doubt can be brought about if the promises of the government are carried out and the politicians of the country cease to have control in the conduct of affairs among them.

Poetry.

THE KING IN HIS BEAUTY.

I wandered, oné night, in spirit
  To the land that is far away,
The earth was sleeping in darkness,
  But my path was as light as day.

I passed through the pearly portals,
  And entered the heavenly fold,
'Midst a host of angel welcomes
  I stood on the street of gold.

I took my place in glory
  With the happy white-robed throng,
While the golden bells of heaven
  Rang out the glad new song.

But fairer than all the brightness
  I saw in that radiant place,
Was the sight of "the King in His beauty,"
  As I saw Him face to face.

And sweeter than all the music
  That angel choirs could sing,
Was the well-known voice of Jesus,
  My own Redeemer, King.

Bring the great of every nation
  All treasure rich and rare,
Heaven would not be heaven
  Without my Jesus there.

—Katie A. Ciarke.

Communications.

For Reformed Church Messenger.

OUT OF CONTACT.

There is a class of people in all our larger towns and in the cities with whom the Christian Church finds it difficult to keep in contact. We do not mean the criminal class, nor such individuals, whether intelligent or ignorant, well-to-do or poor, who take an open stand against religion. We leave all these entirely out of view. They are out of touch, drifted away, or willfully torn loose by their own act; and they need consideration, and receive it, too, in various ways, from the organized forces of Christianity. But it is not they whom we mean, and we are anxious not to have them mixed up, even in thought, with those to whom we refer. The class of persons we have in view is fairly distinct, and numerous enough to claim the serious attention of the Church.

How shall we describe these people as a body? Not an organized body—far from it; nevertheless a body in the sense of there being very many of the same sort, with certain common characteristics. Let us sketch some of them from life.

Here is a widow with several grown-up children. She is a godly woman, who has worked hard and suffered much in her day. Her trials and afflictions have brought her nearer to the Master, and taught her to seek comfort and strength in the worship and sacraments of the Church. So her life goes on from year to year, as she ripens for the eternal world.

And her grown-up children? The one is married to an excellent member of the Church, and they walk together, as well as they know how, in the ways of righteousness. It is the other members of the family with whom the difficulty begins. Let us say here, too, that they have all been baptized, instructed and confirmed, and there is not one of them opposed to religion, morality, or, definitely speaking, the Christian Church. Rather, all their convictions are favorable. If they have children they would like to have them baptized; if one of their family is dangerously sick they send for the minister; if one dies, the services of the Church are invoked. If the Church does not answer their wish in any of these respects, they are offended, and even willing to make any reasonable concessions and promises. Practically, however, the congregation is not in touch with them. The concessions are neglected, the promises forgotten. They hardly ever attend the services of the congregation; their children get to the Sunday-school simply when convenient; the congregation receives no regular financial support from them, and can look to them for no service in the various lines of its activity and charity. They cannot be kept on the list of members. If put there, in consequence of some resolution taken in the hour of trial, a few months or a year will tell that it was no use. The Church cannot keep in contact with them. Its hold on them is slight when it exists, and practically it can be brought to exist only now and then.

These people live a mile or more from the place of worship: they have a fair income, and are accounted average good citizens.

The point that we wish to emphasize is this: They appear to have no conscious need of the Church, its worship and sacraments, except in occasional instances. And this family is representative of many others.

Over yonder hill live quite a number of families, who have moved from different counties in the State into town, but who were country people in their first home. They have been church members in their time and at the old home. How much they ever went to church, and to what extent church life once influenced them, we have no means of knowing. But they are fairly out of contact with the church now. Perhaps they drop in to a service once or twice a year; perhaps not. If a death occurs in the family they will call upon the minister, whom they make it a point never to meet, unless he hunts them up, at any other time, to conduct the funeral services. The minister does visit them as often as with propriety he may, and as his other duties allow. Members who formerly knew them, or who have later on come to know them, are requested to speak to them on the subject of their Church connection. But in many cases all this is to no effect. They live in very limited circles of people like themselves, generally cultivate no society worth naming, go on in their isolated life, and show next to no sign of any conscious need of the Church, its worship, and its sacraments, especially as the latter meet them in the form of the Lord's Supper. We have said that these people live over on yonder hill, but their like live also in every large town and city in the land in great numbers, and all over the bounds of the congregations in such places.

Some families are passable church members, but seem to have little control over their children after they reach the age of eighteen to twenty-one; perhaps have exercised a very vague religious influence over them in their younger days. In many instances such children are confirmed when the proper time arrives. But soon afterward they begin to stray away from the Church. They attend service once in a while; they go to communion once, twice, thrice. Then the congregation loses sight of them, not willingly, but because it does not know where to find them or how to retain an influence over them. Practically they cut loose from their spiritual anchorage. One such young man, whom we had confirmed in former years, once told us, when we urged him both to his duty and his privilege: "I am a rail-roader, and rail-roaders find it inconvenient to go to church; besides one begins to be active in church matters when one gets older and has children, to whom one must set an example." We thought to ourself that he spoke probably the language of many young married men. How can the Church keep in contact with people of such views, or how can it get sufficient hold on them to bring about a change in their views and habits?

WYOMING.

For Reformed Church Messenger.

TO THE WOMEN OF THE REFORMED CHURCH IN THE UNITED STATES.

LETTER NO. I.

Dear Sisters: There has been considerable discussion of late in the MESSENGER and elsewhere, as you know, in reference to the position and sphere of woman in the work of the Christian Church. It seems that the membership of our Church, both male and female, is still divided in opinion on this question. Some of you are in full and active sympathy with the so-called aggressive workers of your sex in other denominations. Some are shocked at such teaching and practice, believing that women should literally keep silence in the churches. Others are in doubt on the whole question. So long as this is the case there is room for still further discussion.

In order to help toward a solution of the question, I deem it well to write to you some open letters. In doing this, I take it for granted, that you and I, both in teaching and learning, are actuated only by love of the truth. "There are no tricks in plain and simple faith." I shall, therefore, bring to the subject plain words, but without malice; frank, but without guile.

That I am the husband of a wife, the father of two daughters and an ordained minister in our Church, may be evidence to you that I am not without personal interest in the matter, nor without a solemn sense of the responsibility resting upon me in publicly writing upon this subject.

First of all, then, let us look to a starting point as a foundation upon which we all can agree to stand and from which we can agree to look at the whole subject in all its bearings.

We all are agreed that the will of God is our only absolute and infallible guide in this as in all other matters. We are further agreed that His will is revealed to us in His Word (Christ and the Holy Scriptures); that His will is law for us in all our thinking, speaking and doing, and that any transgression of that law is sin. I take it for granted that not one of you doubts these things.

But we must be careful to guard against two errors at this point. We must distinguish between what we may call our immediate and our mediate relations to that law. In other words we must bear in mind the twofold character of the law as defined by our Saviour Himself. In one part of that law direct obedience to God is required, in the other indirect, that is, in and through the person of our neighbor. In the first case, the will of God is the same to all human beings, because, as such, they all hold the same relation to Him; in the second that will is not the same because all human beings do not hold the same relation to one another. All human beings, for example, are sinners, and as such, it is his will that they should repent. But all human beings are not kings, nor judges, nor fathers, nor mothers, nor masters, nor servants. The same truth holds in the sphere of Christianity. Here, too, the will of God is the same to all Christians as such. He wills that all should walk in the Spirit, that all should be perfect as he is perfect, that all should be one in Christ, as He is in the Father. Here "there is neither Jew nor Greek, bond nor free, male nor female, for all are one in Christ Jesus." But all Christians are not apostles, nor prophets, nor elders, nor deacons, nor husbands, nor wives. It must be clear to your minds that a person in any of the positions named has duties which others not in such position do not have. And as all duties, in whatsoever position one may be, are grounded in the will of God, it follows that the will of God is not the same to all. True, in principle it is the same, for love is the fulfillment of the law in every form. But we have now to do with the question, what is the sphere in which you, as Christian women, can and ought to be active under the will of God, and not, what should be the underlying principle of that activity, which is love, of course. I have dwelt thus long upon this point of difference in our relation to the will of God, for it is here that so many seem to be at sea in their thinking.

But there is another common error against which we must guard if we are to have a right understanding of the question before us. It is often said in substance, that the posession of a bodily, mental or spiritual endowment by any one is sufficient evidence that it is the will of God that the possessor of it should use it without restraint except such as he himself sees fit to determine. Such self-restraint, of course, is supposed to be influenced by custom, expediency, the spirit of the age, common sense, etc. But it is supposed, also, that there is and need be no special determination by the will of God as to the sphere and purpose in and for which such endowment is to be used. The mere possession of it is taken to be authority enough in this direction, especially if the end for which it is exercised be deemed good. This is frequently the whole sum of the argument of speakers before the various societies in our Church, and even is not seldom heard on the floor of our Church judicatories. And such persons, by the way, generally manifest considerable impatience if their position is questioned, and are ready at once to pronounce the questioner an obstructer of God's work.

But a little serious and candid reflection ought to be enough to show you the fallacy of such a position. An attorney at the bar may know more law than the judge on the bench, does that give him authority to exercise his attainments as judge? A son may be stronger in every way than his father, does that fact of itself give him authority to take the father's place? Your maid-servant may have a stronger will and be a better housekeeper than you are, does that give her authority to displace you as mistress of your household? It must be clear to you that the persons named can only rightly use their endowments and attainments under the law and within the limitations of the positions which they hold. Their superior ability is no authority in the case, for might does not make right; neither is their own will, nor the will of man, but that of God; for "there is no power but of God. The powers that be are ordained of God." Hence the inspired expression of His will in reference to persons holding the various positions in life, both in the Old Testament and in the New.

We are now ready for the main question, to which I shall direct your attention in my next.

Your brother in Christ, N.

For the Reformed Church Messenger.

ZWINGLI AND LUTHER—THEIR RELATION TO EACH OTHER AND THEIR INFLUENCE.

II.

Another interesting chapter in the history of the Reformation and in which we can see these men, side by side, we have in the Conference at Marburg in 1529. "Philip now summoned leading theologians on both sides to a *Conference at Marburg*, in his castle, which lasted from the first of October till the third, 1529. On the one side were Luther, Melancthon, Justus Jonas, from Wittenberg, Brentz from Swabia, and Osiander from Nuremberg; on the other side, Zwingli from Zurich, Œcolampadius from Basel, Bucer and Hedio from Strassburg. The public conference began on the second day. On many points agreement was had, but on that of the Lord's Supper there was none. He (Z.) took his stand upon John 6:63, 'The flesh profiteth nothing;' but Luther wrote with chalk on the table before him, 'This is my body,' as the Word of God which no one may explain away. No agreement was reached." (Kurtz, 273.) As no agreement was had, therefore it was superfluous to proceed with the Conference. "Nevertheless, Luther called upon the Swiss to renounce their doctrine, and to pass over to his. Zwingli, Œcolampadius and Bucer protested solemnly. They called upon all the spectators as witnesses, that Luther had not established his doctrine by the Word of God; that they, on the contrary, had shown him his error, and had sufficiently established the foundation of their doctrine in the Word of God and the old Church fathers. Enraged, Luther concluded: 'Then we will also let you go your way and commend you to the righteous judgment of God, who will indeed find out who is right.' 'We do the same,' replied Œcolampadius. Zwingli silently turned away. Every one saw that his eyes were full of tears. Before they separated, the Landgrave, on the 4th of October, caused the points to be drawn up on which they agreed. He also admonished them, at least to recognize each other, mutually, as brethren. This admonition of the prince, affected Zwingli greatly. Moved, and with tears in his eye, he stepped forward and offered Luther the hand of reconciliation. But Luther, roughly rejected his hand, saying, 'You have a different spirit from us.'" Grob's Life of Z., p. 155, 156. Alas! Luther evidently had not studied the 13th ch. 1 Cor., or if so, evidently missed the true spirit of that great lesson *on charity*. There is a grand summing up of that Conference, the tendencies entering into it, by Allen. "Con. of Chris. Thought," p. 291, 292. "The controversy with Luther about the sacrament of the Lord's Supper, was one of the painful incidents in the Reformation, if for no other reason, because Luther appears in the affair so far below his true self. It was a case where the disputants failed to understand each other, because neither fully understood himself. Zwingle made the sacrament a memorial of the death of Christ, and found in it as such a spiritual efficacy; to Luther's mind this seemed to empty the sacrament of its significance; he preferred to regard it as charged with a divine presence, as containing the actual body and blood of Christ. But Zwingle had no necessity for confining to the Eucharist a beneficent presence with which the world was full, whose secret shrine was in every faithful heart. If Zwingle seemed to rob the sacrament of a real presence of Christ, Luther seemed to rob the world itself of such a presence, just as the Latin Church had done when she lost the idea of the immanence of Christ in humanity, and made the sacraments channels for the conveyance of grace from His remote abode. The controversy illustrates the inevitable confusion of thought in the age of the Reformation, but it also shows how Zwingli had revolutionized theology from its basis, while Luther remained divided in his allegiance between two systems, one of which claimed the devotion of his life, while the other held him bound by the sacred associations of religious sentiment. So long as Luther did not formally recognize the immanence of the essential Christ, as the redeeming force in human life, there was a want in his thought, which his doctrine of the Eucharist was an attempt to supply. It was creditable to Zwingle that he still wished to maintain Christian fellowship with Luther, despite their difference of opinion. It was characteristic of Luther, that although the hour was full of danger, he would make no compromise of his convictions for the sake of advantage. The words of Luther to Zwingle when the discussion was over, 'You have a different spirit than we,'—'*Ihr habh einen andern geist denn wir*,'—were true in a deeper sense than either of the antagonists were aware."

From what has been said it is above every thing else clear that there were two tendencies, the one purely Lutheran, and the other the Melancthonian-Calvinistic, in the doctrine of the Lord's Supper, and that the Reformation divided into these two streams, the Lutheran, the *consubstantiation theory*, "*in, with and under*," while the other the *spiritual real presence*, as afterwards developed by Calvin. These tendencies, as in the continuity of Christian thought and the course of history moved onward, the former conquering Scandinavia, while the latter, broader and wider, passed into Holland, France, England, Scotland and into this country, evidently, by far the widest stream. Recently a work issued from the press and coming from the pen of Prof. Jacobs of the Lutheran Seminary, Philadelphia, in which it is attempted to show the work and influence of Lutheran theologians in the English Reformation, who came over into England from the continent. It is no doubt true that theologians from the continent, came to England, by invitation, known as Lutheran theologians, so also were Reformed present who took part in that reformation, but when you take up the Book of Common Prayer, in which that great work culminated, and read over the XXXIX Articles you find not a trace of Luther's influence, nothing of consubstantiation, or the "in, with and under," but in the XXVIII Art. of the Lord's Supper, it is said, "The body of Christ is given, taken and eaten in the Supper, only after a heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is by Faith." This clearly is not Luther's view as given "in Summa," but is emphatically Reformed. These theologians, doing this work for the English Church were, in principle Reformed, and not Lutheran, and it can be asserted truly that the Reformed tendency made its impress on the Anglican Church, as the above Article clearly shows, and that in spirit that Church is Reformed, barring its wretched, uncharitable spirit of exclusiveness, which was developed afterwards through Archbishop Laud and others. This Reformed tendency made its way onward and at this day, the vast body of the Protestant Church is in principle Reformed, and in this country, in the Lutheran branch, the larger portion is in principle Reformed, while the other remained true to the old Lutheran theory of *consubstantiation*, the "*in, with and under.*" There can be scarcely a reason assigned why the Reformed and that portion of the Lutheran holding the Reformed tendency, should not unite and form one body, for really, there seems to be no reason to keep them apart, but the name, and the insignificant one, ludicrously mentioned, one saying "*unser vater*," the other "*vater unser.*"

(*To be Continued.*)

For Reformed Church Messenger.

AGED MINISTERS AGAIN.

The question with reference to the retirement of aged ministers has again been brought to the front by "Wyoming," our regular and very interesting contributors to the MESSENGER. What he has said on this important, and somewhat vexed question, suggests some other things to the mind of the writer, and he, in this brief article, would humbly venture his opinion on this subject.

We do not believe, as a rule, that ministers are retired by reason of their age, or gray hairs.

For there are a number of young and middle-aged men in the Church who are not employed, and for some reason or other do not seem to be in demand. It strikes the writer that Wyoming does not look in the right direction for the cause of the difficulty. The same conditions existing in the case of the young man will just make him as unpopular (in the good sense) as if they existed in the case of the old man. We suppose that in proportion to their number there are just as many aged ministers in the Church who are doing effective work, and whose services are in demand as there are young ones. That which will cause the one to be retired will also cause the other, without taking the gray hairs into consideration. There are certain things, which if they are found present with either class of men, will produce the same results, and eventually lead to the same end,—retirement. And so far as these things go, age has nothing at all to do with it.

This is an age in which there must be advance made all along the line, and in which men in all the callings of life must keep up with the times. If the merchant, or the physician, or the attorney fail in this direction, and keeps no account of that principle of progress, the chances are that he will be retired very soon. And, indeed, he ought to be.

And so it is precisely with the minister, whether he be young or old. If he do not, in season and out of season, make an earnest effort to give the people committed to his care the very best his ability is able to produce, and to bring out of the Scriptures things new and old; if he go into the pulpit Lord's day with scarcely any, or at least only superficial, or Saturday afternoon preparation, we are not to wonder if the people show a disposition to have such a minister retired, irrespective of his age. We are obliged to confess that many of our good people show a great deal of patience and long-suffering in this regard, and so it is likewise in the duties of the pastoral office. If the wants and the needs of the people are not regularly and systematically met in this direction, if the pastor do not show a special interest in his parishioners in their homes where he can secure their confidence, as perhaps he can do nowhere else, if he only visits them once in a decade of years, as is sometimes really the state of the case, the logical inference is that his usefulness will by-and-by come to an end, and a change will naturally be desired. And it is not otherwise in all the work connected with the ministerial office. The time has come, if it did not always exist, in which every interest of the pastoral charge needs the immediate and direct attention of the minister, and in which every energy of his being is called into exercise.

The demands of the age are of such a character, that the man of God must rise in his might and meet these demands. And to the extent in which he fails to keep abreast with the progress of things, and to allow his activities to go out in all these varied directions where work is to be done, and can be done for the Master, he falls short in the great race set before him, and he is making himself a candidate for retirement, and this is true whether he be young or old. And this is just one of the primary reasons why "able and efficient pastors," so called, are sometimes put upon the shelf. Not unfrequently age is made a scapegoat upon which these other things are saddled, and those who find fault with the Church in this particular do not look at the right place for the real cause of the trouble.

Other things being equal there should not be, and there is not, any more of a demand for the young minister than for the old, or any disposition to push the old one out. Because a man's hair is getting gray, or because he is past the meridian of life, is no reason why he should become old in his feelings or notions, or it is no reason why he should refuse to fall in with the spirit of the times, and earnestly try to meet the demands made upon him in the age in which he lives. Some of the youngest men in our day are really the oldest, young in ideas and feelings, and yet aged in years. And in our humble judgment this is just one of the causes of the trouble spoken of by Wyoming in his paper,—not "advancing years," but these other things that had been hinted at in this article. And in the discussion of this question, let us not overlook these things. * *

For Reformed Church Messenger

A REPLY TO H. M. K.'s LAST FEW WORDS.

We are bound in candor to say that our expectation has not been fulfilled by these last few words. The light which H. M. K. intimated that he possessed on the subject of St. Paul's directions in regard to the conduct of women in the Church, turns out to be no *new* light, after all, and to our mind at least does not satisfactorily illuminate the subject in hand. The theory which he advances is one that we knew before, but which we do not believe to be at all adequate to the circumstances of the case.

Before we go on to consider this theory, however, we are bound to correct, at least, one misrepresentation of our position; which, though very material, is, of course, not material on the part of our critic, but simply illustrates a critic's difficulty of correctly apprehending and reporting the thoughts of another. H. M. K. quotes us as saying that St. Paul's directions, in 1 Cor. 14: 34, were, "intended to apply only to the simple Corinthian congregation," and then labors through more than a column of his article to show up the absurdity of this position. Now, we have said no such thing, neither in our sermon, nor in our previous articles on the subject. What we did say in our first article, was, that St. Paul, when writing those directions, was not thinking of the modern distinction between Sunday-school teaching or reading essays at missionary meeting, and public praying or preaching; but that he had in his mind only the simple (not *single*) Corinthian congregation, in which the functions of the ministry were not yet distinguished. This is an essentially different thought from that which H. M. K. attributes to us. It never occurred to us that it was necessary to say anything as to the extent of the intended application of those directions. We would now, however, distinctly say, what we believe every careful and candid reader of our articles has understood us to mean, that we hold St. Paul's directions to be applicable wherever there prevail circumstances similar to those existing in the Christian community of Corinth in the time of Paul. They were intended to apply to all churches of Grecian or rather oriental habits of thought and life. And we are willing to go even so far as to say that, if in any modern congregation there should be a considerable number of brethren of weak minds and tender consciences, there the sisters had better stand back, and so avoid giving offence.

But now for H. M. K.'s own theory. He does not say, indeed, that he regards the directions of St. Paul now under consideration, as the expression of an essential moral principle. But he does say, what to our mind implies this, namely, that he holds them to be of binding authority for all ages and times, and, as we infer, for all circumstances. They are not temporary rules based upon local and temporary circumstances; but they are universal in their extent and application. They are believed to be based upon the permanent constitutional differences between man and woman, which the Creator Himself has instituted. They are, accordingly, principles involved in the nature of thing, like the commandments of the decalogue. But, then, they are not meant to prohibit *all* speaking in the Church on the part of women, nor even all teaching, but only "*public instruction*"—"public exposition and exhortation as a leader and guide" or in short, what we call *preaching*. This we believe to be a fair statement of our opponent's theory.

Let us examine first what is here assumed to be the ground of St. Paul's prohibition, namely, the divinely-ordained constitutional differences between man and woman. Our critic tells us that there is very decided evidence in favor of this assumption, and then quotes as such evidence the passage in 1 Tim. 2 : 13; which, however, was written many years after that contained in 1 Cor. 14 : 34, 35, and is therefore not decisive as to the meaning of that. But waiving this point, we maintain that the passage in the Epistle to Timothy does not prove at all what it is here supposed to prove. The Apostle here gives two reasons for his command that women should learn in quietness and not be permitted to teach. The first is that Adam was created before Eve; the second, that Eve was first in the transgression. The first reason asserts mere temporal priority of existence; but this proves nothing as to the supposed notion of a constitutional difference between the respective beings. Indeed, according to the general laws governing the development of the universe, a being of later creation is more completely organized and more perfect than one of earlier creation, and, therefore, would seem to be more fit to exercise dominion than the latter. And the fact that Paul here speaks of Eve as having been first in the transgression, could hardly be accepted as proof that he was thinking of the constitutional differences between man and woman, unless we suppose Paul to have believed that the sex was originally and *by nature* more inclined to sin than the male.

It is not our busines here to explain St. Paul's particular method of reasoning in this case. It is sufficient to have shown that the bare notion of a natural difference between man and woman was not what influenced his judgment. For if it had been, then—to adopt our critic's way of arguing—it would have been easy for him to say so. The conception of nature as an order of fixed laws and tendencies was quite familiar to his mind. If in this conception he had found the reason for his injunctions, then what a strange way he had of expressing his meaning!

In the passage in 1 Cor. 14 : 34, 35, which was written many years before the Epistle to Timothy, and which was all that the Corinthian Christians had to determine the Apostle's meaning, he gives another reason for his prohibition, namely, that it is *shameful* for a woman to speak in the church. "The original word here is *aischron*, the same that is used in the same Epistle (chap. 11 : 6) in reference to a woman's cutting off her hair. He is arguing there for the propriety of women being veiled in public assemblies. For not to be veiled is the same as being shorn or shaven. But by common consent, it is *shameful* (*aischron*) for a woman to be shorn. Therefore, let her be veiled. So in the other case: it is *shameful* for a woman to be veiled in the church. Therefore, let the women keep silence in the churches. But now, what makes it shameful for a woman to be shorn? It cannot be a fundamental fact in human nature; for there are whole races of mankind in which this sentiment can never prevail. It must, therefore, be a matter of education and custom. And with the same word the Apostle characterizes the speaking of women in the church: it is *shameful*, nothing more. It it be asked what makes it shameful, we believe that the same answer must be given: *education* and *custom*.

Let it be borne in mind that the conception expressed by the word *shameful* is not a moral but an æsthetic conception. The Apostle does not say that it is something morally bad or wicked (*kakon*) either for a woman to cut off her hair or to speak in a church, but simply that it is something shameful. It is, then, not a violation of an essential moral principle or law, involved in the nature of things, and therefore forever unchangeable. With this view agrees our universal human feeling and judgment, and especially the Christian consciousness. Suppose we were to see a woman in a pulpit preaching a sermon, and suppose that our judgment of her were one of disapprobation. Then suppose we were to see another woman stealing a piece of goods from a store. In this case also our judgment would be one of disapprobation. But the two judgments would be totally dissimilar. They would differ not merely in degree, but in kind. The latter would be a moral judgment, and would be the same among all men of cultivated moral feeling, time and circumstances making no difference. The former would be what we may call an *æsthetic* judgment. But such æsthetic judgments, though they have their formal laws, too, yet as to their contents depend largely upon custom and taste, concerning which there is proverbially *no disputing*. In the ancient oriental world, both Jewish and Greek, it was shameful for a woman's face to be seen and voice heard in any public assembly; and this is a sufficient answer to the remark on which H. M. K. lays so much stress, that in the Acts of the Apostles, no woman occupies a prominent position as a public teacher, and this notwithstanding the fact that some were probably well-qualified to act in such capacity. But what was regarded shameful in ancient oriental society, was regarded as less shameful in Roman society, in which woman enjoyed more privileges, and lived a less secluded life; and may not be regarded as shameful at all in a totally different order of civilization, such as the Anglo-Germanic in modern Europe and America.

In the Greek communities of his own day the Apostle felt justified, in spite of his teaching elsewhere, that in Christ there is neither male nor female, to interdict women's speaking in public Christian assemblies altogether. Though it is a common exegetical device, yet we believe that it is altogether a vain device to distinguish here between preaching in the modern sense, and other subordinate exercises, such as teaching classes in a Sunday-school or delivering addresses at missionary meetings, and to say that the Apostle meant to condemn the former but to allow the latter. H. M. K. agrees with us that St. Paul never thought of these modern exercises in which woman are so largely engaged; but he holds that the Apostle could not have forbidden what he never heard of. And yet he holds that the prohibition is a universal principle of binding authority always and everywhere! Does the eighth commandment only forbid the crimes against property that were known in the days of Moses? Moses had probably never heard of the forging of a bank check? That way of reasoning will not do. If St. Paul's rule were an essential moral principle, and therefore in its own nature universally applicable, then it would involve all female speaking in the church in equal condemnation.

But let us see what St. Paul himself says. To Timothy he writes: "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness." Our excellent critic noticed the emphasis on *teaching* in this verse, but he overlooked the emphasis on the twice repeated *quietness*, which certainly seems to imply more than a prohibition of "public instruction," or "preaching." In the earlier Epistle to the Corinthians the Apostle says: "Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection as also says the law. *And if they would learn anything, let them ask their own husbands at home*" This last sentence seems to have escaped the notice of our critic altogether. Does it look as if the Apostle here meant merely to prohibit public instruction or preaching, when he forbids even the asking of questions? Looking at the sentences of St. Paul as they stand, no one would have thought of this theory, had it not been for the necessity of meeting a "condition."

By the way, what is *preaching*, for which women are said to be constitutionally unfitted, and how does it differ from such other forms of teaching as they are supposed to be fitted for? We read in the Acts of the Apostles that Philip *preached* Jesus to the eunuch. Now if a woman in the Sunday-school teaches a class of twenty young men about Christ, how does that act differ from preaching? Is there any essential difference in the nature of the two acts? Is not this whole distinction an arbitrary imposition of modern thought upon the Apostle's language, in order to support a theory of church-order of which the Apostle knows nothing? To our mind it is clearly evident that what St. Paul meant to forbid was all public speaking on the part of women in any Christian assembly. But it is equally evident to us that this prohibition, like his prohibition to eat meat and drink wine in certain circumstances, was simply an accommodation to the manners of his time. and has no application, except in the circumstances already referred to in the second paragraph of this article, to the Church of our day.

On the question of women's preaching we have declared our position with sufficient explicitness in our former articles. H. M. K. says correctly, that if a woman should undertake to preach, we would not be able, from our standpoint, to find anything in God's word to condemn her. We have plainly said that before. We would not be able to do that tor this reason, among others, that the Bible, in spite of all the prejudice against public female teaching in Bible-lands, tells us of *prophetesses* as well as of *prophets*. But if the question should come up on the expediency of ordaining women to the pulpit and making them pastors, we should vote in the negative every time. There are many good reasons why that should be done. The question, however, like the much larger question of Church polity and government in general, is one that cannot be settled by an appeal to the Bible, as though that was a fixed code of laws, in which everything is laid down from the beginning that is necessary for the right organization and government of the Church in all times, providing only men are sharp enough to discover it. We would, then, not undertake to settle the question of woman's right to preach by the authority of St. Paul. But that is a question that will never arise on any large scale. As we said before, nature has sufficiently provided against that.

With these few words in reply to the few words of our friend H. M. K., in the MESSENGER, of January 29th, we finally dismiss this interesting subject. W. R.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

The Superintendent spent Sunday February 1st, with Rev. J. G. Dengler and his people of Sellersville charge. Although the roads were in a very bad condition and consequently some of the congregations small, yet the interest which these people take in the care of the orphans was again shown by the liberal offerings which they gave for the support of this work.

One by one the workers fall in the ranks and others are called upon to take their places. At the January meeting of the Board of Managers, Mr. P. C. Wiest, of York, Pa., was elected to take the place in the Board made vacant by the death of Elder Henry Wirt, of Hanover. It gives us pleasure now to announce that Mr. Wiest has consented to accept the election and aid in the management of the Home.

In this connection it may be a matter of interest to the friends of the Home to know who are the members of the Board and of the Ladies' Committee and where they live. According to our charter the Board consists of thirteen men. There is now no vacancy. Following is the list: Rev. B. Bausman, D.D., President, Reading; Jas. T. Reber, Reading; Louis Kraemer, Reading; C. G. Gross, Treasurer, Philadelphia; N. Wetzel, Philadelphia; Jacob Rader, Easton; W. R. Lawfer, Allentown; W. H. Levan, Schuylkill Haven; J. W. B. Bausman, Esq., Lancaster; Geo. Z. Kunkle, Harrisburg; Dr. J. Z. Gerhard, Harrisburg; P. C. Wiest, York; and Thomas M. Yundt, Secretary, Womelsdorf.

The Ladies' Committee consists of sixteen members besides the secretary. Mrs. Matilda Chidsey and Mrs. Chas. Hemingway, Easton; Mrs. Thos. Steckle and Mrs. S. A. Butz, Allentown; Mrs. B. Bausman (President), Mrs. H. Mosser, Mrs. A. S. Leinbach (Treasurer), Mrs. Isaac McHose and Mrs. Jas. T. Reber, Reading; Mrs. Wm. D. Rauch and Mrs. T. S. Walmer, Lebanon; Mrs. Geo. Z. Kunkle and Mrs. J. Z. Gerhard, Harrisburg; Mrs. Henry Shirk, Miss Anna Dorwart and Mrs. C. K. Small, Lancaster; and Mrs. Thos. M. Yundt (Secretary) Womelsdorf.

On Friday, February 13th, these two bodies will hold a special meeting at the Home to finally decide upon location and plans for the new building which is to be erected next summer and to attend to such other business as may come before them.

Missions.

For Reformed Church Messenger.

FOREIGN MISSIONS.

WHAT IS TO BE DONE?

If any one will carefully study the present condition, and the outlook for the near future, of the cause of Foreign Missions, he cannot avoid the conviction, that a crisis is imminent. Hitherto the work has been largely of a preparatory character. Pioneers had to be sent into the field; the attention of the people had to be challenged; interest awakened, and institutions established. Before large results could be looked for, Christianity must needs be presented to the heathen world in a concrete form, and its power and truth illustrated by its fruits in the individual, social, domestic and political life of the people.

Years of self-denial and labor have been expended in this service, and as was certainly to be expected, the blessed results are largely appearing. Enough souls have, by the grace of the Holy Spirit, been converted, in the several heathen nations, to exhibit to the people, the transforming power and spirit of our holy religion. They have become as a candle in a dark place, whose light cannot be hidden. Thought has been awakened, inquiry stimulated and many are providing themselves with the Bible and

Christian books, and are earnestly studying the principles of the religion of Christ. These enquirers, in their ordinary intercourse with their neighbors, acquaintances and kindred, at home and in their travels, are spreading this spirit of enquiry. The missionaries in their evangelistic tours, find in towns and villages, nuclei of enquiring souls, formed around, perhaps one or two persons who have been impressed by the truth, and they gladly hear the word of truth and ask that teachers be sent them. This state of things exists to a wide extent, and is rapidly increasing in the heathen world. And it would really seem that the Lord had opened the way for a grand advance along the whole line.

But is the home Church ready for the advance? Noble souls have responded to the call to go forth, and the Church has contributed the means to accomplish the preparatory work, but now that the door is thrown more widely open, for some sad reason, the Church is failing in an adequate response. Some of the Boards, in adventurous faith have moved forward, only to find themselves involved in embarrassing debt. Others are distressed by the necessity of refusing the importunate calls for enlarged operations, to meet the growing opportunities. While others have been compelled to reduce by a heavy percentage, the most economical estimates, thus abandoning for a time at least work already commenced. What does all this mean? Is the Church growing weary in well-doing? Having laid its hand to the plow, is it about to turn back? May a gracious God avert such a calamity.

Now how is it with our own work in Japan? Unhappily it is no exception to the general experience just indicated. In some respects our embarrassments are more intense. Our preparatory work is not yet completed. It will require some $5000 to finish our Seminary building at Sendai. The Board took the ventures to borrow $5000 already, and now finds itself indebted to that amount. So that it will require $10,000, beside current expenses, before our preparation will be fully completed. And now in the face of all this, we find the funds coming in so slowly that there is a necessary delay in remitting the quarterly payment of salaries, etc., to the great embarrassment and hardship of our Missionaries.

Now what is to be done? One of two things is inevitable. Either the Church must furnish the Board with the necessary means, or it will be compelled to cut down the estimates. This means to curtail our work, and still further to refuse to send out reinforcements, now seemingly so imperatively necessary. How is the deficency to be raised? The responsibility of the answer to this question, in the sight of God, rests upon our pastors. No plea of exorbitant demands will avail, so long as the contributions to Foreign Missions are the pitiable figure of from six to eight cents per capita. Scores, and perhaps hundreds, of our congregations, have not in years contributed one cent to this holy cause. Brethren, whose fault is this?

Let immediate action be taken. Let every congregation be asked and urged to lay an offering upon the altar of the Lord, and let the collection, be it large or small, be sent promptly to the Treasurer, that the Missionaries may no longer suffer, and the work no longer be stayed in its soul-saving progress.

S. N. CALLENDER, Secretary.

To repress a harsh answer, to confess a fault, to stop, right or wrong, in the midst of self-defence, in general submission, sometimes requires a struggle for life and death; but those three efforts are the golden threads with which domestic happiness is woven.—*Mrs. Caroline Gilman.*

The Family.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER VII.

MADELEINE.

Left to himself, Otho was not long in opening the hamper. The first object he grasped was a large loaf, brown and fragrant, of fine, wheat bread. Placing it beside him, he thrust his hand again into the hamper and brought out a roasted fowl. Pursuing his investigations, he was rewarded by finding a great venison pasty; then several rich tarts; then a flagon of Rhenish wine; a cheese of about five pounds weight followed; then a jar of honey, and then three smoked beef's tongues, already cooked. These delicacies he spread out around him without thought of order, and, overlooking the fact that he already had enough to furnish a feast for a dozen hungry men, instead of but two, he again plunged into the hamper, and after wrestling a moment or two with a large, unwieldy object, folded in a linen cloth, drew out a boiled ham of fully twenty pounds weight. He was about to continue his labors, when a low but eager "O—h!" caused him to look up. To his surprise, he found himself surrounded by at least a score of little Crusaders, all facing him, with red crosses on their bosoms, and all staring hungrily at the good things, so temptingly set before them.

"Ho!" cried Otho, his cheeks flushing with embarrassment. Recovering himself quickly, with a half humorous twinkle in his eye, he gravely said: "If it pleases your worships to be seated, I will count it an honor to have you as my guests." To his surprise not one moved. They looked at him dubiously, as if wondering whether he were in jest or in earnest. Nearly all were the sons of peasants, who never in their lives had partaken of such princely fare; that they were now really invited to such a feast by a youth of rank, they were slow to realize. Seeing them hesitate, and partly divining the cause, Otho repeated his invitation in more simple language, and presently had the satisfaction of seeing them seat themselves one by one on the ground around him. The carving, helping and eating had scarcely begun, however, before others, attracted by the unusual sight, came hurrrying to the spot. The venison pasty vanished in a twinkling, the great ham was picked to the bone, while cheese, tongue, tarts and honey disappeared with equal rapidity; yet still the throng increased. Seeing this, and unwilling to keep what others were in need of, Otho, in a spirit of prodigal hospitality, set out all that remained in the great hamper, and thus provisions intended by his friends to last him a fortnight, were exhausted at a single meal.

The turmoil of the feast was at its height, and frequently the turmoil was increased by rude and greedy scrambles for the rapidly-disappearing luxuries, when Martin, almost buried beneath a heap of hay, returned. Throwing his burden to the ground, he stood staring, dumb with amazement, at the unexpected sight. Realizing, at length, that the food for many a day was gone, devoured, as he thought, by a crowd who had no right to it, his anger increased by the reflection that his own share of the good things towards which his thoughts had gone in many a wistful anticipation during the day, was lost forever—stung by these thoughts, and imagining that Otho was being robbed, he rushed in among the happy children, waving his arms and crying:

"Varlets, thieves, beggars! Out upon you! out upon you! Away! away, every vagabond! or I'll shake you till your bones rattle like peas in a dry peas cod! What! rob a gentleman of the bread and meat on his own table! Away! away! Out upon you! out upon you!"

Confounded by this sudden and warlike demonstration, some sprang to their feet and fled in dismay, while others, huddled together in confusion, stood their ground in a state of puzzled trepidation, not knowing what to do. All doubtless would have taken to their heels, if Otho had not sprung forward, and, grasping the man by the arm, commanded him to cease his interference. He was calmed with difficulty. Even after learning that the children were not robbers but guests, he was slow to become quiet. Turning on Otho, he began to upbraid him for his improvidence and folly, mingling censure and advice with pathetic lamentations over the loss of the good things he had thought to share.

"What folly, my master! when thou hast so many weary leagues to travel! Waste not, want not; waste not, want not, hath not my lady, thy mother, often said? It was a thoughtless thing—good wheat bread and ham—tarts and honey—tarts and honey—for peasants who may well thank the Virgin for a bowl of oatmeal porridge and milk! Oh! oh! and the venison pasty! the toothsome pasty which I packed with so much care, lest it be injured by the jolting of the beast, not a fragment of it left!—and the meat in it was covered with eggs, boiled hard and sliced!—and think of the pepper-corns in it! To give a dish like that to peasants, who have ground their teeth to the gum a-munching black bread!" and pausing to take breath, he ruefully surveyed the ground strewn with fragments of meat and bread.

"Prudence is good, Martin," replied Otho, with intent to soothe the man, and at the same time show that he had not acted altogether without thought, "but what would you have a soldier do? Keep a store on hand for himself while his comrades go hungry? No, no, Martin, such prudence I like not."

"Ay, ay," rejoined Martin, wagging his head impressively, "wisdom is wisdom! With all thy getting, get understanding, the good priest hath said; and a wiser word I never listened to: with all thy getting, get understanding. Now, hearken to me, my master: couldst thou not have divided a part with thy comrades today, and a part to-morrow, and a part the next day, and so, as thou journeyest on? And thus have kept for thy friends and thyself somewhat for the future, instead of emptying basket and store in one riotous, riotous feast? My master, my young master, there's not a drop of the Rhenish left, not a drop! The flagon is dry! alack-a-day! it is dry, my master. I am much disappointed in thee. Oh! there is no longer conscience in man or beast!"

"Out upon thee, my man!" replied Otho somewhat nettled at his servant's rebuke. "Hunger and disappointment have turned thee topsy-turvy. Thou art forgetting thy manners. Not so freely with thy tongue. I am not so lacking as you suppose. Have I not money for the future? There is still enough for thee," referring io the fragments left, of which there was still enough to satisfy any one's need. "Eat thy supper, and then lie down and sleep off thine ill-humor."

"Ay, ay, money, money, money enough for the future! Can you eat money? Bread is money, meat is money, cheese is money. Money is bread, is cheese, is meat. Ay, money is Rhenish. Alack! alack! and the flagon as dry as an empty pipkin that hath hung by the fire un-

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used since Candlemas! Why not give thy money, too? I like not thy logic, my master; it is far from good logic. Hearken, my most kind, young master, this is wisdom:—dole out thy money, as thy shouldst have done thy food, a little to-day, a little to-morrow, a little the next day. Hearken, my young master, this is wisdom:—dole it out, dole it out, dole it out carefully."

Convinced that it was useless to continue the conversation longer, and feeling, too, that however harsh the advice sounded, it was worth heeding, Otho spread his robe on the ground, and wrapping himself in his blankets, lay down to sleep. The stars were already beginning to shine in the darkened heaven, while through the wood the deepening shadows rendered every outline dim. He felt depressed. The enthusiasm of the past few days had largely departed, and in spite of his efforts to buoy up his heart by repeating to himself the assurances he had received of the certainty of divine guidance and support, the Crusade began to take to itself the vague and unsubstantial appearance of a dream. At length he slept. Several hours passed and then he awoke. He found himself so wide awake that he threw off his robe and rose to his feet. A wonderful change had taken place. The many camp-fires that blazed so brightly in the evening were smoldering heaps of coals. The night was still and cold, but the darkness was almost wholly dispelled by the flood of ivory light descending upon the world from the full moon, which in an unclouded sky floated steadily upward toward the zenith. Won by the enchantment of the hour, Otho stole lightly from his place and strolled onward through the wood. Around their smoldering fires, in groups, or solitary and alone, beneath the trees, with no covering but the garments they had worn during the day, the children slept. It was a pitiful sight, and a sad foreboding of impending sorrow and calamity deepened upon the boy's heart as he surveyed the scene. Coming out at length from behind a great fir whose low branches quite concealed the view in front, he was startled to find himself within a few paces of a young girl. She was standing in an open glade, in the full splendor of the moon; the very atmosphere enveloping her was filled with the glory of that marvellous light. Countless drops of dew, scintillating like diamonds, clung to every blade of the soft forest-grass at her feet. Her face, wondrously fair and spiritual, was turned upward, her hands were folded over the red cross on her bosom, and her whole attitude betokened one engrossed in worship. At the sound of Otho's feet, she turned.

"I crave your pardon," murmured the boy, modestly retreating.

"Do not go, I pray you." The voice was sweet, and clear as a bell.

"The night is one to charm the heart," he replied, facing her again; "but I fear, after the fatigue of the day, it were better if both of us were resting, like our comrades."

The sensitive mouth quivered, and then she spoke, though reluctantly, as though shrinking from assuming the attitude of a teacher:

"Is there not a higher rest that we need?"

Otho made no reply, and after a brief pause, she continued:

"I find here,—with our Heavenly Father,—in prayer to Him,—a rest, a strength,—oh! a joy that takes away hunger and thirst, and pain and ache. He hath spoken to me."

The last words, uttered with intense feeling, made Otho fairly quiver.

"Who?" he asked, in a startled whisper, making a quick step forward.

"God," was the calm, assured answer.

"God!" he reiterated, a superstitious dread mantling his cheeks with pallor. "How did He speak? Where?"

"I was praying," replied the girl, "for I knew not whether to follow the Crusade. It was night, and I was alone in my father's garden. I was praying there, when in the sky,"—and lifting her hand heavenward, she stood gazing upward as if the vision were again before her,—"when suddenly, in the sky, I beheld a flaming cross, and one all glorious in shining apparel,—an angel, with broad, white wings, uplifted stood by it. He spoke!—"

"He spoke!" exclaimed Otho, in his eagerness and excitement, interrupting her.

"Ay! he said, 'Fear not to follow.'"

A deep sigh of relief escaped the boy.

"And hast thou no fear?" he asked.

A smile of calm assurance, even of joy illumined the girl's face as she answered simply:

"None."

"But the way is long. What dangers there are, I know not, but they must be great. Food, clothing, all we need that an army needs," demurred Otho.

"Hath God not made all things? And will He not sustain us whom He hath called to this Crusade?" And following this, the girl told Otho the wondrous story of the journey of the Children of Israel from Egypt to Canaan, of which he knew but little: of the path opened through the sea; of the rock that poured forth water; of the manna; of the quails; and of the miraculous overthrow of Jericho. All this she told, and much more, applying it to their own case so forcibly that, ignorant as he was, his doubts and fears vanished.

"Will you not tell me your name?" he inquired reverently, as he at length turned to depart.

"Madeleine von Koch; and thine?"

"Otho von Hieldrich."

When the boy again reached his resting-place, he once more folded his robe about him and lay down to sleep; but the gray light of day found him still awake.

(*To be Continued.*)

Youth's Department.

IN THE DARK.

I know it is dark, my darling,
  And fearful the darkness seems;
But shut your eyes! in a moment,
  The night will be bright with dreams;
Or better, you'll sleep so sound at night
It will seem but a moment till morning light.

There is only one kind of darkness
  That need to trouble us, dear,
Only the night of temptation,
  And then we must all of us fear;
But even then, if we be but brave,
There is One who is ever at hand to save.

We have only to ask Him to help us,
  And He will shield us from harm.
Only to whisper "Jesus,"
  His name is a holy charm;
"Jesus, save me," we need but say,
And the night of temptation will flee away.

"How can He be always near us,
  Near all of us, everywhere!"
Ah, that is beyond our knowing!
  But there is no bouud to His care;
And dear as the whole big world in His sight
Is the little child He bids good-night.

—*Harriet McEwen Kimball.*

HOW SHE ATTRACTED NOTICE.

This little incident—is a true story—occurred a few years ago in Philadelphia. The owner of a large store gave a holiday to all his employees in the middle of June. Cashiers, foremen, salesmen and women, cash-boys and porters, all were invited to spend the day on the grounds of the country-seat owned by the employer. Tents were erected, a beautiful dinner and supper were provided, a band of music was stationed in the grove, and special trains were chartered to carry the guests to the country and home again. Nothing else was talked of for weeks before the happy day. The saleswomen, most of whom were young, anxiously planned their dresses, and bought cheap and pretty muslins, which they made up in the evenings, that they might look fresh and gay. Even the cash-boys bought new cravats and hats for the great occasion.

There was one girl, whom we shall call Jane, who could not indulge herself in any pretty bit of finery. She was the only child of a widowed mother who was paralyzed, Jane was quick and industrious, but she had been but a few months in the store, and her wages barely kept her and her mother from want.

"What shall you wear?" said the girl who stood next her behind the counter. "I bought such a lovely blue lawn."

"I have nothing but this," said Jane, looking down at her rusty black merino

"But that is a winter dress! You'll melt, child. There'll be boating and croquet. You must have a summer gown, or else don't go."

Girls of fifteen like pretty gowns. Jane said nothing for a few minutes.

"I shall wear this," she said firmly. "And I think I will go. Mother wished it."

"But you can't play croquet in that!"

"It is always fun to see other people have fun," said Jane, bravely

The day came bright and hot. and Jane went in her heavy, well-darned dress. She gave up all idea of "fun" for herself, and set to work to help others find it. On the cars she busied in finding seats for the little girls and helping the servants with the baskets of provisions. On the ground she started games for the children, ran to lay the table, brought water to the old ladies, was ready to pin up torn gowns, or applaud a "good ball." She laughed and was happy and friendly all the time. She did not play; but she was surrounded by a cheerful, merry group wherever she went. On the way home to town, the employer, who was a shrewd business man, beckoned to his superintendent.

"There is one girl here whose friendly, polite manner is very remarkable. She will be valuable to me as a saleswoman. Give her a good position. That young woman in black," and he pointed her out.

The next day Jane was promoted into one of the most important departments, and since that time her success has been steady. The good humor and kindness of heart which enabled her to "find fun in seeing others have fun" were the best capital for her in her business. She had the courage, too, to disregard poverty and to make the best of life,—a courage which rarely fails to meet its reward.—*Selected.*

Pleasantries.

On being asked what a nephew is, a little Boston school girl replied: "It is when your niece is a boy," a statement which would be hard to controvert.—*New York Tribune.*

The following is a literal transcript of a sign on a Pennsylvania village store: "Tea and Taters, Sugar and Shingles, Brickdust and Lasses, Whisky, Tar and other Drugs."

Here is a sentence of thirty-two words which an ingenious person has constructed of the six letters found in the word "maiden." Ida, a maiden, a mean man named Ned Dean and Media, a mad dame, made me mend a die and dime, and mind a mine in a dim den in Maine.—*St. Louis Republic.*

NOTICE.

☞ *Editorial Correspondence address to* The Reformed Church Messenger, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* Reformed Church Publication House, *907 Arch Street, Philadelphia.*

☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,
907 Arch Street, Philadelphia, Pa.

THURSDAY, FEBRUARY 12, 1891.

The readers of the *Reformed Review* are much indebted to Dr. Reily for his able review of Dr. Kaftan and his "New Dogma," in the January number. It must have cost the writer a long and careful study. We read it with interest, because we were anxious to know exactly where and how the successor of Dr. Dorner stood on vital questions in theology. With much that he says we heartily concur, but with probably just as much, with Dr. Reily, we do not. It is the office of the Church, from time to time, in a certain sense, to formulate new doctrines, and at the present time we need a new and better statement of the doctrine concerning the person of Christ; that is, of what He really is. It cannot, however, be entirely new, as Kaftan seems to imply; it must be based on the old doctrine and growing out of it, new and yet old, at the same time. Every doctrine of Christ must embrace in it a doctrine of His Body, the Church, the continuation of His theanthropic life here on earth. The two are inseparable. Cut them apart, and both lose their vitality. That is too often done, here as well as elsewhere. It is a defect, as it seems to us, in German theology, pretty generally, that it does not make proper account of the historical Church as something generic, Catholic or Universal as an object of faith; it is perhaps because the Church in the fatherland is too much in subjection to the State. Having produced a Neander, the father of Church History, her theologians ought by this time to have given us a full delineation of her, having seen "her in her beauty." But perhaps Neander is forgotten and Ritschl has taken his place—at least among too many of her learned men. Does Kaftan believe that before Abraham was Christ was, or as He said, I am? We are not sure that he does. Does he believe in the Scriptural Trinity? We hope he does, but if he does not, then his "New Dogma" is nothing worth. Any proper conception of the Son includes in it that of the Father, and the Spirit that unites the two—as we are taught in the Apostolic Benediction.

THE LAST SIX MONTHS.

Towards the autumn of the year A. D. 29, Christ turned His face to go up to Jerusalem. He had spent about three years in His public ministry, during half of which He had performed by far the greater part of His active work in the towns, villages and cities of Galilee. As He came down from the Mount of Transfiguration, the period of His passion or suffering may be said to have begun. All along, from His conversation with the Jews about the destruction of the temple, He knew that the temple of His own body would be destroyed. In such a pleasant garden as Galilee was in His time, in His intensively active life, teaching, preaching, going about doing good to the souls and bodies of men, we may suppose that His death did not engage His attention to a large extent. It could not except in the midnight air. It was brought, however, the more vividly before His mind when Moses and Elias spoke to Him of His decease at Jerusalem. From that time onward it no doubt confronted Him more and more in its most awful reality. Voluntarily, and now with a full knowledge of what awaited Him, He went up to Jerusalem to the Feast of Tabernacles that He might offer Himself as a sacrifice for the sin of the world. Everything around Him in the spirit and conduct of the Jews betokened the storm of their coming wrath. During the six months that He spent in Judea or Perea beyond the Jordan, He was compelled in some degree to conceal Himself. He was an outcast and a premium had been set on His person or life. What then were His thoughts when He left Galilee until the time had come for Him to suffer at Jerusalem? To some extent we may imagine. The reverential study of this period of His life under any view must prove to be edifying; but it must have that effect still more so during the Passion Period—as a preparation for a profitable observance of Good Friday and Easter.

AN OLD TRUTH.

The old argument that there must be some authority in the Christian Church to decide upon questions of doctrine or morals, is still in vogue, and possesses, as it ought, no small degree of vitality. The Roman Catholics hold it up in our days with their wonted tenacity, and successfully too, with a certain class of very respectable people. It was a one-sided view of it that led Newman into the Church of Rome. For the most part it makes converts of such as flounder about in uncertainty, having no firm foundation upon which to rest their feet. At the same time it confirms vast multitudes on that side of Christendom in the belief that they are in the true ark of safety, whilst all other Christians are out upon the dark waves of uncertainty. Such an opinion may become a snare and a trap to such as trust in it. There is, doubtless, much truth in the proposition that there must be a compact authority in such a body as the Church, for unless there is, it could not exist, and must have gone back to its primitive atoms long ago. The Protestant Church has always exercised authority in one form or another, through its confessions of faith, its catechisms, its consistories, synods, or other judicatories. Even in Congregationalism, where general Church authority appears to be at its minimum, it is felt as an unseen power, else it never could have become such a respectable body of believers, as it is at present, and must have disintegrated long before this. It is all nonsense to affirm that private opinion is the rule or the law on the Protestant side of the house, for there it has always been kept at bay in one form or another; and the authority of the Church has found its way to the people in a more satisfactory way than it has among Roman Catholics, where Puritanism, or rather Calvinistic discipline, is very much needed still to keep the members in order, as it regards the moralities.

THE FORM OF CHURCH AUTHORITY.

The question of Church authority among the sensible Christians is not one of fact, but rather as it regards the form under which such authority is to be exercised, so that it may be brought to bear upon the minds of intelligent Christian people in the most wholesome and salutary way. In the Church of Rome, the theory of government is that of an absolute monarchy, with the Pope at its head; in the Anglican Church, it is more or less aristocratic in its character; and it must be conceded that Christianity as thus organized, has presented an imposing appearance, especially when assailed by barbarism on the one side, or philosophy on the other. Through turbulent ages these visible bodies served as bulwarks against the inroads of error and the insidious assault of the wicked one. But they were one-sided, and the theories underlying them must give way to something better or more comprehensive. Progress in that direction is quite manifest as it regards the old mechanical views of the State. The divine right of King is becoming more and more obsolete—exploded, as Carlyle says, at the battle of Bunker Hill—and political power is everywhere gradually descending from kings and potentates down to the people, the great body of society; but the idea of the State remains intact and is materializing itself in new and more beautiful forms—in free institutions—than those in which it was wont to dwell in former times. And such precisely must be the result in ecclesiastical affairs, of which we have already precursory symptoms and signs. The ministry in the Christian Church, whether including pastors, prophets, evangelists, bishops, canons, deans, cardinals or popes, has a threefold character, the prophetic, the priestly, the kingly—and in an emphatic sense also—but these attributes belong also to the Church as a whole and to its members individually. According to the Bible every follower of Christ is a prophet, priest and king, and the true form of the Church will never be realized until the rights and privileges, as well as the freedom of believers are freely conceded to them. Then every one, although apparently a mere atom, will be a burning and shining light and have something to do and something to say in Church matters, women as well as men. The fullness of time for this has not yet come, but it is coming, —in the way of progress, in the course of a normal historical growth. As power is descending from absolutists in the State to the body of the people, so in the Church it is already beginning to flow down from priestly reservoirs, where it had been jealously guarded and concentrated for ages, and the Gospel of the nineteenth century is becoming every day the plain truth that it is the duty of the body of the believers to rule and to obey in the Church, which is simply the high privilege of every follower of Christ. This, of course, does not imply disorder or confusion, because, where every member of Christ is in his place, discharging his appropriate functions, there is order, just as when the members of our bodies are in a healthy condition, each doing its duty. It will also exclude all false democracy, which is just as bad as the opposite, the absolutism already referred to. There is room for a Christian commonwealth, which is neither the one nor the other, in which freedom and authority, liberty and law shall dwell together in unity. In proportion as this idea is actualized, Mount Zion, in the city of our God, shall be beautiful for situation, the joy of the whole earth. But if the time for this has not yet come, every one should do what he can to bring it about as soon as possible.

ONE PROSELYTE.

There are many difficulties in the way of the proper unity of the Christian Church, among which the spirit of proselytism is considerable. In many places it alienates congregations and sows the seeds of unpleasant discord among the members, more, perhaps, than anything else. It exists to a greater or less extent among all denominations, from bishop and rectors, both Anglican and Roman, down to the smallest sects that prey upon old and venerable churches. If all reports are true, the Episcopalians, in this respect, are no better than the Methodists, the Lutherans, or even the Reformed. This un-Christian spirit grows out of our poor, prostrate human nature, and is encouraged by the divided state of the churches. There are doubtless instances in which it is right and proper for ministers or members to change their ecclesiastical relations. As we know from our own experience, one denomination may call gifted men from another, who, by their peculiar gifts, can do more good among strangers than at home. It is something providential, and all reasonable persons will approve of it. But proselyting is quite a different thing, and needs only to be looked at to be condemned. Imagine for a moment the case of a minister of the Gospel encouraging another, most probably weak-minded —to forsake his own fold, where he is needed, and go to another, where there are already a surplus of shepherds. The case is practically the same where a member of a weaker congregation is cajoled into another that is stronger, where he will have nothing to do, or probably be little more than a nobody. These are by no means extreme cases. They are so numerous that they scarcely provoke a protest. That however, does not change their character as a survival of the spirit of the old Scribes and Pharisees, who compassed land sea to make on proselyte. It is a bad business, and must be put out of the way, if as Christians we are ever to come together in the bonds of unity and peace. There is a better way of which our memory here supplies us with an iliustration.

A good while ago the young men of a certain Reformed congregation were wide awake, active in the prayer meeting, in the Sunday-school and not afraid to urge other young men to flee from the wrath to come. They were the means of bringing a number of them into the Church. Several from the Lutherans joined them, and attended their meetings. Much interested and edified by their society and conversation, as they said, they proposed to pass over into their Church. The pastor, however, told them to remain where they were, do all the good they could and consider themselves as always welcome to join with his own members for prayer and praise. They did as they were advised, and became fruitful in good works in their own congregations, like trees planted by the rivers of water. If such wisdom could come to prevail, one stumbling would be taken out of the way and Christsans now of different names would come to understand and love each other much better.

TO THE ALUMNI OF FRANKLIN AND MARSHALL COLLEGE.

Dear Sirs :—During the spiritual conference of ministers of the Reformed Church, held in the buildings of Franklin and Marshall College last August, several of your number, in view of the changes made in the college library, suggested the propriety of establishing an Alumni Library Association whose object it should be to secure ampler funds for the increase of the library from year to year. In the nature of the case, however, it was impossible for the librarian to take steps looking to the institution of such a subsidiary organization before the alumni had discussed the proposition, and had come to some definite conclusion as to its feasibility. But the deplorable destitution of the library, especially in certain well defined departments, has been a constant challenge to the librarian to make some effort to put it at once in a condition of greater practical utility for the young men who are now here, and who are in almost daily need of such a collection of books of reference as the college library should contain. And no department is in this respect so completely destitute, and has been so signally neglected, as that of ENGLISH LITERATURE.

In view of this fact, and because the department of English Literature and Belles Lettres is, by special adoption, under their care and charge, the librarian deems it every way right and proper to appeal to the Alumni of the college for contributions of money to be used in remedying this deficiency. There is also a peculiar fitness in making such an effort at this particular juncture. The scholar who has presided over the department with such marked ability, and to whom every alumnus of the institution owes so much, undoubtedly would look upon the effort as a tribute of respect to him in his old age, and as a pledge that the department he has loved and served so well at last is to receive, in the matter of material equipment, the attention it of right demands.

Can we not raise at least five hundred dollars for this worthy object? The sum should be many times as much, but this certainly is within our means and can be secured. The librarian invites your contributions, large or small, and will be glad to acknowledge their receipt by letter, and, if desired, in the REFORMED CHURCH MESSENGER. Address all communications and enclosures to JOHN B. KIEFFER,

Librarian F. and M. College.

Lancaster, Pa., Nov. 18th, 1890.

As Horace, when he has completed the first three books of his Odes, exclaims, "*Exegi monumentum aere perennius,*" so Prof. Kieffer, now having so fully succeeded in having the room in the college designed for its library, so thoroughly renewed, remodelled, and repaired, as it has been under his direction, might justly express himself, were he so minded, in the same exultant words of Horace as above quoted; for though this work of his, now accomplished, may not perhaps be so long enduring in time, yet it will, at any rate, ever prove more serviceable in the promotion and forwarding of education, as we may well surmise, than ever has been, or ever can be, any monument of whatever kind, made or fashioned out of brass.

But as the soul of a library consists in the volumes which it contains, and not in the tenement or tabernacle which contains these, however valuable and appropriate that tenement or tabernacle may be, and although through his persevering efforts and through the liberality of many of the Alumni and of the Board of Trustees and others benevolently disposed, considerable sums of money have already been given for the purchasing of books for some particular departments of learning designated, yet as many of the shelves, and especially those designed for the reception of books on English Literature, are still remaining incomplete, gaping, as it were, with open spaces—*hiatus valde deflendi*—anxious to be filled; and as a library abhors a vacuum as utterly as ever Nature did, as believed of her by the schoolmen of old, we would earnestly conjoin with Prof. Kieffer in soliciting the Alumni and others so disposed, as far as their means will allow them and their benevolent feelings prompt them, to be completing the soul of this library by their generous donations of money for the purchase of suitable books, thus making it a complete corporeity—*sana mens in corpore sano.*

And as the proud prophecy of Horace, concerning the durability of his books has been amply fulfilled, by their having afforded to the youths of all academies and colleges from his own time down to the present, including a period of some two thousand years, one of the indispensable means for acquiring the fullest knowledge of the language and literature to which they belong, so also will this library, when fully completed, as we fondly trust and believe, to the youths here assembled, be affording valuable literary knowledge, for many ages to come. WILLIAM M. NEVIN,

Emeritus Alumni Professor of English Literature

November 21st, 1890.

THE SYNOD OF JAPAN.

The Synod of the Church of Christ in Japan met December 3d, in Tokyo, and more than ninety members were present. The principal business was the report of the Committee appointed in May, 1889, to draft a Constitution and Confession of Faith. The Confession of Faith was considered first, and the consideration consumed the greater part of four days. The Committee had recommended the Creed recently submitted to the Presbyterian Church of Englan, but this the Synod rejected. A proposition to take the Apostles' Creed alone as the Confession of Faith of the Church was warmly advocated, but the majority of the members was not satisfied with this. The following was adopted as the Confession of Faith:

"The Lord Jesus Christ whom we worship as God, the only begotten Son of God, for us men and our salvation was made man and suffered. He offered up a perfect sacrifice for sin; and all who are one with Him by faith are pardoned and accounted righteous; and faith in Him working by love purifies the heart.

"The Holy Ghost, who with the Father and the Son is worshipped and glorified, reveals Jesus Christ to the soul, and without His grace man being dead in sins cannot enter the kingdom of God. By Him the Prophets and the Apostles and holy men of old were inspired, and He speaking in the Scriptures of the Old and New Testaments is the supreme and infallible judge in all things pertaining unto faith and living.

"From the Holy Scriptures the ancient Church of Christ drew its Confession; hence we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving. Here follows the Apostles' Creed:

The Constitution, Canons and Appendix submitted by the Committee were amended in many places. The Synod became a representative body, and will hold its first session under the new Constitution in November next. The Constitution, however, goes into effect almost immediately. Only those ministers can vote in Chukwai (Classis) who are settled pastors, evangelists appointed by Chukwai to the care of pastorless churches, or of evangelistic work, and teachers in theological schools recognized by the Synod. Churches may have deacons or not, as they please. They are earnestly requested to bring their letters of dismission from Classes and Presbyteries at home, and regularly connect themselves with this church. If unable to do so, and yet "statedly co-operate in the work of the Church," and "sincerely accept the Constitution, Canons and Confession of Faith," they may become advisory members of one or the other of the Chukwai.

The name of the Church was changed after much discussion, and is now the *Church of Jesus Christ in Japan, i. e.,* the word "united" is omitted.

—The "*Independent*" takes the generally fair rule "that when a minister fills the place of pastor for a Sunday he should receive one per cent of the minister's salary."

This seems like a good rule. It would be well if it were adopted and put into practice. A minister, when supplying a congregation would then feel that his services were appreciated. Often his services are accepted as a matter of course, and he is obliged to pay his horse hire or care fare in the bargain. These things ought not to be in the Church. It is not so in the other professions.

—Fifty cents will send the MESSENGER on trial to a friend or fellow member for *six* months. Every reader could find such as ought to take their church paper.

Poetry.

FINISHING THY WORK.

Finish thy work; the time is short;
The sun is in the west;
The night is coming down—till then
Think not of rest.

Yes, finish thy work; then rest;
Till then rest never;
The rest prepared for thee by God
Is rest forever.

Finish thy work; then wipe thy brow;
Ungird thee from thy toil;
Take breath, and from each weary limb
Shake off the soil.

Finish thy work; then sit thee down
On some celestial hill,
And of its strength-reviving air
Take thou thy fill.

Finish thy work; then go in peace;
Life's battle fought and won,
Hear from the throne the Master's voice;
"Well done! Well done!"

Finish thy work; then take thy harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love.

Give thanks to Him who holds thee up
In all thy path below;
Who made thee faithful unto death,
And crowns thee now!

—*The British Friend.*

Selections.

Reputation is what men and women think of us; character is what God and angels know of us.—*Paine.*

The only thing that walks back from the tomb with the mourners and refuses to be buried is character.

Internal conformity unto the habitual grace and holiness of Christ is the fundamental design of a Christian life.—*Dr. Owen.*

There is no death! The stars go down
To shine upon some fairer shore,
And bright in heaven's jeweled crown
They shine forevermore.

The seeming shipwrecks we meet with in the voyage of life often prove the very things which best speed our course to the haven where we would be.

There is nothing like prayer for producing calm self-possession. When the dust of business so fills your room that it threatens to choke you, sprinkle it with water of prayer, and then you can cleanse it out with comfort and expedition.—*The Rev. James Stalker.*

See the spider casting out her film to the gale—she feels persuaded that somewhere or other it will adhere and form the commencement of her web. She commits the slender filament to the air, believing that there is a place provided for it to fix itself. In this fashion should we cast forth our endeavors in this life, confident that God will find a place for us.—*Spurgeon.*

How like the prodigal doth nature seem,
Where thou, for all thy gold, so common art!
Thou teachest me to deem
More sacredly of every human heart,
Since each reflects in joy its scanty gleam
Of heaven, and could some wondrous secret show
Did we but pay the love we owe,
And with a child's undoubting wisdom look
On all these living pages of God's book.

—*Lowell.*

Science and Art.

Mica is now being used as an electrical insulator, while preparations of it are said to form an excellent lubricant for machinery, so that the field of use for this material—hitherto chiefly used for stove doors—is rapidly extending.

A new process for burning coal without smoke has lately been discovered. It consists in sprinkling water containing a special preparation of resin over the coal, and the result is that there is no smoke and the glow is as intense as coke.

A further step toward the artificial production of the diamond has been made by passing an electric current through carbon electrodes in a cell containing a fine white sand and electrodes, the whole being under considerable pressure.

The discovery by Dr. Schlunck that the fats in cocoanut oil make a very satisfactory substitute for butter seems to be the beginning of a new and important industry. Already at Mannheim a large factory has been established, which produces daily about 3,000 kilograms of the new butter substitute, which is retailed at a price equivalent to twelve or sixteen cents per pound. The nuts are obtained from the South Sea and Coral Islands, and also from Africa, Arabia, and South America. The new butter is of a clear, whitish color.

Items of Interest.

The *Mohammedan Observer* states that a society in Hyderabad is about to despatch three missionaries to preach Islam in England.

Toronto, Canada, has nearly two hundred thousand people. The street cars stop running at 11 P.M. Saturday night till Monday. The saloons are closed tight from 7 o'clock Saturday till Monday morning. Toronto has grown from 80,000 in 1880 to nearly 200,000 in 1890.

In a vote upon the most popular hymn, gathered by the *Independent*, "My Faith Looks up to Thee" had the largest majority. Other hymns receiving a large vote were "One Sweetly Solemn Thought," "Softly Now the Light of Day," "I Love to Steal Awhile Away," "I would not live Alway," &c.

E. A. Street works at telegraphy in winter and prospects in the summer. Some time ago he located a placer claim in Lemni county, Idaho, and bought up adjoining ones until he had 1600 acres. He reported his find to ex-Senator Tabor, who sent experts to examine, and on their findings he paid Street $100,000 for his property. It is now reported that the placer property is worth fully $15,000,000.

The two sides of the human face are not exactly alike, and a German biologist asserts that the lack of symmetry is, as a rule, confined to the upper parts of the face. In two cases out of five the eyes are out of line, and seven persons out of every ten have stronger sight in one eye than in the other. Another singular fact is that the right ear is almost universally shorter than the left, not only a little shorter, but enough to show an even inexact measurement.

In Jaffna, Ceylon, the Christian women take from the portion of rice daily measured out for the family food a double handful and put it into a bag hanging against the wall for an offering to God's work. A heathen priest heard of the practice and commended it, introducing it among the heathen women, and from their offerings, in time, a temple was built. This shows how little things aggregate and become powers for good or evil.—*Heathen Woman's Friend.*

In *The Forum* for November, 1889, the question was asked, "Who owns the United States?" and reasons were given for the belief that one-half of all the national wealth is owned by 40,000 families and that three-fourths of it is in the possession of fewer than 250,000 families. These estimates were based in part upon official tax returns, but in part, also, upon private information as to the wealth of seventy estates, specifically named, each estimated to be worth more than $20,000,000, and averaging $37,500,000.

Hints and Recipes.

WASHING WINDOWS. — A man who makes his living by washing city windows gives his method thus: Wet a linen or cotton cloth in cold water and wash the window; then take a piece of clean cheese cloth and rub it dry and polish it. Soap, ammonia, and warm water only add to the trouble and labor. In cold weather the hands get colder using warm water than using cold, because of the alternations of temperature; and simple cold water suffices to remove all dirt.

HOW TO TAKE CARE OF A PIANO.—With proper care and attention a good piano should last a family a lifetime. If this is not given it, the piano will in time become harsh and "tin-panny," and afford little satisfaction or delight to its owner. Ordinary practice, whether by a child or a grown-up person, will not injure a piano in any way. It is not necessary to be a professional piano player, and to know exactly with what force to strike the keys in order to keep the instrument in good condition. Of course it will not be improved by thumping the case, or by striking the keys with any hard substance. Neither does this remark apply to schools and institutions where playing is taught and the instrument is used continuously for ten or twelve hours every day. In the latter case the felt portions will wear out sooner than if it was used in a private family.

The matter of tuning should not be neglected, and should never be entrusted to any other than an experienced person. Incapable tuners very often work irreparable injury to the most perfect and costly instruments. During the first year a new piano should be tuned every three or four months at least. After that it will only be necessary to have it tuned at longer intervals.

Dampness is the most dangerous enemy the piano has to contend against, and for this reason the climate must be considered. If the instrument is placed in a damp room, or left open in a draught of air, the result will be that the strings, tuning-pins, and the various metal parts will become coated with rust, and the cloth used in the construction of the keys and action, becomes swollen. It is positively painful to play on such a piano.—*C. H. Steinway, in Ladies' Home Journal.*

Farm and Garden.

As a safeguard against the borer some fruit growers use fine wire mosquito netting, wrapping a small piece around the body of the tree a few inches above and below the soil.

Old strawberry beds are mulched when the ground is frozen, and then burned over clean. It does not harm the plants, but clears off the ground and causes the plants to come up in better condition in the spring. It is a method now highly commended by some fruit growers.

The hens need to work. Thousands of poultry raisers get no eggs in winter because the hens do not care to work for a living. They get too fat and cannot lay. Keep a deep layer of chaff or cut straw in the hen-house and scatter wheat or corn among it, and let the hens scratch for it and get exercise and they will lay eggs.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

FROM SOLOMON TO THE CAPTIVITY. The Story of the Two Hebrew Kingdoms. By Revs. David Gregg, D.D., and Lewis W. Mudge, D.D. New York: American Tract Society. Pp. 292. $1.25.

This book opens with a brief sketch of the two Hebrew Kingdoms. Then follow twenty-four sermons upon the Sunday-school Lessons for the first half of this year. It is a helpful book to Sunday-school teachers.

THE 19TH CENTURY YOUNG MAN. By the Rev. William H. Myers, Pastor of Grace Lutheran church, Reading, Pa. 16mo, pp. 164. Lutheran Book Store, Philadelphia. $1.

This book is made up of twelve lectures delivered by a pastor to the young people of his congregation. The design of these is to point out to the young how to form a character and fit themselves for taking their place in the Church and State, and making what is demanded of the young men of this century. It is well written and the points are forcibly put, and its reading is calculated to do good. It is handsomely printed and bound.

THE BOOK OF ISAIAH. Vol. II. Isaiah XL.—LXVI. By the Rev. George Adam Smith, M.A., Minister of Queen's Cross Church, Aberdeen. New York: A. C. Armstrong & Son. Pp. 474. $1.50.

This is another in the series of *The Expositor's Bible.* It is a series useful to the general reader as well as to the ministry. The author maintains his views with clearness and depth of thought as exhibited in the other volume and gives the student valuable aid.

SOCIAL AND RELIGIOUS LIFE IN THE ORIENT. By K. H. Basmajian. 16mo, pp. 247. American Tract Society, 1512 Chestnut street, Philadelphia.

This is a valuable contribution to the account given of the work of missions. Great things have been accomplished in the Turkish Empire. Mr. Basmajian gives his own observations, and they bear valuable testimony of what has been done there in the work of Christianizing that country. The reading of it will do great good and help the cause.

LYRICS: FJELDA, ETC. By Joseph Hudson Young. Cloth. Pp. 131. $1.00. New York and London: Funk & Wagnalls.

A volume of poems upon a variety of subjects. The muses have sung touchingly, freely, lovingly, and more than one will feel moved by the sentiment expressed. It is a neat volume, and will have its place in the library, and prized for its worth.

THE PROTESTANTISM OF THE PRAYER BOOK. By Rev. Dyson Hague, M.A., Rector of St. Paul's church, Halifax, N. S. Pub., The J. E. Bryant Company (Limited), Toronto, Canada.

The aim of this book is to vindicate the Protestantism of the Book of Common Prayer. This the author successfully does by contrasting its teachings with that of the Church of Rome, on the subject of the use of the Scriptures in the vernacular by the laity, the doctrines of the Mass, Auricular Confession and priestly *judicial* absolution, etc. It is designed as an argument against the Romanizing tendency, which he acknowledges and deplores, as widespread and aggressive in the Anglican Church. He combats the disposition to fall back to the Prayer Book of Edward VI., which he holds to contain much derived from the pre-reformation British Church, which he tells us, agreed with Rome, back even beyond Augustine of Canterbury, except as to the supremacy of the Pope, and which was not sufficiently eliminated by Cranmer. It is interesting reading, as exhibiting the contention which is disturbing the Church of England, and the strength of the Romanizing tendency, with which it is agitated.

THE ARENA for February contains—"New Discoveries on Mars," "The Nature and Cause of Apparitions," "The Farmer, the Investor, and the Railway," "Discovery of Professor Koch," "The Fall of Adam," "The Froth and the Dregs," and "His Mother's Boy." Frances E. Russell writes at length on Woman's Dress Reform, a question which is at present engaging the attention of leading women in conservative as well as radical circles.

VICK'S FLORAL GUIDE FOR 1891. This, as usual, is an elegant book of 100 pages, containing a catalogue of seeds, vegetable and flower, with beautiful illustrations. Vick, the seedman, is reliable and has secured a large patronage through his supplying his customers with good seed. Every one should have a copy of his Guide for 1891.

Marriages.

Christmas eve, December 24, 1890, at the Reformed Parsonage, Salisbury, Pa., by Rev. J. M. Evans, S. P. Fullem to Ellen E. Maust, both of Summit Mills, Pa.

December 31, 1890, at the same place, by the same, Mahlon Wisler to Annie E. Engle, both of Summit Mills, Pa.

January 6th, 1891, in Trinity Reformed church, New Germany, Md., by Rev. J. M. Evans, Louis Warnick to Ida Jane Bancord, both of New Germany, Md.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DIED.—December 16, 1890, Mrs. Catharine Dittmar, late of Loysburg, aged 70 years, 9 months and 10 days.

After a lingering illness of three or four years, Mother Dittmar passed peacefully away. She was born in Friends Cove, Bedford county, Pa. A daughter of Mr. John and Magdalena Diehl. Given to her Saviour in infant baptism, and confirmed, thus early she was consecrated to her Master's service, and remained faithful unto the end. She was the wife of Elder John Dittmar, and the mother of Revs. D. N. and H. F. Dittmar. No doubt many of our ministers will read the notice of Mother Dittmar's death with sorrow. Her home was the minister's home. No one more welcome than the minister of Christ. How she would make the ministers feel at home! How she would delight in talking on Bible subjects, and quote old familiar hymns! But in the last years of her life her Saviour was her all. This was summed up in almost the last words she uttered, "I owe nothing, Jesus paid it all." A whole volume in that.

Being blind in addition to her other sickness, she longed for the time when God would relieve her of her suffering. Never complaining, but always resigned and submitting all to her Heavenly Father's will, God called her home to her long sweet rest.

She leaves to mourn her departure, her husband, Elder John Dittmar, three sons and three daughters. May God comfort the hearts of the bereaved family.

DIED.—On November 24th, 1890, at Tylersville, Clinton county, Pa., Mrs. Polly, wife of Tobias Frantz.

Mrs. Frantz was a communicant member of the Reformed church for many years. Her age was 65 years, 11 months and 12 days.

A THRILLING EXPERIENCE.

Remarkable Statement of Personal Danger and Providential Escape.

The following story—which is attracting wide attention from the press—is so remarkable that it is given to the public entire.

To the Editor Rochester (N. Y.) Democrat:

SIR. On the first day of June, 1881, I lay at my residence in this city surrounded by my friends and waiting for death. Heaven only knows the agony I then endured, for words can never describe it. And yet, if a few years previous any one had told me that I was to be brought so low, and by so terrible a disease, I should have scoffed at the idea. I had always been uncommonly strong and healthy, and weighed over 200 pounds and hardly knew, in my own experience, what pain or sickness were. Very many people who will read this statement realize at times that they are unusually tired and cannot account for it. They feel dull pains in various parts of the body and do not understand why. Or they are exceedingly hungry one day and entirely without appetite the next. This was just the way I felt when the relentless malady which had fastened itself upon me first began. Still I thought nothing of it; that probably I had taken a cold which would soon pass away. Shortly after this I noticed a heavy, and at times neuralgic, pain in one side of my head, but as it would come one day and be gone the next, I paid little attention to it. Then my stomach would get out of order and my food often failed to digest, causing at times great inconvenience. Yet, even as a physician, I did not think that these things meant anything serious. I fancied I was suffering from malaria and doctored myself accordingly. Bul I got no better. I next noticed a peculiar color and odor about the fluids I was passing—also that there were large quantities one day and very little the next, and that a persistent froth and scum appeared on the surface, and a sediment settled. And yet I did not realize my danger, for, indeed, seeing these symptoms continually, I finally became accustomed to them, and my suspicion was wholly disarmed by the fact that I had no pain in the affected organs or in their vicinity. Why I should have been so blind I cannot understand.

I consulted the best medical skill in the land. I visited all the famed mineral springs in America and traveled from Maine to California. Still I grew worse. No two physicians agreed as to my malady. One said I was troubled with spinal irritation; another, dyspepsia; another, heart disease; another, general debility; another, congestion of the base of the brain; and so on through a long list of common diseases, the symptoms of many of which I really had. In this way several years passed, during which time I was steadily growing worse. My condition had really become pitiable. The slight symptoms I had at first experienced were developed into terrible and constant disorders. My weight had been reduced from 207 to 130 pounds. My life was a burden to myself and friends. I could retain no food on my stomach, and lived wholly by injections. I was a living mass of pain. My pulse was uncontrollable. In my agony I frequently fell to the floor and clutched the carpet, and prayed for death. Morphine had little or no effect in deadening the pain. For six days and nights I had tne death-premonitory hiccoughs constantly. My water was filled with tube-casts and albumen. I was struggling with Bright's Disease of the kidneys in its last stages!

Whilst suffering thus I received a call from my pastor, the Rev. Dr. Foote, at that time rector of St. Paul's Episcopal church, of this city. I felt that it was our last interview, but in the course of conversation Dr. Foote detailed to me the many remarkable cures of cases like my own which had come under his observation. As a practicing physician and a graduate of the schools, I derided the idea of any medicine outside the regular channels being in the least beneficial. So solicitous, however, was Dr. Foote, that I finally promised I would waive my prejudice. I began its use on the first day of June, 1881, and took it according to directions. At first it sickened me; but this I thought was a good sign for one in my debilitated condition. I continued to take it; the sickening sensation departed and I was finally able to retain food upon my stomach. In a few days I noticed a decided change for the better, as also did my wife and friends. My hiccoughs ceased and I experienced less pain than formerly. I was so rejoiced at this improved condition that, upon what I had believed but a few days before was my dying bed, I vowed, in the presence of my family and friends, should I recover, I would both publicly and privately make known this remedy for the good of humanity, wherever and whenever I had an opportunity, and this letter is in fulfillment of that vow. My improvement was constant from that time, and in less than three months I had gained 26 pounds in flesh, became entirely free from pain and I believe I owe my life and present condition wholly to Warner's Safe Cure, the remedy which I used.

Since my recovery I have thoroughly re-investigated the subject of kidney difficulties and Bright's disease, and the truths developed are astounding. I therefore state, deliberately, and as a physician, that I believe *more than one-half the deaths which occur in America are caused by Bright's disease of the kidneys.* This may sound like a rash statement, but I am prepared to fully verify it. Bright's disease has no distinctive features of its own, (indeed, it often develops without any pain whatever in the kidneys or their vicinity) but has the symptoms of nearly every other common complaint. Hundreds of people die daily, whose burials are authorized by a physician's certificate as occurring from "Heart Disease," "Apoplexy," "Paralysis," "Spinal Complaint," "Rheumatism," "Pneumonia," and other common complaints, when in reality it is from Bright's disease of the kidneys. Few physicians, and fewer people, realize the extent of this disease or its dangerous and insidious nature. It steals into the system like a thief, manifests its presence if at all by the commonest symptoms and fastens itself in the constitution before the victim is aware of it. It is nearly as hereditary as consumption, quite as common and fully as fatal. Entire families, inheriting it from their ancestors, have died, and yet none of the number knew or realized the mysterious power which was removing them. Instead of common symptoms it often shows none whatever, but brings death suddenly, from convulsions, apoplexy, or heart disease. As one who has suffered, and knows by bitter experience what he says, I implore everyone who reads these words not to neglect the slightest symptoms of kidney difficulty. No one can afford to hazard such chances.

I make the foregoing statements based upon facts which I can substantiate to the letter. The welfare of those who may possibly be sufferers such as I was, is an ample inducement for me to taks the step I have, and if I can successfully warn others from the dangerous path in which I once walked, I am willing to endure all professional and personal consequences.

J. B. HENION, M. D.

ROCHESTER, N. Y., Dec. 30.

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Miscellaneous.

For Reformed Church Messenger.

FIFTH ANNUAL MEETING AND DINNER OF FRANKLIN AND MARSHALL ALUMNI ASSOCIATION OF PHILADELPHIA.

The fifth annual meeting and dinner of the Franklin and Marshall Alumni Association of Philadelphia was held Friday, 6th inst., 5 P. M., at the Hotel Bellevue, Philadelphia. The members, friends and invited guests of the association assembled in the reception room, and the first part of the evening was spent in social intercourse and the transaction of business.

The annual election of officers to serve the ensuing year resulted as follows; President, Joseph A. Reed, Esq., Philadelphia; Vice-President, Peter D. Wanner, Esq., Reading, Pa.; Secretary, Francis E. Bucher, Esq.; Treasurer, Rev. James Crawford, D.D.; Executive Committee, James H. Wolfe, Esq., Dr. A. S. Gerhard, Rev. C. G. Fisher, D.D., W. W. Weigley and T. A. Fenstermaker. Between 6 and 7 o'clock the company, numbering about 65, headed by the President of the association, Gen. B. F. Fisher, and the Rev. John S. Stahr, Ph.D., President of the college, proceeded to the banqueting room. The table was set in the shape of a horseshoe and the room was decorated with the college colors, blue and white. The blessing was asked by the Rev. L. Kryder Evans.

General B. Frank Fisher, of the German-American Title and Trust Company, presided. President Stahr, of Franklin and Marshall College; Hon. Michael Arnold, Court of Common Pleas; President A. H. Fetterolf, of Girard College; Rev. Merritt Hulburd, D.D., of Spring Garden Methodist Episcopal Church; Rev. George W. Stibitz, of Ursinus College, and Hon. J. F. Long, of Doylestown, were among the guests of the association. A quartette of the College Glee Club, composed of W. M. Irvine, U. O. H. Kershner, J. C. Bolger and W. H. Keller, was present and gave to the delight of all present a number of college and other songs.

Among those who sat down to dinner were Dr. S. H. Guilford, Philadelphia Dental College; Dr. L. H. Steiner, Baltimore; Rev. E. V. Gerhart, D.D., President of Theological Seminary; Rev. James Crawford, D.D., of Christ Church; Prof. J. E. Kershner, Lancaster; A. C. Rienoehl, Esq., District Attorney of Lancaster Co.; Mahlon H. Stout, District Attorney of Bucks Co.; Peter D. Wanner, Esq., Reading; James E. Garretson, M.D., and Abraham S. Gerhard, M.D., of the Medico-Chirurgical College; Rev. Charles G. Fisher, D.D., of the MESSENGER; Hon. Walter M. Franklin, Lancaster; Rev. Nevin H. Fisher, Catholic High School, Philadelphia; W. W. Weigley, James H. Wolfe, Joseph A. Reed, Armon Acheson, Jr., Levi H. Bell, Samuel Bell, Jr., of Philadelphia; John W. Bickel, Esq., Norristown; J. C. Bolger, Franklin and Marshall College; Cyrus Borgner, F. B. Birch, F. E. Bucher, Esq., Philadelphia; Henry U. Brunner, Norristown; F. W. Bushong, Media; John R. Cassel, Rev. C. H. Coon, Trinity church, Philadelphia; Jacob Y. Dietz, E. J. Durban, Philadelphia; Rev. L. Kryder Evans, Pottstown; T. A. Fenstermaker, Edwin Ford, Rev. Edwin A. Gernant, Philadelphia; John U. Hobach, M.D., Baltimore; Wm. M. Irvine, Theological Seminary; Rev. George H. Johnston, D.D., Philadelphia; Professor J. B. Kieffer, W. H. Keller, Franklin and Marshall College; J. B. Kremer, Carlisle; U. O. H. Kershner, Franklin and Marshall College; David Levan, Reading; W. G. Mayburry, Geo. Mays, M.D., Milton Mays, Philadelphia; Rev. Jacob J. Rothrock, Lansdale; Ernest B. Sangree, M.D., Philadelphia; W. B. Scheibley, New Bloomfield; Professor R. C. Schiedt, Lancaster; Rev. A. M. Schmidt, Baltimore; Rev. C. S. Slagle, Westminster, Md.; Rev. J. H. Sechler, of First Reformed church, Philadelphia; Rev. Levi C. Sheip, Doylestown, Pa.; Howard P. Wanner, Reading; John F. Unger, Philadelphia; J. C. Uhler, Lebanon.

After some time spent by those present in consuming the good things spread before them, the opening address was made by President Fisher.

The toast, "The College," was responded to by President Stahr. He said that the spirit of the college will maintain itself down to the ages yet to come. The college must be distinguished from the grammar school on the one hand. When we send our sons away to school we want to make strong, healthy men of them. On the other hand, the college is to be distinguished from the university, which has technical courses of study. Dr. Stahr would like to see at the college more professors and a better equipment. An advance, however, has been made, a good laboratory has been equipped and a gymnasium is under way. It is the desire of the college to keep in line with the best educational thought of the day. There are 225 students in the different departments. The college never has been in a better condition than it is now. What the college will be depends largely on the alumni. Two or three new professorships will be needed in the near future.

A letter was read from the Rev. H. C. McCook, D.D., who was unavoidably prevented from being present.

The toast, "The Collegian in Law," was responded to by the Hon. M. Arnold. Prof. G. W. Stibitz, Ph.D., of Ursinus College, responded to the toast "College Fellowship."

The toast, "Old Marshall," was responded to by L. H. Steiner, M.D., Librarian of the Enoch Pratt Free Library, Baltimore. The latter said that Franklin and Marshall has grit in it and is bound to go.

The Rev. E. V. Gerhart, D.D., of Lancaster, responded to the toast of "Franklin and Marshall Alumni Association of Philadelphia."

Remarks were also made by Professor Garretson, Rev. Dr. Hulburd, W. W. Weigley, Esq., Hon. A. C. Reinoehl, Rev. Chas. G. Fisher, D.D., Prof. J. B. Kieffer, Rev. E. A. Gernant, Walter M. Franklin, Esq., Rev. J. Crawford, D.D., and Prof. S. H. Guilford.

In a graceful and touching manner A. C. Reinoehl referred to the fact that Prof. Wm. M. Nevin, LL.D., would on the morrow celebrate the eighty-fifth anniversary of his birth, and proposed that those present rise and drink to the health of the honored and beloved Professor, which was most heartily agreed to and done. Upon motion of Dr. A. S. Gerhard the association also sent its hearty congratulations and good wishes to Prof. Nevin, the secretary authorized to communicate the same to him.

The thanks of the association were tendered the Executive Committee and the Quartette from the College Glee Club.

The Quartette leading in singing "Auld Lang Syne," and the pronouncing of the benediction by President Stahr, closed the most successful and pleasant reunion of the association.

For Reformed Church Messenger.

DEDICATION OF ST. MARK'S CHURCH, NEW BUENA VISTA, PA.

The new church erected in New Buena Vista, Bedford county, Pa., and named St. Mark's, was consecrated to the service of the Jehovah God and His Christ, with appropriate ceremonies on the 23rd of January.

On the Thursday evening before Rev. S. C. Stover, of Cessna, preached the first sermon in it. On Friday evening Rev. S. C. Long, of Mann's Choice, preached. On Saturday afternoon the pastor, Rev. James B. Stonesifer, held baptism and preparatory services, also preached in the evening.

On Sunday morning, notwithstanding the inclemency of the weather, a large congregation assembled, and after the consecration sermon by Bro. Long, about $300 was subscribed by persons present, and the balance necessary to the consecration of the church free of debt was assumed by our faithful building committee, then, with the assistance of the above brother, the pastor proceeded with the act of consecration.

The Holy Communion was administered in the evening.

The new church is a substantial brick structure, 38x60 feet, with recess for altar. The church furniture is a fac-simile of the set recently placed in the St. Benjamin's church of near Westminster, Md.

The interior of the church is neatly finished in hard wood. Every window was taken as memorials or presents. They are rolled cathedral glass in tasteful designs.

The church was built at a cost of about $4,000. We consider it an honor to our beloved Zion and community, as well as a monument to our present congregation in their effort to discharge the work entrusted to them in upbuilding the glorious kingdom of our common Master here on earth. S.

For Reformed Church Messenger.

WASHINGTON, D. C.

The Franklin and Marshall Glee and Mandolin Club has come and gone. Their concert in the city on the evening of the 30th of January was a signal success. It was well attended and highly enjoyed by every one. The club has well sustained the high reputation it has already won, and scored another victory. A noticeable feature in the programme was the high order of its music, and at the same time its briskness and raciness as it sparkled with humor and bubbled over with fun. That they are equally good in sacred music, their singing on Sunday proved.

The services on Sunday were enthusiastic; the chapel was crowded both in the morning and at the missionary society meeting in the evening. At the latter, warm, earnest, missionary addresses were made, breathing the spirit of love, hope and courage. The speakers were Mr. J. N. Naly, who drew a vivid picture of the needs of a world under the power of sin, and the difficulties of missionary work; Mr. U. O. H. Kershner, who pointed out forcibly the fundamental character of love in all missionary activity, and Mr. Wm. M. Irvine, who presented the bright side of the picture, the certainty of the final triumph of mission work, as shown by the conquests of the past, and as assured by the omnipotence of Jesus Christ and the promise of His abiding presence with us to the end of time.

The people of Grace congregation have most highly enjoyed this visit of the young men of the College and Seminary. They feel that they know "Franklin and Marshall" all the better because of it; while the friendly feeling created by it will, we trust, continue to grow.

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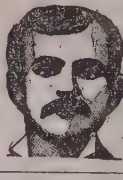

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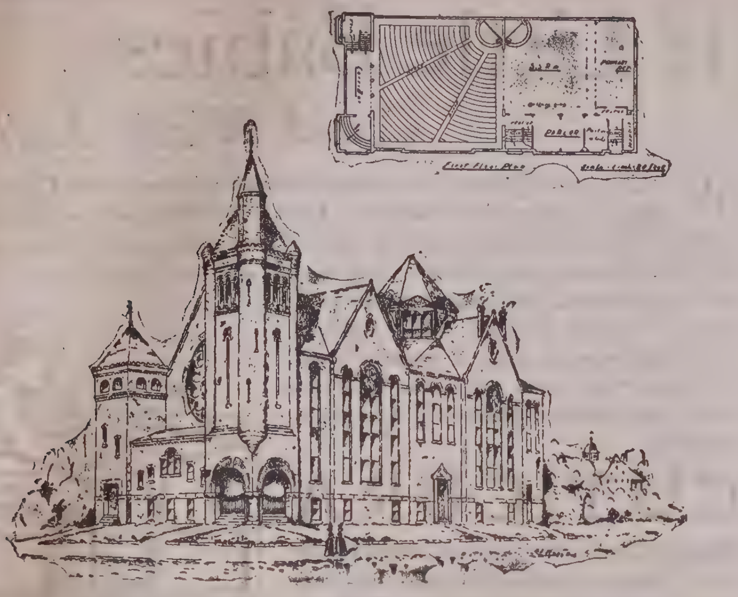

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For Reformed Church Messenger.

GRACE REFORMED CHURCH, CLEVELAND, O.

The above cut gives a fair impression of the handsome church building which the congregation of Grace Reformed church of Cleveland, O. (the only English congregation of the Reformed church in that city), is striving eventually to occupy as its church home. The plans are of a stone structure, 115x56 feet, upon which the estimated cost is $20,000. This estimate is $2,000 below the architect's figures and is added in order to be on the safe side. It will be seen that the front half is the main auditorium with a gallery over the entrance. The rear half embraces a center Sunday-school room with a seating capacity for 200 people, and connecting side and gallery apartments, providing a primary department, church parlor, pastor's study, library and class-rooms, which, when thrown into the centre room, will add seating capacity for 300 people—500 in all. The two halves can be thrown into one by raising partitions, and the pulpit is so arranged that it can be seen from every direction. A basement under all provides kitchen and other facilities. Work on this building will be begun in the spring. The indications are that the rear half only will be completed next summer, and it perhaps only in part. The building committee will not go into debt to any degree. Therefore what can be accomplished next summer depends on the cash on hand, or reasonably sure to be on hand. Four thousand dollars are in cash and pledges at this time. To complete the rear half will require say $10,000 by next October—it may be less. What a gigantic task there is before this very, very young mission! But it must be accomplished. The mission has arrived at a stage where the signs plainly whisper: "Get into an adequate church home without a burden of debt and prosper, or stay where you are and struggle against impossibilities."

Dear brethren, it need scarce be said that on the day of the dedication of the rear half of the above building, if it comes next fall, there will go up to heaven hallelujahs of joy, thankfulness and victory, and the Reformed church will have given its English interest a footing in Cleveland from which it will reap a rich harvest. Six hundred of the 1000 ten dollar shares are still to find men and women anxious to place money for the Reformed church where it will do great good. Oh, you prosperous congregations and you well-meaning Reformed men and women, why do you keep silent when an interest like this is pleading for a hand of help in its infancy. Help Grace Mission to erect this chapel, brethren. It will provide amply for her and assure her the strength and prosperity which will enable her to liquidate the $5,600 mortgage now on the lot and then to build the front half of a handsome Reformed church in this great city of churches.

For Reformed Church Messenger.

CENTRAL LETTER.

Of all my climatic experience, that of this locality during the past year has been the most pleasant. There was a paucity of rain during a part of last summer, yet the crops were by no means a failure. A delightful fall weather prolonged itself till the coming in of the new year. Then we got a taste of winter, not disagreeably severe; a large amount of sunshine and a pure, bracing atmosphere continuing till the present. From reports no locality, east, west, north or south, has been more favored in this respect. But other things than climatic claim attention.

Things Pleasant.

Away at one side of our Reformed church and isolated in a measure, the perspective view and indications favorable to her future, afford some degree of satisfaction. Her papers, with the *Intelligencer*, by their welcome visits afford encouragement, give signs of progress, and of waking thought and activity. Many new papers, local in character, come to hand indicative of enterprise, pastoral ability and work. Two new and specific publications reached me worthy of special remark, *The Missionary Guardian* and *The Brotherhood Star*, each having a grand field for range and work. Though the former transplants an honored publication long serving the interests of younger readers, yet much more may it now accomplish in moving onward all classes in the entire church in missionary work, so urgent for her future success. Though it might have been regretful to drop its antecedent name, yet the first issue in the present form, and considering its prospect and possible attainment by able work, would have justified it to bear the title of a Review—Reformed Missionary Review. The latter, *The Brotherhood Star*, we take it is significant of almost a new era in Reformed church working. The organization it represents warrants the assertion that it is not only timely, but most proper and complete, strong and effective. Perhaps in no other church than the Reformed could a similar organization have been effected, possessing the same underlaying thought, order and spirit. The qualities long since have been at hand in the church for proper and efficient working and training on the part of the younger membership, could they have been materialized and enlisted. The Brotherhood of Andrew and Philip is a most proper organization to this end. A little "looking backwards" is sufficient to convince any one of the disadvantage to the church in the past, in the lack of a more general and actively working membership. Not long since, and there was found an exceptional member, mostly an elderly person, who was fitted for an officer in the congregation or as delegate to ecclesiastical assemblies; that was about the most expected. That state of things, thank God, is past—not a bit too soon. Many older members have now set the example for the younger ones to qualify themselves and be ready to take hold of Christian working at once, freely and vigorously. To become a member of the church is right and necessary; but the act itself is a most solemn obligation to church working and Christian activity. Long live the Brotherhood and mighty be its achievements for good.

Woman.

This was the signature to a brief and spicy article, "For the Brethren," in the MESSENGER of January 8th. Its reading (I confess for myself) produced inwardly a pleasurable sensation. It was so brief, clear cut, and sharply pointed, that but for lack of Methodistic responsiveness there might have escaped an ejaculatory "amen." It had just the ring in it; indicative of what has long been a fact, the development of woman in the Reformed as well as other churches, to assume a more prominent part in church and Christian work. From this sample as well as many others, we are safe in saying, contributing to church papers is an open field for her. We are glad to have her say to us men, "We do want you to move on a little faster." We would be glad to have all male members respond, "By God's help we will."

All know what was early and long the prevailing thought and custom in the churches respecting woman's part and activity. That it was narrow, one-sided and Scripturally unjustified is now admitted. A few individual exceptions there may yet be; but with such we have here no argument—not in fossilizing mood. The fact is now squarely and plainly before our eyes, that the church is *needing*, calling for woman's help; not only as it is at present being given, but as it is yet to be given in a *far more general, verified and efficient form.* Room is yet to open up before her as she prepares and fits herself to fill it. And she will. Let no obstacles be cast in her way. That such obstacle should be presented by theological teaching, training and Scriptural interpretation is the least justifiable of all. A general view of what the Bible narrates of woman, the goodness and nobleness in which it presents her, her inseparable and near relation to all that pertains to revelation and human redemption, forbids any such interpretation. More than is here room to refer to must present itself to every thinking one, what Christianity has done and is doing for woman; and what she is called to do in its behalf in the church and world.

Only yet a brief suggestion: it may be proper in connection with the above. Since we are favored by a Brotherhood, in order and spirit of the Reformed church, is there not room for a *Sisterhood* of like character? A "Sisterhood of Maria's," or other suitable name. There is talent, courage and zeal enough in the women of the church to organize and with telling effect.

Ex.

Beatrice, January 16, 1891.

PRESENTATION.

The pastor, Rev. W. T. Auman, of Bloomsburg, Pa., a few weeks ago, was made the happy recipient of a handsome solid gold Hunting case watch, a gift from the congregation, as a Christmas present It is a beautiful and highly prized gift. The edges are richly chased, on the front outside lid, nearly covering it, is engraved a monogram of the letters W. T. A., and on the back lid 1890, while the inscription "Presented to the Rev. W. T. Auman by Trinity Reformed Church," appears on the inner lid.

Cleveland's Baking Powder
Is Absolutely the Best,
Because—It has the best keeping qualities: As shown by a series of tests of the leading brands made by Mass. State Analyst, Dr. B. F. Davenport, June, 1890.

I took Cold,
I took Sick,
I TOOK
SCOTT'S EMULSION
RESULT:
I take My Meals,
I take My Rest,
AND I AM VIGOROUS ENOUGH TO TAKE ANYTHING I CAN LAY MY HANDS ON; getting fat too, FOR Scott's Emulsion of Pure Cod Liver Oil and Hypophosphites of Lime and Soda NOT ONLY CURED MY Incipient Consumption BUT BUILT ME UP, AND IS NOW PUTTING
FLESH ON MY BONES
AT THE RATE OF A POUND A DAY. I TAKE IT JUST AS EASILY AS I DO MILK." SUCH TESTIMONY IS NOTHING NEW. SCOTT'S EMULSION IS DOING WONDERS DAILY. TAKE NO OTHER.

THE WONDERFUL LUBURG CHAIR. COMBINING 5 ARTICLES OF FURNITURE. 50 CHANGES
100 STYLES. BABY COACHES
INVALID SUPPLIES AND WHEEL CHAIRS
We retail at the *lowest wholesale factory prices*, and ship goods to be paid for on delivery. Send stamp for Catalogue. *Name goods desired.*
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Electro Surgeon,
1106 WALNUT ST., Phila.,
and 502 PENN AVE.,
Pittsburgh, Pa.
Never fails. Book free. Call or write.

I CURE FITS!
When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.
H. G. ROOT, M. C., 183 Pearl St., N. Y.

For Gas BAILEY'S For Oil
COMPOUND light-spreading Silver-plated Corrugated Glass
REFLECTORS,
A wonderful invention for lighting CHURCHES, Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue and price list free. A. J. WEIDENER, 36 South 2d St. Philada.
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CARPET buyers had better purchase of J. & J. DOBSON, 809 Chestnut street, Philadelphia, in order to receive full value for their money. They retail Carpets of their own make, which are reliable in every way.

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Furniture. Pulpits, Chairs, Pews, etc.
BAXTER C. SWAN, 244 & 246 S. 2d St., Phila, Pa.

BARLOW'S INDIGO BLUE.
Its merits as a WASH BLUE have been fully tested and indorsed by thousands of housekeepers. Your Grocers ought to have it on Sale Ask him for it. D. S. WILTBERGER, Prop., 232 N. 2d St. Phila., Pa.

Good Sense CORSET WAISTS
Fit all Ages. Infants to Adults.
Are made of the best material and workmanship

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

PENNSYLVANIA.

Carlisle.—Tuesday evening, the 27th ult., a large number of the members of the Reformed church gave a substantial token of their appreciation of their venerable and esteemed pastor, the Rev. Dr. A. H. Kremer, who for more than a half century has labored zealously in the ministerial field, many of those years being spent among the Carlisle congregation, by tendering him a surprise donation. The visit was kept a secret and last night when they thronged into his residence the surprise to him and Mrs. Kremer was complete.

In accordance with an arrangement made several members early in the evening called upon Dr. and Mrs. Kremer, the visit being for the purpose of detaining them at home until the arrival of the donors, who were rapidly assembling at the residence of Mrs. Sipe, on the same street. In a short time the members of the party entered the Doctor's house depositing their gifts upon a table in the dining-room. The donation consisted of a great many things useful in a family. Several envelopes containing sums of money were found among the presents.

When Dr. Kremer had recovered from the surprise, he made a brief but very pleasing address to the visitors, referring to the surprise of the visit and expressing his sincere thanks for the substantial manner in which they manifested their appreciation and friendship. After refreshments were served and some amusements were engaged in all retired to their homes.—*Daily Herald.*

BRONCHITIS

Is an inflammation of the bronchial tubes—the air-passages leading into the lungs. Few other complaints are so prevalent, or call for more prompt and energetic action. As neglect or delay may result seriously, effective remedies should always be at hand. Apply at once a mustard poultice to the upper part of the chest, and, for internal treatment, take frequent doses of

Ayer's Cherry Pectoral

C. O. Lepper, Druggist, Fort Wayne, Ind., writes: "My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skilful man and of large experience, pronounced it useless to give her any more medicine, saying he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This indisputable evidence of the great merit of Ayer's Cherry Pectoral has given me unbounded confidence in the preparation, and I recommend it to my customers, knowing it cannot disappoint them."

"Ayer's Cherry Pectoral cured me of a bad cough and my partner of bronchitis. I know of numerous cases in which this preparation has proved very beneficial in families of

Young Children,

so that the medicine is known among them as 'the consoler of the afflicted.'"—Jaime Rufus Vidal, San Cristobel, San Domingo.

"A short time ago, I was taken with a severe attack of bronchitis. The remedies ordinarily used in such cases failed to give me relief. Almost in despair of ever finding anything to cure me, I bought a bottle of Ayer's Cherry Pectoral, and was helped from the first dose. I had not finished one bottle before the disease left me, and my throat and lungs were as sound as ever."—Geo. B. Hunter, Altoona, Pa.

Ayer's Cherry Pectoral,

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

Sold by all Druggists. Price $1; six bottles, $5.

Jeannette.—Rev. N. H. Skyles, pastor. Grace church, of this place, celebrated the Lord's Supper January 18. Received by certificate, 3; confirmation, 1. Communion alms, $15.

South Easton.—St. Peter's, Rev. Jonathan W. Miller, pastor. On Thursday evening, the 8th ult., the pastor and people of this congregation were no little surprised by being made the happy recipients of a bell for their new church. The bell was made in Cincinnati, Ohio, weighs eleven hundred pounds, and is keyed on b flat. It is the generous gift of Mr. Enos Ott, of Easton, who with his family are members of the Third Street Reformed church, in memory of his sainted father, who for many years was a faithful member of St. Peter's Reformed congregation, South Easton. Many thanks to the kind donor.

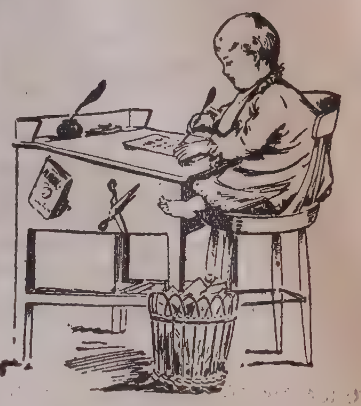
On the morning of the 1st inst., the congregation, during service, took action increasing the pastor's salary $150. This, no doubt, is the first result of the strong effort that has been put forth during the last three or four months, in this congregation, to establish a system of systematic giving. A giving that will place the burden alike upon *all*, and tone that is worthy the name. Much has been written and said of late upon this particular weakness (a lack of systematic giving) of our church. We believe that much of this could be remedied if the pastors, instead of theorizing so much, would take the trouble to become practical financiers for their congregations themselves.

Orbisonia.—As a member of the committee on supply for Orbisonia Mission, Rev. D. S. Dieffenbacher began services preparatory for the Holy Communion in St. John's Reformed church, Orbisonia, on Friday evening, January 16th. On Saturday evening one adult was baptized and seven young persons confirmed. The Holy Communion was administered on Sunday morning. Some of the aged members were kept away on account of the rain and snow. May this mission soon be supplied with an under shepherd is our earnest wish and desire.

Chalfont.—The members of the Pleasantville Reformed church took their pastor, Rev. Charles Alspach, by surprise on Tuesday evening, 27th ult., at his home in Chalfont. A few friends called in the afternoon and as is customary in some communities, brought a few articles from their well-filled granaries and consequently a well-regulated donation was not suspected. As early as 7 o'clock about a dozen devoted ones being loaded down with several rocking and an elegant study chair besides a number of other packages, appeared at the door and begged admittance. Then it dawned upon the pastor and wife that something extraordinary was about to take place.

The people came from Warringtonville, Prospectville, Line Lexington, Eureka and Chalfont to the number of seventy persons. A supper was prepared by the visitors which was thoroughly enjoyed by all. The company dispersed at an early hour after singing "Blest be the tie that binds," and left behind them an abundance of things for man and beast, and evidence of kindly feeling existing between pastor and people, which is more to be desired than the mere material things of life. —*Doylestown Intelligencer.*

Reading.—Olivet Reformed congregation in Reading, Pa., of which Rev. H. Y. Stoner is pastor, will dedicate its church on Sunday, the 15th next. On last Sunday the first exercises in the new church were held by the Sunday school. This mission grew out of a Union Sunday-school organized in North Reading, August 14th, 1880. Wm. B. Gross was then chosen superintendent. Two years ago it was transferred to the care of the First Reformed church, of which Rev. H. Mosser is pastor. John Shepp is the present superintendent. The lot upon which the church stands was donated by Mrs. D. R. Althouse.



If Little Babies

Could Write Letters

WHAT a host of grateful testimonials the proprietors of the Cuticura Remedies would receive. How their little hearts would overflow in ink. *They* know what they have suffered from itching and burning eczemas and other itching, scaly, blotchy, and pimply skin and scalp diseases before the Cuticura Remedies were applied. Parents, are you doing right by your little ones to delay a moment longer the use of these great skin cures, blood purifiers, and humor remedies? Everything about the

CUTICURA

Remedies invites the confidence of parents. They are absolutely pure, and may be used on the youngest infants. They are agreeable to the most sensitive. They afford instant relief in the severest forms of agonizing, itching, and burning skin and scalp diseases, and are by far the most economical (because so speedy) of all similar remedies. There can be no doubt that they daily perform more great cures than all other skin and blood remedies combined. Mothers, nurses, and children are among their warmest friends.

"ALL ABOUT THE BLOOD, SKIN, SCALP, AND HAIR" mailed free to any address, 64 pages, 300 Diseases, 50 Illustrations, 100 Testimonials. A book of priceless value to mothers, affording information not obtainable elsewhere.

CUTICURA REMEDIES are sold everywhere. Price, CUTICURA, the Great Skin Cure, 50c.; CUTICURA SOAP, an Exquisite Skin Purifier and Beautifier, 25c.; CUTICURA RESOLVENT, the greatest of Blood Purifiers and Humor Remedies, $1. Prepared by POTTER DRUG AND CHEMICAL CORPORATION, Boston.

Pimples, Blackheads, red, rough, and oily skin and ' nds prevented and cured by that greatest of all Skin Purifiers and Beautifiers, the celebrated Cuticura Soap. For the prevention of facial blemishes, and for giving a brilliancy and freshness to the complexion, Cuticura Soap is incomparably superior to all other skin and complexion soaps, while rivalling in delicacy and surpassing in purity the most expensive of toilet and nursery soaps. *The only medicated toilet soap, and the only preventive of clogging of the pores, the cause of pimples, blotches, and blackheads.* Sale greater than the combined sale of all other skin soaps.

—On the afternoon of the 8th inst., the corner-stone of Faith Reformed Mission was laid with appropriate ceremonies. This mission is under the auspices of the Second church, whose pastors, Revs. C. F. McCauley, D.D., and Rufus W. Miller, conducted the services, assisted by other ministers of our church.

Tulpehocken.—The congregations composing the Tulpehocken charge, Lebanon county, Pa., now under the pastoral charge of Rev. H. J. Welker, have agreed to divide and form two charges. A special meeting of Lebanon Classis will be held on the 12th inst., for the purpose of confirming this action and making arrangements for carrying out the same. This has been long desired by those who are aware of the disadvantages to pastor and people to have so large charges as this has been, and beyond a doubt greater pragress will mark the future of the two new charges. To the earnest efforts of the present pastor is this division largely due.

Irwin.—Rev. D. A. Souders has accepted a called to Irwin, Westmoreland county, Pa., and will remove there in a short time.

Philadelphia.—At the regular meeting of the Ministerial Association action was taken to secure a Conference of the Association with representatives from the various congregations of the Reformed churches, with a view of forming a Layman's Missionary Society in the interest of church extension in this city.

Action was also taken protesting against any change in the existing laws of the Commonwealth, whereby all worldly employment is made unlawful on the first day of the week, works of necessity and charity excepted. Rev. Dr. James Crawford and Rev. Charles H. Coon were appointed to represent the Association in the Legislature when action is taken upon the proposed bill.

Bedford.—The tenth anniversary of the Missionary Society of the Reformed congregation of Bedford, Pa., was held in the church on January 25th, 1891. Rev. Dr. S. Z. Beam, of St. Clairsville, delivered an address both at the morning and evening sessions. A beautiful service, consisting of songs, anthems, and responsive readings, was rendered by the choir and Sunday-school. A collection amounting to $25.98 was lifted.

At the regular meeting of the society on January 28th the treasurer was requested to send $30 to the Secretary of the Board of Foreign Missions.

St. Thomas.—Trinity, Rev. J. F. Mackley, pastor. Services were held on Christmas evening. The Sunday-school used "Immanuel." Every pupil received their usual treat. The pastor was presented with a handsome cutter. The church was tastefully decorated.

—*Keefer's.—Zion's.* Services were held on Christmas eve. A program arranged by Miss Mamie Keefer was very successfully rendered. The church was neatly decorated. The pupils received the usual gifts.

Newburg.—Licentiate Joseph W. Bell has accepted a call to Newburg, Pa.

Butler.—A new congregation has been organized in Butler, Pa., and Rev. R. E. Crum has been called as its pastor.

VIRGINIA.

Woodstock.—Sunday afternoon, January 18th, 1891, a hearty welcome was extended to Rev. A. K. Kline and wife, in the Reformed church at Woodstock, by the different congregations and the people of the place. Rev. Ball of the M. E. church, delivered the address of welcome. He said, "We are thankful to the Lord for your and your wife's safe return from your long journey to Europe and the Holy Land." In a happy mood the pastor responded at considerable length. It was a happy meeting.

FOR NERVOUS HEADACHE
Use Horsford's Acid Phosphate.

Dr. F. A. ROBERTS, Waterville, Me., says: "*I have found it of great benefit in nervous headache, dyspepsia and neuralgia. I think it is giving great satisfaction where it is thoroughly tried.*"

A GOLDEN WEDDING.

The *Manor Valley News* contains a lengthy account of the golden wedding of Hezekiah Wangaman and wife which was celebrated at their residence, near Harrison City, Westmoreland Co., Pa., on Wednesday, January 7th, last. We gather the following from it.

Hezekiah Wangaman and Catharine Lauffer were married in 1841. Thirteen children, nine sons and three daughters of whom are living. These and their families came from different parts of the county to the old homestead on the day named to rejoice with one another in a happy reunion.

At 11 o'clock A.M., the family and guests gathered together, to listen to a carefully prepared history of their ancestry, after which the pastor, Rev. A. E. Truxal read a Scripture lesson and offered prayer. The dinner followed. At one table sat the aged parents, their twelve children and the pastor.

A number of handsome and valuable presents were received by the aged couple one of which was a gold watch and chain for the father and several gold-lined pieces of silver were for the mother from their childaen. The occasion was a pleasant and joyous one. The wish of all present was that they in whose honor they were gathered together might live yet many years to enjoy in quietness and peace the fruits of their labors and cares of the days past and gone.

The history of the Wangaman family can only be traced to a family that lived in Adams Co. Pa., the latter part of the last century. In this family were two sons, John and Peter. The latter became the head of the Wangamans now living in Adams, Bedford, Somerset and Fayette Counties, and in Maryland. John and his wife Elizabeth emigrated to Westmoreland County, Pa., in 1804. They had seven children. Of these, Peter, the second, was married to Rachel Walton. They raised eleven children. The seventh of these was Hezekiah. He was married by Rev. Dr. Hacke to Catharine Lauffer in 1841. Catharine Lauffer was one of the old staid families of Westmoreland County, Pa.

The Lauffer family came from Northampton County, Pa. Christopher Lauffer was born in Lehigh township of that county in 1769. He became the father of five sons. Towards the close of the century he with his wife Susanne and four sons moved to Westmoreland County and settled on the Little Sewickly, near the Fisher settlement. The son Peter, who remained east, became the head of the Lauffer family in and about Allentown, Pa. Of the four sons in Westmoreland County, John, in 1806, was married and settled on a farm near the site of the present Harrison City, Pa. He was married twice, the first wife being a Mary Kemerer. The second the Widow Fritchman. He was the father of fourteen children, six of whom are still living. The thirteenth of these was Catharine, who was married to Hezekiah Wangaman. After Hezekiah's marriage he moved on his father in-law's farm and lived there as a renter for thirteen years. At his father-in-law's death in 1851, he purchased it. By industry and economy they have paid for it and greatly improved it. Mrs. Wangaman has lived all her life at the same place and she and husband have therefore spent the entire years of their married life on the same farm.

A MORBID SENTIMENT.

"'Tis a misery to be born, a pain to live, a trouble to die." Rather a dark picture of the world that many of us find so alluring. We think a course of the Compound Oxygen Treatment would have caused the writer to take a more cheerful and hopeful view of things. But read for yourself what Compound Oxygen has done for patients who found it a "pain to live," but up to the present, have been spared the "trouble of dying:"

DRS. STARKEY & PALEN:—"I have this to say: "Your Compound Oxygen Treatment has made me a new man. I wish that it was in my power to tell suffering humanity far and near, of its good results." ROBT. C. ARMSTRONG, Winona P. O., Jefferson Co., Ky. DRS. STARKEY & PALEN: "I am alive yet, thanks to your Compound Oxygen Treatment. I can cheerfully recommend it to any one suffering from pulmonary diseases, insomnia, indigestion and loss of appetite." C. E. ELY, Lerado, Kans., Oct., 18, 1888.

We have given a few testimonials above, but our brochure and our quarterly, "Health and Life" are full of them. Send for them by all means. There is evidence enough to convince the most "refractory jury" in the world. Sent free. Address DRS. STARKEY & PALEN, 1529 Arch Street, Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

Acknowledgments.

Bethany Orphans' Home, Womelsdorf, Pa.

Christmas Offerings received from January 7th to February 2d, 1891.

From S S Smith, Greenbrier, Pa, 7.00, Harry, Chas E. and Ella Smith, each 1.00,	$10 00
Per Rev U H Heilman, treas Maryland Cl, from 3rd Ref ch, Baltimore, Rev C Clever, DD, 39.00, Christ ch, do, Rev A M Schmidt, 7.75, Middletown chge, Rev T F Hoffmeier, 18.43, Evan Ref ch, Frederick, Rev E R Eschbach, DD, Christmas alms, 50.00,	115 18
From Christ ch, Hagerstown, and Salem's cong, per Jno Gassman, treas,	15 25
St Paul's Ref ch, Lancaster, Pa, per Daniel H Heitshu, treas,	20 48
Lewistown Union S S, per J I Yost,	3 19
Per Rev M H Dieffenderfer, treas Lehigh Cl, from Egypt chge, Rev W R Hofford, DD, 35.50, St John's cong, Allentomn, Rev S G Wagner, DD, 73.31, Christ cong, Allentown, Rev M H Dieffenderfer, 26.06,	134 87
From St John's Ref ch S S of Catawissa, per J S Shuman,	5 00
Zion's Ref S S, Allentown, Rev T J Hacker, 51.52, Pastor's Helpers, 35.50, per William R Lawfer,	87 02
From Sunbury Ref S S, per Geo Hill, Esq, treas E Susq Cl,	25 00
Martinsburg, W Va, cong, per Rev J A Hoffheins, DD, 6 A M, Christmas coll,	8 37
Per Rev J David Miller, treas Carlisle Cl, from Duncannon S S, 6.50, Marysville S S, 15.00, St Peter's Ref S S, Perry Co, Landisburg chge, 8.00,	29 50
From Christian George, Hazleton, Pa,	100 00
Shiloh Ref ch and S S of Danville, Pa, per Rev J A Peters, DD,	42 24
Per Rev T J Barkley, treas Gettysburg Cl, from Cashtown charge, Rev A C Geary, pastor, 15.25, Gettysburg charge, Rev T J Barkley, 23.82,	39 07
From Ladies' Sewing Circle of Salem's Ref ch, Allentown, per Rev M H Dieffenderfer, treas Lehigh Cl,	10 00
Per Rev S R Bridenbaugh, Norristown, Pa, from Church of the Ascension, 78,37, Mission S S, do, 18.42, District Sunday-school Convention, 1.14,	97 93
From 1st Ref ch, S Bethlehem, per Rev N Z Snyder,	10 00
St Peter's Ref cong and S S, South Easton, Rev J W Miller,	15 05
Robesonia, additional,	75
Friend of Home, Ballietsville, Pa,	1 00
Bernville chge, additional, Rev T C Leinbach,	12 70
St John's Ref S S, Orwigsburg, Rev George B Walbert, pastor,	8 50
Infant S S, Heidelberg Ref ch, Phila, Mrs I E Bleim, teacher,	17 00
Trinity Ref S S, Norristown, Pa, Rev J B Henry, pastor,	17 30
Mrs C K Small, Lancaster, Pa,	50 00
Mrs Nathan F Martz, Sunbury,	5 00
Wentz's Ref S S, Rev S M K Huber, pastor,	32 00
Mrs Sarah Yundt, Allentown,	1 00
Dryland cong, Northampton Co,	13 07
Zion's Ref S S, Chambersburg, additional,	3 25
Per Rev T A Huber, Weissport, Pa,	3 85
Quarryville Ref S S, per Mrs J G P Raub,	10 00
Trinity S S, Sinking Spring, Rev J W Kershner,	10 00
Ref S S, Burkettsville, Md, Rev J M Mickley,	10 50
Ladies' Aid and Miss Soc, Topton, Pa,	5 00
Trinity Ref cong and S S, Pottsville, Rev A R Bartholomew,	50 00
St Paul's Mem Ref cong and S S, Reading, Pa, Rev B Bausman, DD,	110 00
Arendtsville chge, Rev B F Bausman, pastor,	21 90
Per Mrs D C Tobias, Lititz, Pa,	8 62
Emanuel's Ref cong and S S, Hanover, Pa, Rev J C Bowman,	100 00
Bernville chge, Rev T C Leinbach,	37 09
Infant class, St Luke's S S, Trappe, Pa, per Mrs A H Royer,	5 00
Mrs E C Ermentrout, Reading, Pa, per Rev B Bausman, DD,	5 00
Mt Pleasant Ref S S, Md, Rev A Shulenberger, pastor,	8 00
Moore Township chge, Northampton Co, Pa, Rev J E Smith, pastor,	8 06
Christ ch S S, Northampton county, Rev S P Mauger,	16 00
Kimberton Ref S S, Rev J A Mertz,	12 00
Mifflinburg Ref S S, Rev L D Steckel,	17 63
St John's Ref S S, Shamokin, Pa,	21 25
Salem's Reformed cong, Harrisburg, Rev E N Kremer, Infant Sunday-school, 10.00, Main department, 40.00,	50 00
Trinity Ref S S, Pottstown, Rev L K Evans,	50 00
English Bible Class, Spinnersville, Pa, Rev C Z Weiser,	11 81
Friedensburg Ref cong, Rev I S Stahr,	14 35
David's Ref S S, Killinger, Pa, Rev T Derr, pastor,	2 92
St John's Ref S S, Phœnixville, Pa, Rev F C Yost,	17 00
Mrs Mary Weaver, Harrisburg, Pa,	10 00
Meyerstown Ref S S, additional,	25
2d Ref S S, Reading, Pa, Rev C F McCauley, DD, annual contribution,	60 00
Miss Sallie Snyder, Reading, Pa,	2 00
St Mark's cong, Easton, Pa, Rev T O Stem, pastor, 7.00, Infant department S S, 4.00, Main school, 24.81,	35 81
Rev D B Shuey and family, Emporia, Kansas, annual,	5 00
Zion's Ref S S, Chambersburg, Pa, Rev W C Cremer,	20 00
Manheim chge, Rev D W Albright, pastor,	20 00
Towamensing charge, Rev T A Huber, pastor,	11 20
Per Jacob K Funck, treas Lebanon Cl, from Swatara chge, Rev J A Wickert, 20.00, St Mark's S S, Lebanon, Rev O P Stechel, 16.00, St John's S S, do, Rev Geo B Resser, 45.00, First S S, do, Rev D E Klopp, DD, for Building Fund, 30.00, do, Sustenance, 50.00,	161 00
From "A Friend." Schwenksville, Pa,	5 00
Miss Rachel F Faus, Bloomsburg, Pa, per Rev Wm T Auman,	2 00
S S of Grace Mission, Washington, D C, per Jas B Albright, treas,	15 00
Zion S S, per Rev A Houtz, pastor,	2 05
Geo W Guldin, Dorance, Luzerne Co, Pa,	5 00
Ref church, New Providence, Pa, per Rev J M Souder,	12 00
St Paul's S S, Overton, Pa, per Miss Manda Musselman, sec,	2 22
Uniontown chge, per Geo Hill, Esq, treas E Susq Cl,	20 00
Trinity S S, Watsontown, Pa, Rev Geo S Sorber, per Mahlon Metzger, treas,	12 14
From Zion's Ref ch, Hagerstown, Md, Rev J S Kieffer, DD, pastor, per Rev U H Heilman, treas Md Cl,	20 00
From Mt Bethel cong, Nittany Valley chge, per Knecht Bros,	5 44
Emmanuel's S S, Bridesburg, Philada, Rev B Forster,	5 00
Trinity Mission S S, Altoona, Pa, per Rev F A Rupley, DD, treas Juniata Cl,	5 59
Per Rev W A Haas, treas E Susq Cl, from St John's Ref ch, at Williamsport, 8.50, St John's, St Paul's churches and Christ Ref S S, Beaver Springs chge, 7.13, Ref S S at Aaronsburg, 5.00,	20 63
Bernville chge, additional, Rev T C Leinbach,	5 50
Emanuel's Ref S S, Hazleton, Rev A Noll,	15 56
Grace Ref S S, Easton, Rev C W Levan,	5 00
Total,	$2019 09

Thankfully received,
C. G. GROSS, Treasurer.
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GOODS RECEIVED.

Mrs James T Reber, Reading, paid for making boys' pants $20.20.

Mrs S A Butz, Allentown, one piece of calico.

Chas H Small, Harrisburg, one year's subscription to "Youth's Companion."

William Servant, Circle of King's Daughters, 3rd Ref ch, Baltimore, one quilt.

Class No 13, Amity Ref S S, Meyersdale, Pa, quilt and aprons.

Reformed and Lutheran Sewing Society, Emaus, Pa, 3 quilts, calico, thread, etc.

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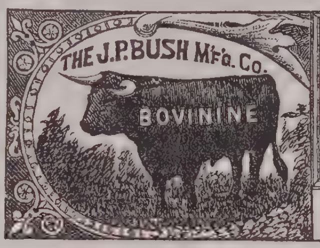
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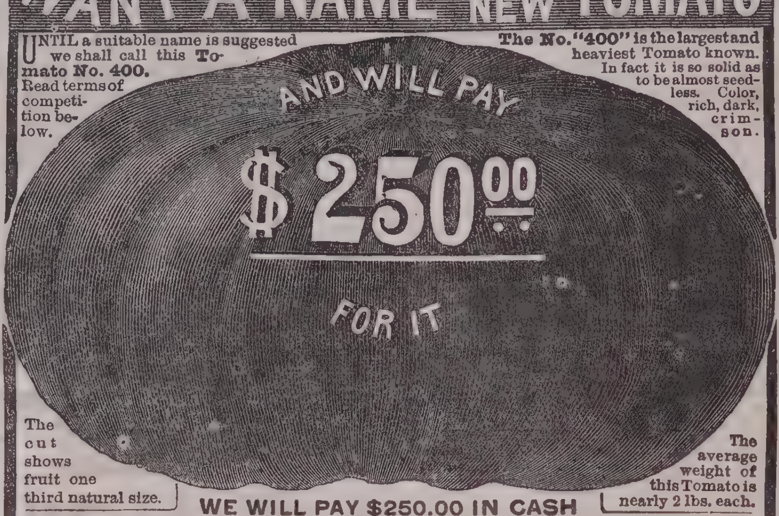

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Purchasers are entitled to send in a name for each and every packet they buy. The names can be sent in any time before October 1st, 1891, and will be considered by a disinterested committee of three, who shall award the prize. Full directions for entering the names for competition given on every packet of seed.

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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

VOL. LIX.—NO. 8. PHILADELPHIA, THURSDAY, FERRUARY 19, 1891. WHOLE NO. 2928.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.

ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—Death has invaded the parsonage at Jeannette, Pa., and Rev. N. H. Skyles and wife mourn the departure of a lovely daughter. May the Lord comfort and sustain them in their bereavement!

—Rev. J. S. Stahr, Ph. D., President of Franklin and Marshall College, had the degree of Doctor of Divinity conferred upon him by the Board of Trustees of Lafayette College, Easton, Pa.

—An address before the Philomathean Literary Society at Frederick, Md., upon "The Aim of the Public Schools," by Rev. S. L. Whitmore of Adamstown, Md., has been published in pamphlet form. The author has our thanks for a copy.

—There are three practices in the Church fast growing into custom, which are in violation of the Constitution. As they increase in practice their effects become more damaging and demoralizing. This all law-abiding ones will see and admit.

—The *one* is that of students of theology frequently receiving, and, at times, accepting calls before they are through with their studies or licensed to preach. It is damaging to both students and vacant congregations. Besides, having received or accepted a call, virtually ties the hands of both the institutions and the Classes, in the examinations and the granting of licensure.

—The *second* is that of vacant congregations inviting a number of ministers to preach for them as supplies when in fact they are candidates, and selecting one from the number and voting for him as pastor. Very often this leads to division and dissatisfaction. Each supply has made his friends, and the result is a unanimous choice is not made. The Constitution clearly says, only one candidate can be before the congregation at a time and his case must be settled before another is invited or presented.

—The *third* is that ministers in many cases resign their charges and accept calls to others and remove from the one to the other before the relation has been dissolved by Classis. This makes the act of Classis a mere formality. A minister, in the spirit of the Constitution, should first ask permission of his Classis to resign and accept another call, and there may be good reasons for his not leaving his field, this the Classis ought to have the opportunity to pass upon. And more especially a minister receiving call to a new field should have his call passed upon and confirmed or not, before he removes to it and begins his labors there. With a minister removed and already at work in a new charge, it is too late for the Classis to exercise its full prerogative in the case.

—We simply hint at these. Should they run on of what use is the Constitution, what need is there for Church law? It is certainly better to be law-abiding and law-observing. Then much of disorder, embarrassment, and injury to the Church will be avoided. Ignorance will not excuse, since the law is written and every one promises to obey it.

—During the past week two who figured prominently in the late civil war, the one in the naval and the other in the military arm of the service, met their last enemy and surrendered to him. Admiral David Dixon Porter died at Washington, D. C., on the 13th inst., in the 78th year of his age, and General William Tecumseh Sherman, in New York City, on the 14th inst, in the 72d year of his age. Both had distinguished himself in the war and won for themselves the highest honors in the gift of the nation, and go to their graves amid the mourning of their countrymen who now enjoy the blessings that came from the severe lesson the God of nations taught it. The former was buried with military honors on the 16th inst., in the Arlington Cemetery, Washington, and the latter on the 19th inst in the cemetery at St. Louis.

—Quite a number of the friends of the MESSENGER are interesting themselves in its behalf and are engaged in efforts to secure subscribers for it. They have our thanks for the same. One writes us that an effort is to be made in their congregation and the consistory is to aid them in the work. Say what you will, if the church paper is not taken and read largely in a congregation it is the fault of the pastor. He does not speak of it to them and their duty to take and read it, nor urge it upon them and make an effort to get them to subscribe. The consequence is the people know nothing about it, and it is impossible for the publisher to reach them since he does not know them. In these days of the Church no pastor can do his whole duty if he neglects to see that his people are readers of the church paper. It is an ally he cannot afford to do without, if he would be a workman that needeth not be ashamed.

—We wish to leave no stone unturned to secure more subscribers for the MESSENGER. We have called upon pastors and consistories to appoint some active persons in their congregations to undertake the work. But few, few indeed have been the responses. This is strange, particularly when we distinctly declare we do not ask them to do the work without recompense. We now appeal to our lady readers to take up this most important work. Will not the lady member who reads this, undertake the canvass of her congregation and secure all the new subscribers possible? Write us for sample copies; distribute them and then follow up the work of getting such as have received them to subscribe. When writing for samples, inquire for terms and commission, all of which we will most cheerfully give. Let us see what the other side of the house can do?

—Why will pastors hold on to members that have removed beyond their charges into other places where there are congregations? What is there in numbers after all? It is not the quantity that counts; it is the quality. Better have one hundred true and faithful, active and godly members, than two hundred, the one hundred being only members in name and a greater part of them miles upon miles away, doing nothing for themselves or the Church. Better dismiss them to the congregation of the place in which they reside, and then they will have a church home and be active in it. With their membership still at the place they last resided, they are dead branches, and none are to blame more for their being in such a lifeless, do-less condition than the pastor out of whose bounds they have gone. Missions in cities and large towns often suffer or drag out a lingering existence, just for the reason that members holding their membership at other places are not thus transferred. Those that encourage such conduct are not doing what they could to extend the Church they say they love and in whose behalf they labor.

—Chief Justice Blechley, of Georgia, recently gave a decision to the effect that a congregation that fails to pay its pastor's salary should be made to do so, even though it be necessary to sell the church-building and site in order to raise the money for that purpose. He says:

> "If any debt ought to be paid, it is one contracted for the health of souls—for pious ministrations and holding services. If any class of debtors ought to pay, as matter of moral as well as legal duty, the good people of a Christian church are that class. No church can have any higher obligation resting upon it than that of being just. * * * The law grants exemption of property to families, but none to private corporations or collective bodies, lay or ecclesiastical. These must pay their debts if they can. All their property, legal and equitable, is subject. We think a Court may well constrain this church to do justice. In contemplation of law, justice is not only a cardinal but the pontifical virtue. It is certainly an energetic measure to sell the church to pay the preacher, nor would it be allowable to do so if other means of satisfying the debt were within reach."

—An Episcopal paper has the following sensible words to say about what is become so common in the Church:

> "Booming.—It is better to worship in a plain church free from debt, with all expenses honestly paid by out-and-out Christian giving and self-denial, than to rejoice in a sumptuous structure, a big debt, and fairs, festivals, raffles, and other scandals wherewith to pay the incubus off. It is better for the Church and for souls, to present a handful of candidates thoroughly instructed in the Catholic Faith, than two or more railfulls gathered up haphazard and presented to the bishop by a rector who has hardly gained a speaking acquaintance with most of them."

Poetry.

LENTEN LYRICS.

BY REV. WM. AUGUSTUS WHITE.

Learn of Lent to watch and pray,
Let thy foot stand right to-day;
Holy vigils constant keep,
O'er thy past transgressions weep;
Cast the idle world aside,
Come and with the Lord abide.

Learn of Lent, our tears and sighs
Bring a blessing from the skies;
Purple garb 'tis meet to wear,
Jesus' cross and shame we share;
While in humble posture bent,
We our wicked ways repent.

Learn of Lent, in patient love
Fix thy soul on things above;
Soon the cares and pains of earth
Turn to gloom its cheer and mirth;
Sacred joy alone shall last,
With no dreary shade o'ercast.

Learn of Lent, at Jesus feet,
Listen to His precepts sweet;
Hear and heed His gentle voice,
Make His loving rule thy choice;
Then shall this our fast be blest,
Life and Lent bring endless rest.

Life is Lent; its joyous days
Come and go like Sabbath rays;
Long the vigil we must keep,
While in anguish oft we weep,
Waiting for the Easter light,
Which shall change our faith to sight.

Life is Lent; its tender ties
Bide with bitter memories;
Broken vows and loved ones lost,
Heart and bark by tempests tost,
Billows dark upon the main;
When shall morning break again!

Life is Lent; O! use it well;
Blest the secret, silent spell,
That our thoughtful moments bear;
Spirit watch and earnest prayer;
These are better things than mirth,
Binding down the soul to earth.

Child of God, repent to-day;
Cast not yet the cross away;
Hold thy life in sweet content,
Free from gloom and merriment;
Waiting for that Easter light,
Which shall change our faith to sight.

—*Standard of the Cross and the Church.*

Communications.

For Reformed Church Messenger.

A CONFESSION WHICH IS A DELUSION.

We quote from an Episcopal paper the following "Extract from Bishop Whitehead's Address at his last Diocesan Convention at Pittsburgh:"

> "There has been lately made a most earnest appeal from our brethren in McKean county, asking that something may be done for the retention of the multitudes of Swedes within this Church, where for many reasons, they rightly belong. I am told that there are ten thousand of them in McKean county alone, and if it were possible to send them one of their own countrymen in Holy Orders, multitudes of them could be brought into communion with the Church. They will not mix with other congregations, nor give up their own language in divine worship. It is thought that some money can be raised amongst the church people in that neighborhood, and surely there are laymen and congregations in the diocese who would be interested in such a movement, and give special offerings for at least a year or two towards such a work. Many of these Swedes are now holding influential positions in our towns, and are rapidly increasing in wealth and numbers."

The paragraph does not concern us in the Reformed Church directly, but indirectly it does. It answers the purpose of an illustration of wide application. The Swedes spoken of, because they are Swedes, do not know themselves as Episcopalians, nor have they ever been in any sense members of the *Anglo* Catholic Church, as Episcopalians delight to call their denomination. They are simply Lutherans; and that is what they almost to a man would claim to be if asked the question.

Yet this Episcopal bishop says with apparent sincerity: "There has been lately made a most earnest appeal from our brethren in McKean county, asking that something may be done for the retention of the multitudes of Swedes within this Church, where for many reasons they rightfully belong." One might justly ask, How can there be a "retention" of these people in a Church of which they have never been members, and how can "they rightly belong" to a denomination with whose faith as such they are not in accord and under whose authority they have never come? The claim is made, however, as though there could be no doubt about it, and that by sensible people. Surely it is a very strange thing, and how can we account for it?

At the bottom of it lies a confusion of which both English and American Protestantism have become largely possessed. It is a confusion that implies, and carries with it, a reversal of the conception which all Protestantism had of itself for more than three hundred years from its origin onward. Distinctions were made on the line of doctrine, of confessional faith, having its influence on the whole scope of Christian life. The Reformation had its beginning in Christian doctrine, and in the re-assertion of the Christian faith according to the word of God. The appeal to the nations was made on this basis. And it was grandly successful, as we all know. Church history has been written, by all authorities worth quoting, on this line, and it could be written on no other, because it had its development on this, and on no other, line.

The confusion of which we have spoken manifests itself by the attempt of large sections of both English and American Protestantism to break with history on this point, both as to fact and as to record. The new movement proposes to shift distinctions from doctrine and faith as fundamental, to forms of government as fundamental. The cry is in that direction, loud and widespread. Many are carried along by it without stopping to do some thinking for themselves. Think of Luther, Zwingli, Calvin, standing up in the presence of Christendom and making the burden of their plea some one or other form of Church government! To state the case is to stamp it with absurdity. Everybody knows that they did not do it, and if they had done it there would have been no Reformation worth mention, and their names would have been long since forgotten.

We are here confronted with the same tendency which, as a matter of fact, had so much to do in obstructing and weakening the development of free Christian life and energies in the centuries succeeding the great ecumenical councils. There was too much government then; and the tendency to which we refer is to have too much government now. The old Roman Republic went to pieces on that rock. It spread its authority over heterogeneous races and civilizations. It pushed the idea of its own form of government into the foreground, and sought to enforce it. The races and the civilizations proved to be too much for it. It went to wreck and ruin. Later on the Roman Church came to adopt the same mistaken policy, and the outcome was the Reformation of the sixteenth century. involving the luminous assertion of the right and power of the Christian doctrine and faith, present in the Scriptures, the great confessions, and the Christian consciousness, as superior to any form of Church government. There was a guide-post set up then, by the accumulated forces of history, which ought to point out the way for centuries to come.

And yet over in England and here in the United States we are in the presence of ideas, methods and policies, actively pressed, whose success would be substantially a repetition of the old mistake. The quotation at the head of this article is in point. The Swedes there referred to are of the Lutheran faith, and rather strictly so. But that does not appear to be of sufficient account to need mention. In their fatherland it so happened that they were under the ecclesiastical government of bishops, and hence the conclusion is drawn that "for many reasons they rightly belong" now to the Protestant Episcopal Church. "Many reasons" is a convenient phrase; the reason we have indicated is really the only one on which the claim is based.

In the application of the misconception some Christian bodies are aggressors, and others, necessarily, victims. The Reformed Church in the United States has been victim ever so often in the past, and from appearances will continue to be for an indefinite period in the future. It has suffered much in this way from without. The greater evil, however, that could befal it would be this: if it became a conscious and willing party to the confusion of fundamentals which we have described.

We have spoken of this confusion as a delusion. Such we conceive it to be. No array of respectable, learned, or pious defenders can change its character. Such people can only make it more dangerous, if it be a confusion which is a delusion. We think it runs into the face of all history as history has asserted itself. Its tendency is to eliminate the real fundamentals and set up in their place a make-believe fundamental. What is the faith? will become a minor, irrelevant question, comparatively. What form of government has your Church? will become the substantial question. Can any one fail to see where that would land us? WYOMING.

For Reformed Church Messenger.

TO THE WOMEN OF THE REFORMED CHURCH IN THE UNITED STATES.

LETTER NO. II.

My Dear Sisters: At the close of my first letter, I said that we are ready for the main question. We have already seen that the primary question is not one of your ability, nor yet of your Christianity as such, but simply this: "What is your position, according to the revealed will of God, as *Christian Women?*"

At the outset it is well to remember that as God is one, so His revelation is also one. It will not do, therefore, to take a Scripture passage here and another there to attempt to prove a preconceived opinion on this question. Much of the discussion, even in the MESSENGER, has been of this character. It reminds one of a certain Baptist minister in Indiana, who, after preaching a series of sermons on texts that seemed to him to teach Calvin's theory of predestination, turned around and preached another series on texts that seemed to him to teach the opposite or Arminian theory, and then left the whole matter to each hearer's judgment in the case. From Genesis to Revelation the Scriptures must teach the same thing on this or any other question. There is no confusion in the Book; there may be a good deal in the reader. What St. Paul says upon our subject can be nothing new even in principle, much less contradictory to anything previously revealed.

Let us begin, therefore, with the creation of woman, for here already we must find her position determined, both in her relation to God and to man. Her creation must necessarily be the fountain head of our knowledge of her position, for we can not conceive that God willed to create Eve without having the place she was to occupy in the world in view at the same time. This is true of the whole creation. Every creature of God in the very fact of its creation has its God-ordained place and sphere. The creature and its place belong together. One without the other were meaningless, if not impossible. The creature itself, if it could be rightly read, were sufficient revelation of its sphere and meaning in the world without the necessity of any after observation of its phenomena.

How much more easy, then, ought it to be to determine the position of both man and woman, when God, in so many words, at the time of their creation declared the purpose for which they were created. We read: "And God said, 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." "So God created man in His own image, in the image of God created He him; male and female created He them." And again: "And the Lord God said, 'It is not good that the man should be alone; I will make him a helpmeet for him.'"

Several things lie on the surface of these passages. The purpose for which God created man (including woman) was that he might image forth his Creator, and as such have dominion over the lower creation; that he was not to be merely God's representative to the lower creation in the capacity of a gardener and herdsman, but that his own kind was to be multiplied, and that in such multiplication he was not to cease to image forth the oneness of God in that the person to be brought into being was to be his helpmeet or asisstant. His assistant, however, not merely, as some hold, in the capacity of wife and the mother of his children. That view makes woman, indeed, an inferior being. Eve was to participate with Adam in the image of God, and to share his dominion over the lower creation. Only in such a way could the two be really one. The one passage shows us their relation to God and to the lower creation, the other shows their relation to each other. The one reveals their oneness, the other their difference. And this determines the position of both for all time.

I say for all time. For sin, though it degrades both the man and the woman and brings disharmony into their relations both to God and to each other, does not destroy either relation as determined in their creation. Neither does Christianity destroy them, though it ennobles man and woman and brings to them a more enduring harmony in their twofold relations, because such relation is grounded and established in the second Adam, the Lord from heaven. Only when He, the true Bridegroom, shall have perfected the Church, the true Bride, shall the sons and daughters of Adam and Eve cease to marry and to be given in marriage, or the fiat of her creation cease to make woman the helpmeet of man.

Seeing, then, that God has established an unalterable difference between husband and wife, or man and woman, let us try to understand the underlying basis and nature of this difference. In the first passage quoted above: "God said, 'Let us,'" etc., two things are clearly manifest—the oneness of the Godhead and the difference in the Persons. The words *us*, *our* image, *our* likeness, unmistakably indicate such a difference.

It is also very evident that this oneness of the Godhead and difference in the Persons are imaged in man, for without it man could not be the true image of God. The very language tells us this. Please observe the change from the singular to the plural in both cases.

The nature of the difference between Adam and Eve must depend, then, upon the nature of the difference in the Persons of the Godhead. Far be it from me to pretend to be wise beyond that which is written. I shall not attempt an explanation of the full nature of this difference. But what is of chief importance to us in the present discussion is clearly revealed to us in the Word, so that there is no need for speculation, nor any occasion to tread on forbidden ground.

In the recorded teaching of our Saviour there is frequent reference made by Him to the relation which exists between the Father and Him. The sum of this teaching is expressed in His two sayings: "I and my Father are one." "My Father is greater than I." There can be but one interpretation to this if we believe in the divinity of Christ and at the same time hold that there is but one God. And that is, that while the Father and the Son are one in essence, or being, sovereignty or headship belongs to the Father only. This sovereignty of the Father is often mentioned and always implied in the New Testament. A few quotations will answer here. "I came down from heaven not to do mine own will, but the will of Him that *sent* me." "All power is *given* to me in heaven and in earth." "When He saith, All things are put under Him, it is manifest that He is excepted which did put all things under Him."

And it is just this sovereignty of the Father that is imaged in man which makes him the head of the woman and constitutes the nature of the difference between them. And here is where the inspired Paul grounds his teaching in reference to this whole matter. "But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

What this headship of man involves in the way of determining the position of woman naturally claims our attention next.

Your Brother in Christ, N.

For the Reformed Church Messenger.

ZWINGLI AND LUTHER—THEIR RELATION TO EACH OTHER AND THEIR INFLUENCE.

III.

Conclusion.

In an age like that of the Reformation, when contests were raging on all sides and men apparently lost their bearing, it cannot be expected to find system and order; these had to come afterwards. It was a period of confusion, and it may perhaps not be fair to judge that age and that work by the present. One thing is sure, these men, the great actors in this stirring age were human, and their fallibility appears all along the way. Neither did they act at random. There are reasons why Luther denied in extreme and even violent language the freedom of the human will, "in order that he might assert the activity of God and man's absolute dependence upon Him." So on the part of Zwingle, his view of sin. "He did not accept the doctrine of original sin, as set forth by Augustine, maintaining a position similar to that of the Greek fathers, that misery, but not guilt attached to man in consequence of the fall." . . . "Zwingle seems to have shocked the religious sentiments of the German reformers, not only by his clear denial of the Latin view of original sin, but by his conception of the salvability of the heathen and his doctrine of the sacraments." All due regard must be had for these men, their early training, the circumstances surrounding them, the conditions as well as the positions which they were made to occupy. They were noble men, but were human. With the light they had they worked, and much of their work, for our age, would not be accepted. Take this as the closing part. "The following specimens of Luther's biblical criticism, were their source unknown, would appear to some like the destructive attacks of modern rationalists. In regard to the Pentateuch, Luther thought it a matter of indifference whether or not it was written by Moses. The Book of Kings he spoke of as excellent—a hundred times better than the Chronicles. Jeremiah, as a prophet, was much inferior to Isaiah. None of the discourses of the prophets were regularly committed to writing at the time, but were collected subsequently by their disciples and hearers, and thus the complete collection was formed. In the Gospel of St. Luke the Saviour's passion is best described; but the Gospel of St. John is the true, pure gospel, the chief of the gospels, because it contains the greatest portion of Christ's sayings, it is far preferable to the other gospels, 'the unique, tender, true, main gospel.' Even the Epistles of St. Paul are higher in authority than the Gospels of St. Matthew, St. Mark and St. Luke, for they deal with faith in Christ and how it justifies, while the latter are mainly occupied with His works and miracles. In a word, St. John's Gospel with St. Paul's Epistles, especially those to the Romans, Galatians and Ephesians, and also the First Epistles of St. John and St. Peter, these contain and teach all that is necessary to know, even if one were never to see any other books. Luther did not regard the Epistle to the Hebrews, nor that of St. James to be of apostolic origin, and the latter he characterized as an epistle of straw, with no trace of the gospel in it. He estimated very lightly the Epistle of St. Jude and thought it was a copy of the Second Epistle of St. Peter. He could detect no trace in the Book of Revelation of its having been inspired by the Holy Ghost. . . In harmony also with Luther's attitude towards Scripture was his estimate of miracles. They had, to his mind, a very subordinate value as evidence of the truths of Christ's teaching. 'External miracles,' he said, 'are the apples and nuts which God gave to the childish world as playthings; we no longer have need of them.'" Allen's Con. of Ch. Thought, pp. 285, 286.

"The idea of Deity in Zwingle's thought is that of a being whose indwelling life constitutes the essence and reality of all things, who is not only infinite wisdom but infinite love. The creation had its origin in the divine love; humanity was called into existence that it might rejoice in God. . . Man is born with the capacity to know and to possess God. His spirit, by its very nature, goes out to God. . . Hence revelation becomes part of the organic process of things—a living, actual, present process, whose results are not exclusively recorded in Scripture. In one sense the Bible is the Word of God, but in a higher sense the Word of God is a personal force stirring within the soul, speaking with supreme authority and constituting the standard by which the written letter of the book is to be criticised and judged. Hence Zwingle more than others among the reformers, recognized the traces of historic growth in the different parts of the Scripture. Luther's principle, that the Bible is essentially the mirror of devout experience, misled him more than once, into grave errors. Zwingle approaches the book with no anxiety about reconciling discrepancies. He expects to find there things which belong to a lower as well as a higher stage of spiritual development. But the Word of God has spoken not only in the Bible, but always and everywhere, wherever there is any knowledge of that which is good and true. Heathen writers, like Plato, Pliny and Seneca, have uttered truths under the inspiration of the revealing word." Allen, pp. 288, 289.

This whole history is intensely interesting, and must be so especially to the Reformed branch of this great, far-reaching movement. It clearly shows that the widest and deepest stream is found in this branch, that it carried in its bosom that free and independent spirit which culminated for us in our free institutions and the independence of the Church. All honor to the noble men, the heroes and martyrs "who died in the faith and now live with Him for evermore." May the Protestant Church remain true to her inherited birthright, and the Reformed, especially, prize this great inheritance coming to the people from the former ages, and see that they prove themselves worthy of it. S.

For Reformed Church Messenger.

FRANKLIN AND MARSHALL ALUMNI ASSOCIATION OF PHILADELPHIA.

(Published by request of the Executive Committee.)

Mr. President and Fellow Alumni: One year ago the Alumnus whom I now have the honor to salute as the presiding officer of this joyous reunion of the sons of Franklin and Marshall, favored us with a ringing speech on the importance of the practical demands which in all spheres of life are made on educated men. I thank him for that speech.

Recognizing the soundness of the principle that the symmetrical development and thorough discipline of our intellectual and moral powers is a good worthy of standing as its own end, you nevertheless laid stress on the proposition that educational culture in order to be complete must fit the student for active service, whether in the State or in the Church.

Permit me, Mr. President, to follow you in that line of thought this evening, not to supplement your speech, for that speech calls for no supplementation, but to carry out the sound principle which you brought to the front.

As regards the tone and end of higher education there is the possibility of error in *two* directions. Higher education, as we all are aware, may be supported and pursued for the purpose of gaining fame, political distinction or wealth. Then the curriculum of a college and the six or seven years which a young man devotes to the study of mathematics, Latin, Greek, philosophy, natural science, history and the like, are valued, not for their intrinsic worth, but chiefly as a means for the attainment of some end other and lower than education and culture. Such a conception of higher education is equivalent to an abuse of the human mind. Knowledge and intellectual discipline are appreciated because by knowledge and discipline men can manage more effectually to get property and enjoy the superficial and transient pleasures of our earthly life.

Those among us who have from time to time been emphasizing education for its own sake, have in view such a degrading conception of the value of disciplined intellect. As compared with gold and silver, houses and lands, as compared with fame or political preferment, man posesses a dignity which commands supreme regard. Next to the triune God, the grandest thing in the universe is human personality. The lofty sentiment of the great German philosopher, Kant, has often been quoted. Two things, he said, often filled him with wonder: the starry heavens above and the moral law within. I may add: the moral law within is mightier and more magnificent than the natural law above by which the stars move in their silent courses. Certainly there can be no two opinions on the abuse of personality. To develop and train *persons*, to unfold mind, to acquire knowledge, to search for truth and form character for any end lower than personality implies a total misconception of the value of a college curriculum and inverts the moral order of the world. As this false tendency has become a strong current and in some sections has gained ascendency in our practical age, there is a loud call to emphasize in opposition to this demoralizing sprit, the undoubted truth that man is his own end, and that the great purpose of training pursued in our higher institutions of learning is to cultivate, develop and perfect the genuine manhood of man.

There is, however, an opposite false tendency possible which we must not overlook. Holy Writ says: No man liveth unto himself. No individual as an individual is his own end. No class of men may justly have supreme regard to the class of which they are members. All men are members one of another. They are bound together as integral parts of the community and of the State by social ties, by links and bands of natural law, especially of moral and religious law, which makes every man in a high and noble sense the servant of his fellow-man.

The foundation principle of Christian civilization and of all true culture we have in the Old Testament truth, re-affirmed, unfolded and enlarged by Jesus Christ. Thou shalt love the Lord thy God with all thy heart. There is no single proposition which approaches so nearly to being an expression of the whole truth concerning the Godhead as this brief sentence of the Apostle John: *God is love.* That man alone can stand erect and move with inspiration and freedom in all social relations, who seeks to make sincere response to this fundamental obligation.

But He who affirmed this foundation principle subjoined to it another of equal moral necessity. He says: The second is like unto it: Thou shalt love thy neighbor as thyself. The deep, broad basis of human life is *love*: love active in two essential directions, active toward God, active toward man. It may be said on the one hand, that if there be in the heart no love of God, there can be no true love of man. On the other hand, however, it may also be said: If there be in the heart no genuine love of man, the true love of God is wanting. For the love of God expresses itself with equal necessity in both directions: in worship, reverence and obedience toward God, and in respect for fellow-men, in the unselfish service for the good of my neighbor. If the divinely-ordained law of social life be devotion to the well-being of my neighbor, then certainly no principle less divine may underlie and govern all departments of higher education.

Higher education lends itself to the service of ends that live on its own high level. Education builds up men that men may build up their fellows. It aims to develop intellect, to cultivate moral strength, and above all to beget reverence for divine truth to the end that knowledge and morality and religion may become the common possession of an ever-widening circle of society, embracing high and low, rich and poor, whether Jew, Christian or pagan. The law of love is restive under the restraint of any artificial limitation. A man is *man* whether sitting on a throne or dwelling in a dug-out, whether he be a judge in the highest court or a hod-carrier. Personality has a dignity higher than the noblest animal, more sublime than the starry heavens, whether a man wears the ermine or is clothed in rags.

It is the office of higher education to open the eye of the soul to truth within no less than to truth without, to the superior excellence and grandeur of the moral world no less than to the beautiful and terrible phenomena of nature. And in the degree that education fulfills its twofold office, that is, in proportion that it sees in man in the education and culture of mind an end intrinsically good, higher and better than wealth or individual aggrandizement, and at the same time does not live only for the pleasures of knowledge or for the moral elevation of a given circle of man, but trains this circle to live and work in the service of our neighbor, so that all ranks and classes may be lifted up out of the mire of ignorance and wickedness, and become sharers of the blessings of a noble manhood;—in the degree that higher education respects its office in these two directions it fulfills its mission and lays just claim to hearty support.

Such practical energy, such a far-reaching scope, is worthy of man, worthy of cultured mind, worthy of liberal education. To serve man is to rule man. The devotion of love commands the devotion of love. The ideal Man humbled Himself in the service of His foes. When higher education lifts up the degraded and enriches the poor with culture, it dignifies itself. When the educated lawyer by pleading the cause of justice in lower and higher courts, accumulates money, be it much or little, he honors himself, he crowns his education with an unfading chaplet, when he uses silver and gold to strengthen and enlarge the power for good of the institutions of learning. The merchant, the banker, the physician, the teacher, the preacher of the Gospel; whoever can use the power of words, or have influence in society, or knows the law which says, it is better to give than to receive, or can give direction to the currents of social life, each and all glorify higher education when with cheerful mind and firm will they work together in building up Franklin and Marshall College.

Mr. President and fellow-Alumni, I congratulate you on this fifth re-union of the sons of our Alma Mater in the city of Philadelphia. That was a good thought, and it sprang up in a good mind, the thought which became the seed of this branch organization. Blessings on the tongue that first spoke the word which has bloomed into the inspiring fruitage which opens before our delighted eyes this evening. That word gave an impulse not only to the Alumni in Philadelphia and its environments, but it has gone beyond these limits. At least two other plants of the same sort have sprung up, one in western Pennsylvania, the other embracing southern Pennsylvania and Maryland and Virginia. Nor has the reproductive energy of that first living word been exhausted.

Mr. President and fellow-Alumni, I commend the practical life we have been living around this festive board. Who despises these palatable viands? Certainly, Mr. President, you do not. You have too much sound practical judgment for that. I also commend the practice of good speaking, some jocose and some grave, some very logical and some not quite so much, which has been greeting our ears this evening. Practice makes perfect. We shall all be better speakers after this banquet has ended.

And what is to be said of the Glee Club? Certainly, you, Mr. President, and I, and we all, have been lifted up by the harmonious volume of masculine voices which have been resounding in this hall. I congratulate the Club on the energy, perseverance and diligence with which they have been practicing in order to attain that degree of practical perfection of which we are all witnesses.

But we must not pause here. There is *work* to be done, much more work in the service of Franklin and Marshall. Where is the man who conceived the practical thought and first spoke the practical word of which this gathering and this practical good cheer is the outcome? Let him stand up and utter another practical word; let him tell us in clear, incisive speech of the work we have to do in honorable service for our

Alma Mater. Let him propose some mode of effective organization by which we may succeed in putting up a building for Professor John B. Kieffer's beautiful, excellent and increasing library, or by which we may forward an additional professorship. Should we not have the chair of English Literature fully endowed?

Let that Alumnus, or let that circle of Alumni, who put into the soil of Philadelphia the seed of this Association, of this annual re-union, plant another seed, a mighty seed *sui generis* Why not sow that seed to-night? Sow it objectively and subjectively; sow it theoretically and *practically?* It will soon sprout in this rich soil of Philadelphia and eastern Pennsylvania; and when the fruit is ripe we shall sit down to a banqnet more satisfying than Hotel Bellevue ever spread before the sons of Franklin and Marshall.

EM'L. V. GERHART.

Theological Seminary, Feb. 6, 1891.

Missions.

For Reformed Church Messenger.

THE SYNOD OF THE UNITED CHURCH OF CHRIST IN JAPAN.

We beg to call the attention of the readers of the MESSENGER to the very entertaining account given below by Bro. Schneder of some doings of the Synod of the "Church of Christ in Japan," in the adoption of the Apostles' Creed, with a brief preface, as a Confession of Faith Other papers have announced the general fact, but Bro. Schneder has given the most detailed account of the proceedings we have seen. We would call attention to the prominent part taken, and accorded to the Bancho church of Tokio, in answer to whose petition the motion to adopt the Apostles' Creed as its Confession was made This is the congregation which was organized by our own Bro. Moore when he resided in Tokio.

S. N. CALLENDER. Secretary.

In the early part of December, there met in Tokyo one of the most notable religious gatherings in the history of Christianity in Japan. It was a special meeting of the Synod of the United Church of Christ in Japan. The Synod was called for the purpose of considering a new Constitution and Confession of Faith. When the United Church was organized, nearly fourteen years ago, the Constitution then adopted was regarded as only temporary; and the Westminster Confession and Shorter Catechism, the Heidelberg Catechism, and the Canons of the Synod of Dort, taken collectively, were adopted as the temporary Confession of Faith. But it has been felt for several years, that this temporary basis should give place to something better adapted to the peculiar needs of the Japanese Church. Hence in May of 1889, a Committee consisting of two missionaries and four leading Japanese pastors, was appointed to draw up a new Constitution, and to propose a new Creed or Confession of Faith. To consider the work of this Committee, the Synod met.

The Synod opened with an attendance of eighty-five members.

The Constitution presented by the Committee referred to above, was a brief one, but excellently wrought out, it being mainly the work of a missionary who has given much attention to the subject of church polity. As a Creed, the Committee proposed for adoptioa the newly revised Articles of Faith of the Presbyterian Church of England. The following was the language of the Committee in recommending this Creed: "Face to face with Buddhism and Confucianism, the United Church of Christ in Japan, requires a statement of doctrine especially suited to its own environment, and the preparation of such a Confession of Faith is a work not to be forgotten in the future. But from such a work the Committee shrinks, agreeing that the best service within its power, is the selection from among the various existing revisions, of one that on the whole may commend itself to the judgment of the Church. After careful consideration, it finally decided to recommend the Articles now before the Presbyterian Church of England for adoption."

Immediately after the regular business of Synod began, a motion was made and carried, to take up first the Articles of Faith. Then a petition from Bancho Church, which you will recognize as the one which Bro. Moore was instrumental in organizing, was read, asking that the Apostles' Creed be substituted for the Creed proposed by the Committee. Rev. Inagaki, the respected pastor of the First Church of Yokohama, (the oldest and largest in Japan) rose and made a motion that, in accordance with the request of the petition, the Apostles' Creed be adopted as the Creed of the United Church of Christ in Japan, sustaining his motion by a calm but long and forcible speech. He explained that he fully believed the Creed proposed by the Committee, and that he revered the Creeds which have hitherto constituted the Confession of the United Church, but he argued that there were points in the proposed Creed about which there was honest difference of opinion among true believers in Christ, and that such should not have laid upon them a Creed which they could not accept, if at all, only with mental reservations. He desired a short and simple Creed which could be universally accepted by all who believe in Jesus Christ. He believed that the Japanese Church could not make a full and detailed Creed truly its own by merely adopting it ready-made. But that such a Creed had to be the outgrowth of the Church's own history and life; and for the Church to be under a Creed not fully its own he considered unwise. He also believed that the adoption of the Apostles' Creed only would leave the way open for further union with other Christian bodies in Japan. He was opposed to building a wall of non-essentials around the United Church.

Rev. Inagaki's motion and speech were followed by the most tremendous storm of discussion I have yet heard. It lasted for two days and a half. The opposition to the motion was strong and decided. Some of the Japanese brethren and a number of the missionaries used all their powers of eloquence and persuasion to avert the result they feared. Some of the older missionaries warned and plead. But at the end of the first day it was already apparent that the motion would likely command the necessary two-thirds vote. Still even the strongest advocates of the motion were loath to adopt a Creed for which the Synod could not vote unanimously, and consequently during the second day, compromise was in the air. Varions futile efforts were made. Finally several missionaries and native brethren united privately in an effort to frame some brief statement of essential doctrines in addition to the Apostles' Creed. On the morning of the third day, the following preamble was offerred, and after a half day's discussion adopted:

"The Lord Jesus Christ, whom we adore as God, the only begotten Son of God, for us men and for our salvation became man and suffered. For the sake of His perfect sacrifice for sin, he who is in Him by faith, is pardoned and accounted righteous; and faith in Him working by love purifies the heart. The Holy Spirit, who with the Father and the Son is worshipped and glorified, reveal Jesus Christ to the soul; and without His grace man being dead in sin cannot enter the kingdom of God. By Him were the prophets and Apostles, and holy men of old inspired; and He speaking in the Scripture of the Old and New Testaments, is the supreme and infallible Judge in all matters of faith and living. From these Holy Scriptures the Church drew its Confession; and we holding the faith once delivered to the saints, join in that confession with praise and thanksgiving. [Here follows the Apostles' Creed.]

After the adoption of the preamble, the vote on the whole Confession was immediately taken. The whole Synod stood up in an affirmative vote. The President then led in most earnest prayer, during which all hearts were moved and many eyes were bedimmed with tears.

The action thus taken is the most advanced step yet taken by any Christian body in Japan, in the direction of a really automatic Japanese Church. The earnest discussions on the part of the native brethren, as well as the whole procedure of the Synod, were encouraging indications that Christianity has taken root in Japan. The hearts of some missionaries who have done most for Japan, were pained by the action, and by some things that were said in the heat of debate; but we must all remember that, so far as the outward direction of affairs is concerned, in Japan the native brethren must increase while the foreign missionary must decrease. And altogether it is very encouraging that it should be so.

Next came the Constitution. The first point was the name of the Church. The word "United" was stricken out; and the official title now is "Church of Christ in Japan," or in Japanese, "Nihon Kirisuto Kyokwai." It is not *the* Church of Christ in Japan, for the Japanese language has no article; and the presumption which would be implied in the use of the word "*the*" is not contained in the official name.

Another point which evoked long and earnest discussion, was infant baptism. Many of the Japanese brethren advocated freedom in this matter, and therefore moved that all reference to the subject, whether direct or indirect, be expunged from the proposed Constitution. The missionaries fought hard and long for the point, and with them were a good number of Japanese brethren. But they were outvoted, and all that can be said of the Constitution as it now stands, is that it contains an implication in favor of infant baptism, but states nothing explicitly.

To refer to all the other points that called forth any considerable discussion during the two weeks session of the Synod would extend my already long letter unduly. I only add that the "Church of Christ in Japan" has taken a step which ought to make it the most acceptable, the most beloved Church to the Japanese people. It has made itself emphatically a Japanese Church, and the barrier of race difference has been brushed aside as completely as possible.

D. H. SCHNEDER.

Sendai, Japan, Jan. 7, 1891.

For Reformed Church Messenger.

HOW CAN I HELP?

The Young People's Department of the Women's National Indian Association always rejoices to hear the question, "How can I help?" Lately it has been asked so much that one answer will perhaps meet many of the cases, and also let some of the boys and girls, who have not yet thought about helping Indians, see what chances there are for their active work. Each one who reads this can do *something*. Will you?

These are the ways:

1. Give money towards the salaries of missionaries and for the building of their cottages and chapels; send to the stations boxes containing clothing, games, toys, bits of ribbons and materials for fancy work, scrap-books, picture cards, etc.

2. Furnish means so that the Home Building

Department can carry on its work of loaning from $300 to $400 to bright Indian couples to build their homes on the 160 acres of their own land, to which Government gives them a title, and send other small sums to meet emergencies with.

3. Aid some young Indians, men or women, to become a preacher, missionary, doctor, skilled nurse, lawyer, civil engineer, or for usefulness in some business.

4. Send reading matter to individual Indians and to schools. Many Indians would enjoy the weekly visit of "*The Youth's Companion*," and "*Harper's Young People*," or the monthly delight of "*Wide Awake*," "*St. Nicholas*," etc.

The Indian children are not so unlike you after all, in spite of their red skin and different surroundings and training.

5. Help to build hospitals. No people suffer more when ill than the Indians, for they are so ignorant of the care of sickness, and, worse yet, they have no place for the sick. Many Indian children suffer and die who might be saved. You all, I know, think it hard to be sick, even with a good bed, pretty room, skilled physician and nurse, and kind, attentive friends. Pity, then, these neglected ones, who frequently lie on the ground in rude tepees, suffering from the ignorant treatment of their "medicine men."

We want to build hospitals at various points, where not only the sick can be cared for, but where Indian girls can be trained in nursing.

6. Take "*The Indian's Friend*," our little monthly paper: price, thirty cents a year. All Young Ladies' Guilds, Home Mission Bands, King's Daughters, Christian Endeavor Societies and other organizations ought to have it, because they can thus learn quickly and in a most interesting manner, both the needs of the Indians and what we are doing to meet these.

In some of these ways, then, you can help. Don't hesitate to send your "mite;" it means a great deal just now, and the whole work is carried on by the "mites" of many. Any gifts of money or enquiries about the work, should be sent to the chairman of the YOUNG PEOPLE'S DEPARTMENT of the Women's National Indian Association, MISS MARIE E. IVES.

P. O. Box 1065, New Haven, Conn.

The Family.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER VIII.

THE DESCENT OF THE VULTURE.

The camp was astir early. After eating a light breakfast, purchased for him at his own expense by Martin, Otho sought Serena. He found her surrounded by a group of girls and boys busily laying plans for the day. It was plain that her fair face, self-confidence and ready wit were gaining her marked ascendency over her companions, though the position she was to hold never occurred to the boy. There was little he could do for her, and declining the invitation of John of Cologne to remain with them, he mounted his horse and set out to find Madeleine. After several hours search, he caught sight of her. She was leading a little boy by the hand, while close behind her followed a woman of coarse and forbidding aspect. Twice, before the boy reached her, he saw Madeleine turn to reply to a remark addressed her by this creature, but without pausing a moment in her walk. There was an anxious look in her gentle face and her step was hurried, as though she desired to put as much space as possible between herself and her would-be companion.

"Come with me, sweet one," called the latter in a wheedling tone. "I know what will please you. Come rest by the road-side."

"I pray you in all kindness, leave me. I cannot tarry," at the same time, with a quick motion of her disengaged hand making the sign of the cross on her bosom.

"La, how pert we are! Do you not know your friends? I will lead you to your fortune,—ay, a good fortune! Much is in store for you, if you but follow me," and stretching out a brown and filthy hand the woman seized Madeleine by the skirt of her long pilgrim's cloak, to detain her.

Flushing with sudden anger, in tones almost fiercely indignant, the girl repelled the attempt.

"Release me, woman," she cried, "how dare you lay your hands upon me!"

At this juncture, Otho, who had been hurrying forward, leaped from his horse at her very side. The intruder paused, scowled up at him, then, seeing from the expression of his determined face, boy as he was, that her stay was fruitless, burst into a harsh, discordant laugh, and, retreating, hid herself in the crowd of children that followed.

"I am rejoiced to see you,—I, — Oh, this woman hath sorely vexed me!" murmured the frightened girl, stretching out her hand to Otho.

"I have been searching for you," returned the latter, taking her hand. "Who is this creature? Would that I had been here sooner!"

"I know not who she is," was the answer. "But there are many such, and I dread them! I dread them!" and the girl's delicate frame trembled as with mingled repugnance and fear. "They entice the children away; ay, fairly drag them off. Some return, robbed of the very garments they wore. Think of it! Some come not back; at least, those who knew them have never seen them again. Oh, it is fearful! And some that do return, oh, they tell fearful tales!"

It was only too true. Mingling with the children were hundreds of depraved men and women, who, in hopes of enriching themselves by robbery, or to satisfy their vicious and degraded inclinations, had been attracted to the Crusade. They wrought terrible havoc amongst the children, and did much to bring them into disrepute with the people through whose lands their route lay.

Naturally kind and generous, Otho's feelings were deeply moved by this story of wrong. He felt at once that some organization was needed for aid and protection; a feeling that deepened as daily new forms of suffering and distress came to light. Unaccustomed to exposure or privations of any kind, many were taken sick. Others, less vigorous than their comrades, could not keep up with the march, and straggling behind, became the easy prey of every heartless wretch. Seeing this, Otho began to devote himself to those in need of assistance. Gradually he was able to gather around him a number of the strongest and oldest of the youth in the vast company, who, directed by him, formed themselves into squads of relief and defense. They took their stations at different points in the extended column, or moved freely from one place to another as the occasion required. Some like himself were mounted, and attended, and these did special service. The good effects of this effort were soon seen.

He had been thus engaged for nearly a fortnight when an event occurred, which threatened to bring all his hopes and plans forever to an end.

The army was within a few days march of the celebrated city of Constance, following a course that lay at the base of a range of mountains, known as the Rauhe, or Swabian Alps, when little John Crevecour, the child whom we saw with Madeleine, was taken ill. For several days Otho carried him on one of the mules. But he became so weak at last that this could no longer be done, and one morning, towards noon, he was laid gently down by the road-side under the shade of a tree. It was evident that the child was dying, and heart-broken with grief, his head resting in her lap, Madeleine bent over him. In his delirium he began to babble in tender, loving tones of his pet bird, and of his playmates, or in lucid intervals, aware that he was not at home, he would beg in most piteous accents to be carried to his mother. It may have been several hours past noon, and the rear of the army was already ascending a hill in the distance, when all felt that the angel of death was hovering near. Three of Otho's comrades were with him; and with uncovered heads they stood listening in dread silence to the faint, irregular breathing of the sufferer.

At this sorrowful moment, issuing from a narrow defile in the mountains, appeared a knight in complete armor, accompanied by his esquire, and followed by a score of men-at-arms with spears and cross-bows.

"What have we here?" cried the knight harshly, reining in his war-horse by the side of the sorrow-stricken group. "By the cross of St. Andrew, as fine a covey of birds as ever fowler netted. Why travel further, McCallum?" this last was spoken to one of the men-at-arms, whose square face and angular, though muscular frame betrayed his Scotch ancestry.

"None, Sir William, if ye still hold to your purpose," returned the latter.

"By the Holy Rood! we change not our purpose so lightly." Then addressing Madeleine, he demanded,

"What ails yonder brat?"

"He is dying, sir knight," replied the maiden, turning her pale and tear-stained face on the intruder.

"Why, God wot, let him die, then," and he laughed as he spoke. "Come thou to me, damsel."

"Sir knight," spoke Otho, stepping forward, "speak not so harshly. Pass on your way; by what right dost thou disturb us here?"

"By right of mine own pleasure, braggart," and the speaker flushed angrily.

"Come thou to me," again addressing Madeleine, "and if thou knowest what is good for thee, come speedily."

"Hold!" rejoined Otho, stepping more directly in front of the stranger. "We are Crusaders, bound for the Holy Land, and you lay your hand on us at your soul's peril. We march under the shield of the cross, you see we wear."

"Crusader or villain, sign of the cross or sign of the arch-fiend himself, what care I?" roared Sir William. "Ho, there, McCallum! Seize the wench. Why bandy words further?"

The man addressed flung himself heavily from his horse, and walking as rapidly as his armor permitted, approached Madeleine, but he paused in doubt when Otho, swinging his staff in a threatening manner, boldly advanced to meet him. Seeing this, the knight shouted:

"Beat the braggart out of the way with the butt of your spear. Dost thou halt for a boy?"

The fellow raised his weapon at once, but underestimating the skill and strength of his antagonist, let fall a careless blow. It was easily warded, and in answer Otho's staff descended with such swift and crushing force on his helmet, that he staggered back, for the moment blinded.

At this unlooked for result, the knight spurred

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forward, and coming up behind the boy, raised his hand, covered with its heavy steel gauntlet, and in a fury of rage dealt him a blow that crushed him like a reed, bleeding and senseless to the earth.

"Disarm and bind the villains," he roared to his men.

Without weapons, save their staffs, and few in number, the boys were incapable of defence, and in a few moments lay bound and helpless on the ground.

At the first sign of conflict Madeleine rose and attempted to speak, but in the confusion received no attention. Taking advantage of the momentary quiet, succeeding the struggle, she approached Sir William and addressed him. Her face was deadly pale, but though greatly agitated, she shed no tears.

"Sir knight, you have wrought causeless ill this day. It is even as this youth hath said," pointing to Otho, who had now so far recovered as to be able to sit erect, "we march under shield of the holy cross. If you care not for that, then by your oath of knighthood, which binds you by the most holy bonds—which binds you to protect the defenceless, not ill-use them; to right the wrongs of the oppressed, not do violence to those who have done you no wrong—by your oath of knighthood, I pray you in all Christian charity, release my companions."

"That we will, fair damsel, but all in good time, all in good time," interrupted the man in a mocking tone, smiling grimly as he spoke.

"I thank you for that assurance," returned the girl, with a look of relief. "My companions are not basely born, sir knight. You have stricken Otho von Hieldrich, son of Baron von Hieldrich, of Heilbrun, whom, mayhap, you know."

"Ay, and that right well; we are indebted to him for many a favor, and will requite him—will requite him," but this was said so harshly, that Madeleine perceived at once that her information had weakened rather than strengthened her cause.

She was about to continue her expostulations, when the knight, abruptly wheeling his horse, shouted: "We tarry too long! Mount the beggars behind you! Set the wench on the mule!" referring to the animal that had carried the sick boy, "then for the castle!"

Madeleine was about to speak, but it was useless. Seizing her roughly, McCallum set her on the mule.

"Handle me not so roughly, sirrah; I am a lady born," she said, but her lip quivered, and it was only by a strong effort that she refrained from weeping. Controlling herself as the ruffian turned to mount his own beast, she said, with a faint attempt at authority:

"Now bring the child to me, I will carry him in my arms."

"McCallum stared at her in rude surprise, then exclaimed:

"What?"

"It would only weary you to bear the child, bring him to me."

"Bring the brat to thee? Nay, nay, we cumber not ourselves with such cattle."

Not until that moment did it occur to Madeleine that the dying boy was to be abandoned. Horrified at the thought, she broke out with passionate entreaty:

"Oh! if you have any touch of pity in your heart, bring me the child! I will care for him! he shall not vex you! For the love of Heaven, leave not a dying child alone in this terrible wood!—no hand to soothe! none to guard! Oh! for the love of the Virgin, do not so cruel a deed!"

But the knight and his band, had already formed themselves in the order of march; and without deigning other reply than a short, coarse laugh, the Scotchman seized the reins of the mule and started to join the ranks.

"Hold, sirrah! I will bring him," cried the almost distracted girl, motioning to dismount.

Forcing her rudely back in her saddle, the man said brutally:

"Try that once more, my pretty fool, and I'll tie thee fast, hand and foot."

"Oh!" moaned Madeleine, in tones of exquisite pathos, "have pity! have mercy! were you never a child? Did no one love you? Have you no little ones? Have mercy! have pity on me!"

With his hand on the rein, the man stared at her: his face softened, and abruptly quitting her side, he walked to the spot where little John lay. She saw him gaze at the childish form an instant, then stir the body once or twice with his foot.

"The brat's dead," he called.

Madeleine slipped from the saddle at once, and running to the spot, sank on her knees by the side of the boy. She felt his heart, his hands, his face; the eyes were set; there was no pulse of life; little John Crevacour's crusade was over.

Convinced of this, Madeleine kissed the little face tenderly, straightened the limbs, folded the hands over the still bosom, gave the curly head an easy position, then rising, said calmly, though with sadness:

"I am ready now."

Glancing back a few minutes later, she caught sight of the little form lying in all its loneliness at the foot of the great tree, and then a turn in the road hid him from her sight forever—and it was well. Wheeling high in air, without flutter of wing, sweeping in grand gyrations through the heavens, a great bird was seen—then another—then another. They were vultures—birds to whom the scent of death is the fragrance of life. In the perfect repose of perfect motion, they circled nearer—nearer—nearer; then began to descend. There was no sound but the sweep of their pinions, as with a few lazy flaps of their great black wings they prepared to light. The sunlight lay still and warm on the fields, and the leaves nestled softly, but there was the silence of the death-chamber there, and it was well.

To be Continued.

Youth's Department.

GOOD ENOUGH.

Dear boys, I want to give you
  A motto safe and good;
'Twill make your lives successful,
  If you heed it as you should.
Obey it in the spirit,
  Obey it in the letter—
Don't say a thing is "good enough"
  Till it can be no better.

And whether at your lessons,
  Or at your daily work,
Don't be a half-way dabbler—
  Don't slip and slide and shirk,
And think it doesn't matter
  That such talk is "trash" and "stuff"—
For until your work is perfect,
  It is never "good enough."

If your work is in the school-room,
  Make every lesson tell;
No matter what you mean to be,
  Build your foundation well.
Every knotty point and problem
  That you bravely answer now
Will increase your skill to labor
  With the pen or with the plow.

If you sweep a store or stable,
  Be sure you go behind
Every box and bale and counter;
  It will pay, you'll always find,
To be careful, patient, thorough,
  Though the work be hard and rough;
And when you've done your very best,
  'Twill then be "good enough."

So you'd better take my motto,
  If you ever mean to work
To any station higher
  Than a stable boy or clerk.
It will make you independent,
  It will make you no man's debtor;
Then never say "it's good enough"
  Till it can be no better.

—*Golden Days.*

NOT GOOD ENOUGH.

Nothing is good enough that is not as good as it can be. The verdict "good enough," says a well known writer, which in boyhood passes the defective task, will become "bad enough" when the habit of inaccuracy has spread itself over the life.

"You have planed that board well, have you, Frank?" asked a carpenter of an apprentice.

"O, it will do," replied the boy. "It don't need to be very well planed for the use to be made of it. Nobody will see it."

"It will not do if it is not planed as neatly and smoothly as possible," replied the carpenter, who had the reputation of being the best and most conscientious workman in the city.

"I suppose I could make it smoother," said the boy.

"Then do it. 'Good enough' has but one meaning in my shop, and that is 'perfect.' If a thing is not perfect it is not good enough for me."

"You haven't made things look very neat and orderly here in the back part of the store," said a merchant to a young clerk.

"Well, I thought it was good enough for back there where things cannot be seen very plainly, and where customers seldom go."

"'That won't do," said the merchant, sharply, and then added, in a kinder tone, "You must get ideas of that kind out of your head, my boy, if you hope to succeed in life. That kind of 'good enough' isn't much better than 'bad enough.'"

The girls who don't sweep in the corners or dust under things, and the boys who dispose of tasks as speedily as possible, declaring that things will "do" if they are not well done, are the boys and girls who are very likely to make failures in life because the habit of inaccuracy has become a part of their characters.

The old adage, "What is worth doing at all is worth doing well," is as true as it was when first spoken, and will always be true.—*Youth's Companion.*

Pleasantries.

"I gather," said the Boston lady, "from a conversation of my nephew, that firemen are in the habit of using rubber hose at their labors." "Yes." "That, I presume is so that they won't get their feet wet;" and the Boston lady returned to her book with an air of entire satisfaction over having solved a difficult problem.—*—Washington Post.*

A class in natural history was called up for recitation. The teacher talked to them a while about the relations of friendship between man and animals; then asked a girl:

"Do animals really possess the sentiment of affection?"

"Yes, almost always," said the little girl.

"And now," said the teacher, turning to a little boy, "tell me what animal has the greatest fondness for man?"

"Woman," said the boy.

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

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For Terms, see page 11.

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THURSDAY, FEBRUARY 19, 1891.

SOME time ago the New York *Churchman* referred to the fact that there were so many of the clergy in the Episcopal Church, who were not engaged in the active duties of the ministry. Quite naturally such a remark was painful to some of its readers, and one of them, a pious layman, suggests that the statement of such facts ought not to appear in the paper. But the editor did not think so, and affirms that they ought to be faced, and if possible, satisfactorily explained. He says that the "extraordinary number of 662 out of 4,163 of the clergy, or something over 15 per cent. of the whole number do not appear to be engaged in any sort of regular clerical work." We do not pretend to explain this anomaly, but we would not be surprised, if some, at least, of the 600 are pushed out of the field by younger men who are pushing themselves into the Episcopal Church from other denominations, where they were needed, and in most cases could be more useful, if faithful, than anywhere else.

ANGLICANISM.

"It is the glory of the Church of England and her daughter Churches," says the *Churchman* of New York, "that by no merit of theirs, they hold a position to which all other Churches must come, and from which the conquest of the world for Christ may be hopefully expected." That is an impression which is either openly expressed, or lies slumbering in the minds of other churchmen, high or low, in regard to their own particular denomination. It is, however, as we look at it, a vain delusion, or, at best, a premature judgment. First let us wait and see what kind of a Church or temple Christ is building for His followers of every name and denomination. One thing may be regarded as certain, which is, that it will not be exactly national, racial, Anglican, Grecian, Latin, or even Germanic, but universal or catholic, just as catholic or universal as the human race or humanity, which is something higher and mcre comprehensive than Celtic, Romanic, Teutonic or Anglican. For such a Church all true Christians are laboring, and to that it must come in the end.

THE HOLY MOUNT.

Some time near the close of the winter, in the year of our Lord, 29, John the Baptist was beheaded. During the spring following Jesus fed the 5000, walked on the sea, and delivered His memorable discourse at Capernaum on the Bread of Life. During the summer He passed through the coasts of Tyre and Sidon, and then over the Jordan into the Decapolis, seeking everywhere to find the scattered sheep of Israel, to prepare them for the kingdom of heaven. By this time His work in Galilee was practically finished; and He went northward, towards Mount Hermon, where He was transfigured on one of its summits. This was the acme of His human life, the crowning point of His work in Galilee. As by man came the resurrection of the dead so it may also be said that by man came those stupendous miracles which Christ performed in an obscure part of the world, in Galilee, as a result of the union of the human and divine in His person. He had attained to such a degree of power and strength in His human life, that He was prepared for His translation as an individual to heaven. He was in part already glorified in His body, on the Mount, and stood as it were at the very gate of the spiritual world. Had Adam retained his integrity and holiness, his growth and that of his descendants in spiritual strength would have been similar to that of Christ, and from many a holy mount they would have been continually going up to heaven in chariots of fire. But they had all sinned and fallen down, down, down, lower and lower. Christ, therefore, did that for them which they could not do of themselves—raised humanity in Himself up again to the very gates of Paradise on high. Christ, however, did not at this time enter those gates, nor go back with Moses and Elijah into the supernatural world as He might have done. His work for fallen man was not yet complete; He must die for their redemption, and rise again, so that He might not go there alone but carry with Him a world of penitent sinners to the right hand of God. Accordingly He must come down from the mount, descend into the dark vale of His humiliation, and then He would be prepared to ascend to a still higher, brighter and holier mount of glorification, carrying with Him captivity captive—that is, us poor sinners.

CHRIST INCREASING.

The first period of Christ's public life extends (according to S. J. Andrews, who is good authority on this subject,) from His baptism in the summer of the year, A. D. 26, to the imprisonment of John the Baptist, A. D. 28, embracing a period most likely of a year and a half. Here again it is remarkable that the evangelists have recorded so little comparatively of the outward life of Christ or His public ministry. After His baptism and temptations in the wilderness He went to Cana with a few of His disciples, where He converted water into wine, in the year 27. In the spring following He attended the Passover at Jerusalem, and held His celebrated conversation with Nicodemus. During the summer He remained along the Jordan, teaching and preaching, until the close of the year, when He went back again through Samaria to Galilee. In harmony with John's work, He preached repentance and the near approach of the Kingdom of Heaven, but He performed only a few miracles: one at Cana and some at Jerusalem, and we have no account of His sermons or discourses. Here again, we would like to know more of what He said and did, and meet with one hiatus after another. If we ask the reason why, our best answer is that such was His Father's good pleasure. His time had not come to do more than He did. He was strictly obedient to His Father's will, and did nothing except as He was specially prompted by the Holy Ghost. God had sent John to do a certain work, and Christ always obedient to the divine order of things, fell in with it for the time being, made disciples by baptism, and preached predominantly, we may believe, in the style of the Baptist. It was for Him as a man a preparation for future work and activity. He still continued to increase in wisdom, in spiritual, if not in physical stature, and in favor with God and man. He spent part of His time, no doubt, in retirement from the world, and much of it, too, in prayer, in view of His great work on earth which He had come to fulfill, and all this in communion with the Father and the Spirit. As He went up from the Jordan into the wilderness, it is said that He was full of the Holy Ghost; and when He left His first sphere of labor along the Jordan, it is said "He returned in the power of the Spirit into Galilee." [Luke 4:14.] If the record of this part of His life is brief, His baptism,—His temptations, His conversation with the ruler of the Jews at Jerusalem, and His miracles,—become only so much the more interesting, and worthy of our reverential study. The lesson for us is obedience and submission to the will of the Father in Heaven,—not to run unless we feel and know that we are called. The work of the Christian here on earth is in many respects similar to that of Christ. It involves preparation or increase on the one hand, and fulfilment on the other. We are all actors on a public stage, and as Thomas A'Kempis says, retirement in private should always precede our appearance in public. As Christ grew in grace, so must we; as His increase is not only the norm, or example, but the source of all spiritual growth.

GERMAN SCIENCE.

It is a remarkable fact that at a recent meeting of distinguished professors of Chemistry in Philadelphia, representing colleges in all parts of the country, our own included, the German language was freely used in conversation. Of the hundred and fifty savants present nearly if not quite every one could speak it with the utmost propriety, as we are informed, and at their receptions they seemed to prefer it. This implies that they had been students at German Universities, where they had prepared themselves for the studies of their special departments. A long time ago Dr. Anthon availed himself freely of the labors of German scholars in the preparation of his valuable editions of the old classic authors, and of late we have heard a great deal about German philosophy and theology in this country as well as in Great Britain. Now it seems it has been discovered that Germany has scientists as well as philosophers who can instruct others. It is just what might be expected from a country that produced a Leibnitz, an Encke and a Liebig. Its Universities had a full supply of professors, each one of whom devotes himself to a special department of study for his life-time, and this he fully masters and enlarges by his own independent investigations. England is felt in every part of the world by her laws, commerce and colonies: Germany is coming to be quite as cosmopolitan by its thought, its learning and books. Its additions to the sciences are very valuable and reliable, but much of its philosophy and theology needs to be distilled through an American or English alembic.

For Reformed Church Messenger.

"H. M. K." AND THE WOMAN QUESTION.

In reading the last issue of your paper, January 29th, the communication by "H. M. K." greatly interested me. I think he is quite too "comfortable" in the society of those who think, talk and write as *he* thinks, talks and writes. And the spectacles through which he sees the subject in hand should be laid aside as unsuitable, they are far too narrow. Through broader, clearer glasses, he might read that "Eve was created for Adam," *not* as "an helpmeet," but as "a help" *meet* for Adam, that is, *worthy* of him.

God must have loved Adam very tenderly, this first man created in "His own image," after "His own likeness." And surely "His first best gift" *must* have been *worthy* of him.

Reading between the lines, one might imagine the creed of "H. M. K." to be, that woman's subjection, limitation and suffering were instituted at the creation, inaugurated at the curse, and there is no escape.

We all know how civilization and knowledge have advanced within fifty, yes, thirty years. It is unprecedented. Think of the great change that has been wrought in the condition of women since the days of St. Paul. A change so great we scarcely know how to meet it. There must be first many experiments, mistakes, failures. It is not until truth is reduced to general principles, and then imparted into fragments, that it really benefits the masses. One thing we are sure of, that all true and lasting reform is from God, and primarily through the Church; and it follows, of course, that the nearer to heaven our agencies are, the greater the reform. I believe that woman has always had more influence in the world than man has; and I am satisfied that there is in her, not only a vast amount of undeveloped, unused talent, but a wealth of position and intellectual and spiritual attainment which, if it could be reached, would make the world far wiser and better than it is now. When a woman is possessed of an earnest purpose and thorough consecration, and is ready to do with all her might what her hands find to do of needful work, then the right work comes to her and she falls into her true place, and realizes then her powers and uses. Achievement must and will come; it is inevitable. Then, allow woman everything that can advance and develop her surely and truly. Women in general care very little who is President, Governor or Representative; not many want to vote, they have the making and perfecting of the primary relations of husband, son and brother; all other relations are subsequent, consequent. In my experience of educated, cultivated women (while they see and deplore existing evils in the Church and State), *not one* is ambitious to hold office in either. Why *force* the question? Why *oblige* women to take a stand? Women, as physicians, are indispensable in this age, and if *best*, she will go into the pulpit. The future is a great land.

If St. Paul could walk the earth in these nineteenth century days, the yet unwritten, new commandment might read like this: "Go ye *women* into all the world and teach and preach the Gospel that ye know so well!" E. W. F.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

One girl was admitted at the special meeting of the Board held February 13th.

Total amount of Christmas contributions received, $3868 69. The Board feels truly grateful and the friends of the Home have cause to rejoice that the gifts of the people for the support of the fatherless were so liberal. We have no debt, and nearly $1000 in the treasury to be used for current expenses. With careful management this amount, with the few contributions that may still be received, will see the family nicely through the winter.

At the special meeting of the Board and the Ladies' Committee (held February 13th) it was decided to locate the new building about twenty-five feet east and with its front line a little to the north of the front line of the present building. The new building to be about 52x83 feet in dimensions and to be as high as the present building. A building committee, consisting of Messrs. L. Kræmer, J. T. Reber, Dr. J. Z. Gerhard and T. M. Yundt, was appointed, which shall procure detailed drawings and specifications of the proposed building, and advertise for bids for its erection. It is to be expected that these bids will be received in time to be opened at the regular quarterly meeting of the Board to be held the last week in March, or the first week in April.

Taking advantage of the pleasant weather, and confident that the much needed new building was coming our boys, with the assistance of the farmer and under the direction of the superintendent, have already hauled a large amount of mountain stone for the necessary foundation and cellar walls. This work will be more vigorously pushed now, if the weather permits; and we hope to be able with the assistance of a little hired help, to let the contract in spring stating that the cellar is already dug and the necessary stones on the ground.

Last week in giving the names of the Ladies' Committee, the name of Mrs. Anna M. Eyreman, of Easton, was omitted. She served as an active member for several years, and is now an honorary member still doing good service in the cause.

For Reformed Church Messenger.

THE LUTHERAN CHURCH REVIEW.

The editor of this *Review* is Rev. H. E. Jacobs, D.D., of the Lutheran Theological Seminary at Mt. Airy, Pa. It has reached its tenth volume. It has recently made an impression upon the English reading theological public by articles of the scholarly editor, which are the result of independent research in liturgical history. Going back to the *Urkunde* he discovers the fact that the compilers of the Book of Common Prayer are far more largely indebted to the German liturgies than was generally supposed. We were always under the impression that our own Bucer had more to do with that work than is acknowledged by Episcopalians generally. But Dr. Jacobs makes it appear that our English brethren are even more indebted to them for what is regarded as their pride and glory than to us. Whether interested in liturgies or not, any one will derive much benefit from the controversy going on between the editor of the *Lutheran Church Review* and Prebendary Burbridge of Somerset, England.

In the January number we have No. 4 of a series of articles by Rev. W. J. Mann, D. D., in which he gives the public an account of the theology of Albrecht Ritschl. We regard this contribution of Dr. Mann as perhaps the most valuable work done for some time in our theological periodical literature. Little is known of Ritschl in this country. Most of our information regarding him is from partial or incompetent reporters. More, certainly, should be known of a man whose teaching has become a power in the land of theological thought and lore. No one is more capable of performing the task of furnishing us the needed information than Dr. Mann. He has placed the theological public under great obligations, and at the same time has done himself infinite credit by the candid and unprejudiced spirit in which the service has been performed. He has certainly proved himself the Christian gentleman as well as the scholar which he is everywhere known to be. Not a few of our readers will be glad to see the following extract:

"Having brought our delineation of the most essential features of Ritschl's theological system to an end, we have a good conscience as to the manner we pursued in fulfilling our task. Differing, as we frequently took occasion to indicate, *de toto cœlo* from his views on most important points, we have honestly endeavored to present the striking peculiarity of his theological thought and total apperception of Christianity *sine ira atque studio*. Though space was not given elaborately to enter upon all the detailed argumentation wherewith, often using exceedingly prolix, heavy, and apparently inconsistent language and again and again repeating himself, he attempts to support his assertions and positions, we entertain no doubt that our readers could not escape the conviction that here was presented to them a strikingly original comprehension of Christianity, which, supported as it is by a thorough-going acquaintance with the whole range of Christian theological literature of all periods of the history of the Church, could not but make a deep impression upon the contemporaneous mind of theological Germany. Since the days of Schleiermacher no German theologian has given so strong an impulse to dogmatical disquisition as Ritschl did. D. F. Strauss created a transient sensation by his attempt to demonstrate that Christianity was in the midst of its progress of disintegration. Ritschl strikes the mind with a plan of reconstruction of Christianity, which, whatever its defects are, affords new proof to what a wonderful extent that same Christianity, after having for two thousand years moved the world as an irresistible element of mental and social fermentation, incites, through its religious depth and its ethical vitality, the thinking mind and presents new sides to meditative contemplation. Painfully aware of the fact that Ritschl on most essential points deviates from doctrinal positions Apostles and all the best leading minds throughout the history of the church had unequivocally taken, and that he therein is influenced by the superficial and often sentimental religionism of our times, we are glad to find that he is very far from treating the mysteries of our holy religion in a frivolous and offensive manner.

* * * * * *

"But in spite of these grave charges we are willing to admit that Ritschl recognizes Christ as the only true mediator between God and us, and Christianity as the only and the perfect agency and power to raise the human race upon a higher religious and ethical platform; that he is far from the superficiality of the shallow, moralizing rationalism of a bygone phase of theology, and just as far from the heartless and headless infidelity and self-sufficiency of the polished, but cynic materialism of many of the representatives of modern culture, and that he has given new impulses to the theological thought of the times. Undeniably he has viewed Christianity under new angles and has directed the thinking and searching mind to some of its elements and principles which, possibly to some extent, have escaped the closer attention of those who, with more respect for the Word of God and the theological thought of former generations and with a more profound appreciation of the fundamental truths of Christianity, are going on in the good old ways. The influence which Ritschl since a number of years exercises, especially upon the younger generation of theologians and the present theology of Germany, and which apparently is becoming more extensive and intensive, makes it necessary to take notice of this new feature of theological literature and take position in relation to it also in this country." W. M. R.

AMOUNT OF SLEEP REQUIRED.

The Rev. T. De Witt Talmage is credited with the following: There is not one man or woman in 10,000 who can afford to do without seven or eight hours's sleep. All those stories written about great men and women who slept only three or four hours a night make very interesting reading; but I tell you, my readers, no man or woman ever yet kept healthy in body and mind for a number of years with less than seven hours' sleep.

Americans need more sleep than they are getting. This lack makes them so nervous and the insane asylum so populous. If you can get to bed early, then rise early. If you cannot get to bed till late, then rise late. It may be as Christian for one man to rise at eight as it is for another to rise at five.

I counsel my readers to get up when they are rested, but let the rousing bell be rung at least thirty minutes before your public appearance. Physicians say that a sudden jump out of bed gives irregular motion to the pulse. It takes hours to get over a too sudden rising. Give us time after you call us to roll over, gaze at the world full in the face and look before we leap.

Poetry.

For Reformed Church Messenger.

GOD EVERYWHERE.

LILLIE B. SHOEMAKER.

We gaze into the clear blue sky,
And lo, God's glory meets our eye;
The sun sends down its gentle rays
To brighten all our darkest days,
The moon and stars shed forth their light
As silent watches of the night;
Oh, who that sees the heavens so fair,
But knows that God is present there.

In trees and fields, so bright and green,
In pretty flowers wherever seen,
In summer's fruit and golden grain,
In flood, in storm, in quiet rain,
In lightning's flash, in thunder's roar,
In winter's snow, in frost so hoar,
In everything we see or hear,
We surely know that God is near.

Yea, "Heaven is His throne," He said,
"On earth is the foundation laid."
He knows the host of stars by name,
He made, upholds, and guards the same.
The sea and ocean are His own,
He made all things, and He alone,
And watches them with tender care,
For God is present everywhere.

Selections.

The good begun by thee shall onward flow.—*Wilcox.*

To be guilty without repentance, is to be wretched indeed.

The test of every religious, political, or educational system is the man that it forms.—*Amiel.*

What you do, do at once—you never will rue it.
If your burden is heavy, then bend your back to it.
It won't grow the lighter, because you eschew it;
What you do, do at once—you never will rue it.

Every human being is intended to have a character of his own, to be what no other is, to do what no other can do.—*Channing.*

No evil dooms us hopelessly except the evil we love and desire to continue in, and make no effort to escape from.—*George Eliot.*

If faith produce no works, I see
That faith is not a living tree.
Thus faith and works together grow;
No separate life they e'er can know—
They're soul and body, hand and heart.
What God hath joined let no man part.
—*More.*

It is astonishing how soon the whole conscience begins to unravel if a single stitch is dropped; one little sin indulged makes a hole you could put your head through.—*Charles Buxton.*

Hours of seeming idleness may be richer in fruitage than if busily employed, when the heart is at variance with surroundings. Work in the treadmill of routine, without effort conducive to higher ends, when the motive power is at a low level, is unprofitable.—*Mrs. Mary C. Billings.*

Turn, turn, my wheel! All life is brief;
What now is bud will soon be leaf,
  What now is leaf will soon decay!
The wind blows east, the wind blows west;
The blue eggs in the robin's nest
Will soon have wings and beak and breast,
  And flutter and fly away.
—*Keramos.*

Science and Art.

It is stated that primary batteries are no longer used for telegraphic service at the Central Telegraphic Office in Berlin; storage batteries charged by the dynamo electric machines of a lighting station being substituted as a supply of operating current.—*Electrical Review.*

In experiments during the past year celluloid has proven an excellent sheathing for ships, in place of copper, over which it has some advantages. Another new application of a valuable material is the use of the lately cheapened aluminum for dental plates, which is better than rubber, and cheaper and stronger than gold.

A firm in Munich has made a carriage which is propelled by gas generated from benzine or analogous material. The motor, which is not visible from the outside, is placed in the rear of a three-wheeled carriage over the main axle, and the benzine used is carried in a closed copper receptacle secured under the seat, from which it passes, drop by drop, to the generator. The speed is regulated by a lever. Ten miles an hour can be made. —*Boston Journal.*

Items of Interest.

Oregon and Washington are becoming great hop-growing States. The yield last season was large.

The King of Siam will send six youths from his country to the United States to be educated as physicians.

The Protestant Christian baptisms in Japan in 1889 numbered 5,342, of which 5,007 were of adult converts. These were received into the churches of the twenty-six different Protestant Missionary Societies at work in that country.

The cold weather in Europe has been destructive. The market gardeners around Paris are in despair. Their crops are totally ruined. The price of vegetables in Paris makes them such a luxury that the rich alone can afford them.

The Sunday-school part of Dr. Talmage's new church has been completed at a cost of $75,000, and was recently occupied. It will accommodate about fifteen hundred children. The whole church, when finished, will cost $350,000. A heavy mortgage indebtedness will be upon it.

The Shawmut Congregational Church of Boston, Mass., of which the Rev. W. E. Griffis, D.D., is pastor, during the past year has supported a missionary in Turkey, Miss Emily Wheeler, at a salary of $500; an evangelist in Japan, the Rev. Keizo Koyano, at $756; a Japanese student at Edinburgh, Scotland, at $200; and contributed $500 toward completing the edifice of the native Japanese Church in Japan, of which the Rev. J. T. Yokoi is pastor, in addition to their regular and miscellaneous contributions to standard and local charities and missions.

Hints and Recipes.

A housewife whose table linen always does her good service mends it with flax embroidery cotton of a number to correspond with the quality of the cloth. Under the ragged edges of the tear she bastes a piece of stiff paper, and makes a network of fine stitches back and forth over its edges, carrying the stitches about an inch beyond the edges of the cut. One skillful in embroidery can even darn in the pattern of the cloth. Thin places and breaks in line may be run with the flax or embroidery floss, and towels should be mended in the same way.—*Daughters of America.*

DUTCH APPLE CAKE.—Mix one pint of flour, two teaspoonfuls baking powder and a half teaspoonful of salt. Put in one-fourth of a cupful of butter. Then add one well-beaten egg and a scant cupful of milk. Spread this dough a half inch thick in a shallow pan. Pare, core, and cut into eighths, six or eight large apples; lay them closely in this dough, allowing the sharp edges to penetrate a little. Sprinkle sugar over the top, and bake about twenty minutes in a moderate oven. It may be eaten cold, but we think it delicious right from the oven with lemon sauce.

Farm and Garden.

HOW TO GET BUTTER COWS.—Speaking in defense of the Jerseys, and especially of the great gain as the result of feeding and care, a prominent dairyman says he has no doubt that almost any cow of strong constitution and good form, yielding 30 quarts a day, may be trained in two years, by a treatment addressed to encourage her appetite for large amounts of condensed food, to triple the natural yield of butter; and a large milking breed may by similar training and breeding for butter, and not for milk, for five or six generations, eventually become a race of butter yielders. But these large milkers of poor milk, undeveloped by further breeding, will never become profitable butter cows on ordinary dairy rations.

TRIAL OF STRAWBERRIES.—The Wisconsin Experiment Station made a trial of several of the newer varieties of strawberries, by setting twelve to twenty-four plants of a variety in the spring of 1889, on enriched light clay loam, the plants two feet apart, in rows three and one-half feet apart; runners were permitted but blossoms were picked off the same year. The following varieties were found the best for the market nearly in the order in which they are named, and the list will be interesting to compare with the results in other localities. Those marked with a star have imperfect stamens and require a fertilizer: Warfield No. 2, Haverland*, Jesse*, Wilson, Sharpless, Burt, Eureka*, Gipsy*, Gandy, Welch, Downing, Cumberland, Bubach 5*, Cloud*, Carmichael*. Gipsy was the earliest, and Gandy, Welch and Carmichael were the latest.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

THE PEOPLE'S BIBLE. Discourses upon Holy Scripture, by Joseph Parker, D.D., London. The Proverbs, now ready. Octavo, 456 pp, cloth, $1.50. New York: Funk & Wagnalls.

As each new volume of Dr. Parker's "People's Bible" is laid upon our table we are astonished at the fruitfulness of his mind, at his versatility of thought and exegetical learning. He wields a masterly pen whether his subject be historical, poetical or moral. In the light of his fervent, eloquent treatment the Proverbs are read with new meanings. He re-translates many passages and gives a meaning to words and phrases which are not apparent to the general reader. His expositions are marked with vigor of thought and clearness of style, his applications are practical and forcible, and the theme of his chapters are peculiarly striking. The Proverb of the Ant becomes a "Secular Sermon on Foresight." "False Weights" represents "the Lord watching on both sides of the counter,"—a good short sermon on commercial honesty. There is also an interesting chapter on the proverbs of the Hindoo, the African, the Prussian, the Chinese, the Spanish, the Italian, the Scotch and others. Ministers will find this volume very helpful and furnish them with good subjects for pulpit treatment.

THE ANDOVER REVIEW. February, 1891. The opening article, "Papal Infallibility in the Light of History," sets forth some of the historic difficulties which must first be cleared away before the dogma of papal infallibility can be honestly accepted. It is an able presentation of the question, and the arguments brought forward admit of no refutation. The paper on "The Ideal College Education" yields somewhat to modern anti-classical pressures, for whilst the writer would hold on to Latin, he would drop the Greek as a required study and substitute for it the English and English literature. "Alexander Smith" is placed in a favorable light, "The Malthusian Idea" is vigorously attacked, and "The Theology of a Sacred Day" finds a place in the purest and most intelligent theism for the notion of a divine rest. The editorial note, "What shall we do with the Old Testament?" is sure to enlist attention.

Houghton, Mifflin & Co., Boston. Yearly subscription, $4.00; single numbers, 35 cents.

TABLE TALK for February contains a good list of contents. It contains more than any preceding issue, of questions from perplexed housewives, and answers by the editor, Mrs. S. T. Rorer, who gives a "Menu for an Evening Wedding," "Menu for a Six O'clock Dinner," "Bouillon for Teas, Receptions, etc." "A list of necessary Kitchen Utensils," "Cheese Straws."

10 cents a number, $1.00 a year. Table Talk Publishing Co., 1617 Chestnut street, Philadelphia, Pa.

A portrait of Talleyrand in his youth is the frontispiece of the February CENTURY, in which is given extracts from the Talleyrand Memoirs. Contents:—The Georgia Cracker in the Cotton Mills, Californiana, Fremont in the Conquest of California, The Faith Doctor, Sister Dolorosa, Colonel Carter of Cartersville, Penelope's Swains, Balaam and his Master, The Anglo-Saxon in the Southern Hemisphere, Working Man in Australia, Topics of the Time.

The February WIDE AWAKE contains—Life at Frontier Forts, A Fish Army, Aunt Dolly's Two Robbers, A Hungry Boy, Diamonds and Toads, Margaret Sidney's Peppers, and Through the Dark Continent.

Wide Awake is $2.40 a year. D. Lothrop Company, Boston, Mass.

THE MEDICAL BULLETIN: A Monthly Journal of Medicine and Surgery. Edited by John V. Shoemaker, A. M., M.D. Contents for February—Original Communications; Abstracts; Therapeutic Notes; Editorials; Correspondence; Medical News and Miscellany; Book Reviews; and Commercial News.

Terms—$1 a year in advance. F. A. Davis, Publisher, Philadelphia, Pa., U. S. A.

LITTELL'S LIVING AGE. The number of The Living Age for February 14 contains—Finland, Madeleine's Story, Labor Colonies in Germany, Lord Houghton, Winter in the Country of the Passion Play, An Adventure—Quite in the Dark, Ladies' Whist. Poetry—Oceanus Hyemalis, To 1890, A Protest and a Confession, "But is it there the heaven you sing." Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

LITERARY NOTE.

A Suggestion for Tableaux. A very successful tableaux-entertainment was recently given in New York, the subjects being taken from illustrations in the current magazines. The idea is a simple one, and if the subjects are well chosen it can be made very interesting. The Century Company has prepared a list of suitable pictures with suggestions for any one who wishes to get up the entertainment. They will send it free on request.

Marriages.

At the residence of the bride's parents, Mt. Pleasant, Pa., on December 25, 1890, by Rev. C. R. Ferner, Mr. Edmund F. Rinehart to Miss Olive S. Hauger, both of Mt, Pleasant, Pa.

At the same place, and by the same, at the bride's home, December 30, 1890, Mr. Samuel Schenk to Miss Katie Treber, both of Mt. Pleasant, Pa.

At the same place, and by the same, at the bride's home on January 15, 1891, Mr. Richardson Stahl to Mrs, Jennie S. Weaver, both of Mt. Pteasant, Pa.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DIED.—On the 8th of January, in St. Clair, Pa., Mrs. Catherine Deihl, aged 90 years, 1 month and 15 days.

This Christian mother was born in Bavaria, along the Rhine. She was one of twelve children, and came to this country with her husband in 1832. They left New York and came to St. Clair, and settled down for life in the place called "Crow Hollow." After the death of her husband she invested what she had of her savings in coal property, which was soon lost through misfortune. This did not take from her her Christian faith, but rather made her stand firm until her death.

She was a faithful member of the Reformed church, but for many years she could not attend services on account of her infirmities. But whenever the Lord's table was spread, this mother was remembered by the pastor and people, who made their way to her home, and administered unto her the spiritual elements which brought much comfort to her. She was the mother of ten children, six of whom have preceded her to the eternal home. She leaves four children, forty-four grandchildren, seventy-six great grandchildren, to mourn her loss.

The funeral took place on Sunday morning at her home, where many friends gathered to pay to her the last tribute of respect. The sermon was preached by the pastor from the comforting words found in 2 Timothy 4:7, 8, after which the interment was made in the Pottsville cemetery, where she was laid beside her husband, who had been resting there for forty years.
T. J. BOWER.

DIED.—July 11th, 1890, at Cheney, Kansas, Mrs. Alice Black, nee Berrier.

Mrs. Black was born December 13th, 1857; was catechised, baptized and confirmed by the Rev. P. S. Davis in Chambersburg, Franklin county, Pa., at the age of thirteen years. She was a dutiful child, a good wife, a kind neighbor, and an affectionate mother. Her death was very sudden and unlooked for. She had gone to bed in her usual health except that she complained of being very tired. In the night her husband was awakened to find her in spasms. Help was summoned and everything done to relieve her suffering. Lockjaw set in, however, and it was not long till her soul had gone to meet its Maker.

She was an earnest Christian woman, and one who carried her religion into her daily life. She leaves a father, mother, brother, sister, husband, and six small children to mourn her loss. She was buried in the Cheney Cemetery the evening after she died. The funeral services were held at the Reformed church on Sunday, the 20th, Prof. Kemp officiating.
S. R. M.

DIED.—On January 9, 1891, at Rebersburg, Centre county, Pa., Reuben Moyer, aged 82 years, 1 month and 12 days.

Father Moyer was reared in the Reformed church and remained within her fold up to the time of his death. Well laden with years, he frequently expressed his desire to be from home out of the body and to be at home with the Lord. To this heavenly home he was quietly and silently summoned in the hour of which Milton says:

"Midnight brought on the dusky hour
Friendliest to sleep and silence."

B.

EXCITEMENT IN ROCHESTER.

The Commotion Caused by the Statement of a Physician.

An unusual article from the Rochester N. Y., *Democrat and Chronicle*, was recently republished in this paper and was a subject of much comment. That the article caused even more commotion in Rochester, the following from the same paper shows:

Dr. J. B. Henion, who is well known not only in Rochester but in nearly every part of America, sent an extended article to this paper, a few days since which was duly published, detailing his remarkable experience and rescue from what seemed to be certain death. It would be impossible to enumerate the personal enquiries which have been made at our office as to the validity of the article, but they have been so numerous that further investigation of the subject was deemed necessary.

With this end in view a representative of this paper called on Dr. Henion, at his residence, when the following interview occurred: "That article of yours, Doctor, has created quite a whirlwind. Are the statements about the terrible condition you were in, and the way you were rescued such as you can sustain?"

"Every one of them and many additional ones. I was brought so low by neglecting the first and most simple symptoms. I did not think I was sick. It is true I had frequent headaches; felt tired most of the time; could eat nothing one day and was ravenous the next; felt dull pains and my stomach was out of order, but I did not think it meant anything serious.

"The medical profession has been treating symptoms instead of diseases for years, and it is high time it ceased. The symptoms I have just mentioned or any unusual action or irritation of the water channels indicate the approach of kidney disease more than a cough announces the coming of consumption. We do not treat the cough, but try to help the lungs. We should not waste our time trying to relieve the headache, pains about the body or other symptoms, but go directly to the kidneys, the source of most of these ailments."

"This, then, is what you meant when you said that more than one-half the deaths which occur arise from Bright's disease, is it Doctor?"

"Precisely. Thousands of diseases are torturing people to-day, which in reality are Bright's disease in some of its many forms. It is a Hydra-headed monster, and the slightest symptoms should strike terror to every one who has them. I can look back and recall hundreds of deaths which physicians declared at the time were caused by paralysis, apoplexy, heart disease, pneumonia, malarial fever and other common complaints which I see now were caused by Bright's disease."

"And did all these cases have simple symptoms at first?"

"Every one of them, and might have been cured as I was by the timely use of the same remedy. I am getting my eyes thoroughly opened in this matter and think I am helping others to see the facts and their possible danger also."

Mr. Warner, who was visited at his establishment on N. St. Paul street, spoke very earnestly:

"It is true that Bright's disease had increased wonderfully, and we find, by reliable statistics, that from '70 to '80 its growth was over 250 per cent. Look at the prominent men it has carried off, and is taking off every year, for while many are dying apparently of paralysis and apoplexy, they are really victims of kidney disorder, which causes heart disease, paralysis, apoplexy, etc. Nearly every week the papers record the death of some prominent man from this scourge. Recently, however, the increase has been checked and I attribute this to the general use of my remedy."

"Do you think many people are afflicted with it to-day who do not realize it, Mr. Warner?"

"A prominent professor in a New Orleans medical college was lecturing before his class on the subject of Bright's disease. He had various fluids under microscopic analysis and was showing the students what the indications of this terrible malady were. 'And now, gentlemen,' he said, 'as we have seen the unhealthy indications, I will show you how it appears in a state of perfect health,' and he submitted his own fluid to the usual test. As he watched the results his countenance suddenly changed—his color and command both left him and in a trembling voice he said: 'Gentlemen, I have made a painful discovery; *I* have Bright's disease of the kidneys;' and in less than a year he was dead. The slightest indications of any kidney difficulty should be enough to strike terror to any one."

"You know of Dr. Henion's case?"

"Yes, I have both read and heard of it."

"It is very wonderful is it not?"

"No more so than a great many others that have come to my notice as having been cured by the same means."

"You believe then that Bright's disease can be cured."

"I know it can. I know it from my own and the experience of thousands of prominent persons who were given up to die by both their physicians and friends."

"You speak of your own experience, what was it?"

"A fearful one. I had felt languid and unfitted for business for years. But I did not know what ailed me. When, however, I found it was kidney difficulty I thought there was little hope and so did the doctors. I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying: 'there goes a man who will be dead within a year.' I believe his words would have proved true if I had not fortunately used the remedy now known as Warner's Safe Cure."

"Did you make a chemical analysis of the case of Mr. H. H. Warner some three years ago, Doctor? was asked Dr. S. A. Lattimore, one of the analysts of the State Board of Health."

"Yes, sir."

"What did this analysis show you?"

"A serious disease of the kidneys."

"Did you think Mr. Warner could recover?"

"No, sir, I did not think it possible."

"Do you know anything about the remedy which cured him?"

"I have chemically analyzed it and find it pure and harmless."

The standing of Dr. Henion, Mr. Warner and Dr. Lattimore in the community is beyond question, and the statements they make cannot for a moment be doubted. Dr. Henion's experience shows that Bright's disease of the kidneys is one of the most deceptive and dangerous of all diseases, that it is exceedingly common, but that it can be cured if taken in time.

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Miscellaneous.

For Reformed Church Messenger.

DEDICATION OF SALEM'S REFORMED CHURCH, LAVANSVILLE, SOMERSET CO., PA.

It was a pleasure and privilege to spend Sunday, February 8th, 1891, with the congregation at Lavansville, Somerset county, Pa. It was the day on which the new church was consecrated to the service of the Triune God. For a long time the necessity for a new building at this place was recognized. But there it rested, until in God's providence, the people began to move forward last summer, and now a very beautiful little gem of a church adorns the site where the old church had so long been standing.

It is a neat frame structure of prevailingly Gothic style of architecture, with a short but attractive spire surmounting a tower on the right hand corner of the building. I did not get the exact dimensions, but should say that seating room for 300 persons would be afforded by the main room. Every window, being memorial, calls to mind some one to memory dear, or esteemed in honor. These all are of most beautiful design in leaded cathedral glass, each with some emblem and other adorning, varying from the others and yet all in delightful harmony with the walls of the church, which had been made a soft brown by coloring the last coat of plaster with metallic brown. The floor is carpeted with a small figured red and black ingrain, and the ceiling is finished in natural Southern pine, very fine in its grain. Altogether the church makes a very good impression from without and is most inviting from within.

This has been a winter of wet Sundays in Somerset county and many fears were expressed by the good members at Lavansville that this Sunday would prove no exception to the general record of dampness. And indeed Saturday promised a wetter Sunday than usual. We counted the last Sundays back, and looked at the clouds when they broke the least bit, and prophesied the possibilities of a fair day. For you know that everybody wants a nice day for a dedication. So many people have promised to come, and a wet day drives away people so easily, that the interested ones are to be pardoned if they are overanxious for the morrow. The columns have been added, and every time there is such a result as to make the workers want a good day. Indeed for some time back a spirit of retrenchment has forced itself upon the building committee. The work demanded a few improvements and the cost did run up, but then the old stoves, too small of course, were blackened up and put in place. The old chandelier was refreshed with a coat of new bronze. The intention was to put in one of those nice reflectors, but the old one had to do. And everybody agreed a new organ would be the proper thing, but the cost must be kept down, so the old one was used. And yet there was a shortage, so that a wet Sunday would be almost a calamity. This explains why everybody looked at the clouds all day Saturday, and why all the hopeful prophets saw in every broken cloud the promise of a nice day.

Services began Friday evening, when Rev. E. H. Menges, of the Ev. Lutheran church at Lavansville, preached. On Saturday evening, Rev. J. S. Wagner, of the New Centreville Reformed church, preached. Up to the close of the evening service there was rain. But the attendance was good. That was comforting. Sunday morning opened grey, and it stayed about grey all day, but it did not rain. A freeze during the night had hardened the much detested mud, and by church time a good attendance had gathered.

Rev. J. M. Schick, of Greenville, Pa., preached the dedicatory sermon, and after the sermon the people said what they would do to clear up the balance due; and God gave them hearts willing for the work, and, would you believe it? they actually wiped out the whole debt due, and provided for new organ, chandelier, stoves, and more besides, before they began to show the least signs of tiring. And then they congratulated one another because they had done the good work to the extent that they could dedicate the beautiful church free from every encumbrance, and provided for the other necessaries. And as I looked and saw their glad faces I wondered why people are often so very slow to do the deeds and give the gifts that actually make their hearts run over with happiness. Strange isn't it? But so it was, and it was a happy people who joined with Pastor King in the dedicatory services.

Of all the glad hearts of that day and service the gladdest of all must have been that of Rev. Hiram King, of Somerset, Pa., the pastor of the congregation. For this seems to have been a delightful ending of a little more than four years activity in church building and renovating. It was I believe just four years this very month when he gathered the Shanksville congregation of the charge around him and reconsecrated the newly renovated church to God's service. Then followed the fine church at Somerset, and the year after the one at Glade, and now the last needed in the charge, this one we joined in dedicating on Sunday, February 8th, 1891. Well, if he was glad he had the right to be, for he had been useful, and pastor and people may now enjoy the blessing God has in store for them that honor Him with their substance.

J. M. S.

For Reformed Church Messenger.

OUR CHURCH IN WASHINGTON, D. C.

During the recent visit of the Franklin and Marshall Glee Club to the capital city, a member of the club, who is also one of the college foot ball eleven, in referring to Grace Mission, said, "I tell you boys, the 'team-play' of that congregation is first-class!" To a thoughtful observer, but a single glance was necessary to appreciate the weight of meaning and of truth in the athlete's pithy remark. In the pastor, the Rev. A. T. G. Apple, our church has a jewel; he is the right man in the right place. An officer in the mission said, "We are proud of our pastor, we love him; we wouldn't exchange him for any other we ever knew." And the spirit of the people attested the sincerity of the good brother's remark; for in the same place in which a short time ago existed disintegration and spiritual frigidity, now can be seen harmony, aggress veness and the soul of sociability. The Sunday-school is growing, the Missionary Society is active and interesting, and the membership is increasing. The atmosphere of the place is changed with progress and consecration.

The thought is suggested, "How much larger would have been our numbers, how much greater our influence, and how much increased and farther-reaching our possibilities, had our entire denomination, at all times, been imbued with an energy similar to that seen in the Washington mission?"

An answer to the question, by way of comparing what we are now to what we might be, would certainly be discouraging in the extreme. We, however, desire no clouds in our picture, and to procure so happy a consummation, increased future activity must atone for past neglect. A second opportunity for aggrandizement in this direction can be found right in the city of Washington. Grace Mission is situated in the north-western section of the city. Over in the north-eastern quarter, it is said, is the nucleus for another congregation. Of such vital importance is this vacant field that the people of Grace Mission say that, were they self-supporting, they'd willingly give their annual apportionment for the support of a new worker in the north-west.

Will the Reformed church take the hint? Washing is really a strategic point. The city is growing rapidly. The classes of people gathering there are of the best. It soon will be not only a social but a literary center as well, as evidenced by the establishment of various denominational universities in the city. Members of our faith, from time to time, settle in the capital, and many of them are lost into other denominations, solely because the Reformed church has been negligent in the care of her children. The matter is certainly worth consideration on the part of the Board of Home Missions.

UNVEILING OF A PICTURE IN TRINITY REFORMED CHURCH, COLUMBIA, PA.

A frequent remark made by attendants at Trinity Reformed church was that the chancel wall was too bare. The criticism was just, but like all good things this portion of the remodeling of the church required time. The architect's plans called for ample decorations for that end of the church, namely a suitable ornament for the chancel and the wall spaces on both sides. When the remodeling of the church was undertaken about two years ago, the pastor, Rev. J. H. Pannebecker, announced one Sunday that on a certain evening of the week the young girls of the congregation were invited to meet at the parsonage for the purpose of organizing a society to work for the improving of the church building. Thirteen responded, who were organized by the pastor's wife under the name of the W. W. Society. Under the energetic direction of their leader they set to work with a will, and as they were very successful in raising money, they proposed to take up some specific object for which to work. They applied to the building committee and were given the wall in the rear of the chancel. As this wall abuts against the parsonage no window could be placed there, so it was determined to put in a painting instead.

The selection of a subject and an artist was placed into the hands of the pastor and the architect. These selected as the subject the Ascension of Christ, and after much thought, the venerable George Seiling of Reading, Pa., as the artist. Early last fall the contract was made.

That no mistake was made in the selection of the artist every connoisseur will admit. The canvass measures 18 feet by 8½ feet, filling the entire space above the altar beneath the arch. The picture is a general adaptation of the figure of our Lord in Raphael's great masterpiece of the transfiguration to the ascension. The figure is colossal, measuring six feet. Its pose is graceful. The outstretched hands suggest benediction and upward flight and the cross. The gaping wounds in hands and feet are marks of suffering while the face speaks volumes of victory, peace and joy. The face is a truly marvelous work. It is a masterly combination of deep, tender sympathy with strength of character. While it is most tender it is at the same time most manly. The Jewish features are there and yet the face belongs to all races of mankind. The eyes especially show the hand of the genius. No one can see them without being impressed that they have a deep concern for him. They pour forth sincerest love. The garments are of subdued purple and aurora yellow in graceful folds. Warm summer clouds are to the right and left as well as underneath, while a deep blue sky of infinite depth opens limitless space above, through this

Continued on Page 13

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The above description is not in the least overdrawn; it fails altogether to do the work justice. The picture could not be otherwise than a work of rare merit from the long time and far reaching reputation of Mr. Seiling, whose handiwork adorns some of the costliest churches in the large cities. Mrs. Pannebecker and the W. W. Society deserve great credit for their work of love, and the community is under tribute to Trinity church for a work of art which will become famous when its merits become known.

To the right and left of the chancel are large tablets containing the Apostles' Creed and the Lord's Prayer, replacing the same as they were on the wall previous to the remodeling.

The chancel picture was unveiled at the morning service on Sunday, the 8th inst. At that service the church was packed to its utmost capacity. At 10.30 A. M. the choir began to sing "How lovely is Zion," and the pastor entered the chancel. The order of service was the usual morning service to the end of the morning prayer. The pastor, standing at the lectern announced the special feature of the service, the unveiling of the painting, and read a history of the work. He paid a glowing tribute to the energy of the society who by their industry had secured the means required to procure the work. He explained why the particular subject had been selected, and gave an account of the artist and his manner of working. At the close of this introduction, the congregation was asked to rise and sing an Ascension hymn. When the closing lines,

"Lift up your heads, ye heavenly gates!
Ye everlasting doors, give way!"

fell from the lips of the expectant worshipers the veil glided gracefully to the floor and the magnificent work was before the eyes of the people.

The services closed with a brief sermon on the high art in the Christian religion, the offerings of the people, prayer, hymn, and benediction. Many lingered a long time to feast their eyes. Streams of people poured into the church the greater part of the day. At the evening service the church was again crowded. Everybody seemed happy, the members of the church in their possession of an art treasure and their friends over the evident prosperity of Trinity Reformed church.—*Columbia Daily News.*

For Reformed Church Messenger.

CORNER-STONE LAYING.

Faith Mission of the Second Reformed church, Reading, Pa., Rev. C. F. McCauley, D.D., pastor, Rev. Rufus W. Miller, assistant, laid its corner-stone on Sunday, February 8th, 3 30 P. M.

Rev. H. Mosser delivered an appropriate address. Rev. Dr. B. Bausman, and Revs. J. W. Steinmetz, C. S. Gerhard and L. K. Derr took part in the exercises. Rev. Rufus W. Miller, in the absence of Dr. McCauley (absent because of inclement weather), laid the corner-stone according to the Directory of Worship. Fully 1500 were present.

Faith Mission is an outgrowth of the John Ermentrout Mission Sunday-school, held for many years in a public schoolhouse. The building is being erected by the Second church, under the supervision of a committee—J. H. Stein, B. F. Ruth, P. M. Ermentrout, Geo. F. Baer, John E. Bubp, Wm. T. Hain. The location is an excellent one, in the southern part of the city, Bingaman street, near Fourth street, in the midst of a large laboring population. The lot is 44 feet along Bingaman street, and 116 and 137 feet in depth. The structure will be one story and built of pressed brick, with brown stone trimmings. The entrance will be from Bingaman street, through the main building as well as through the tower. The tower will be 75 feet high and beautifully ornamented. The main building will be 36 feet in height to the cone of the roof. The main auditorium will be 48 by 32 feet 10 inches. A room, fronting the auditorium, to be used as a reading-room and Bible class room, will be so arranged that when occasion requires it may be thrown open, thus making the auditorium 65x32. The pulpit will be at the northern end of the building. A primary room will be in the rear of the main room, and will be 20 by 32 feet in size, attached and communicating with the main auditorium. The design of the building is neat and handsome. L. H. Focht, of Reading, is the architect and builder. The lot and building will cost some $10,000.

For Reformed Church Messenger.

A POSTSCRIPT.

I feel very sorry that the name of the architect does not appear in my article on St. Andrew's church, Reading, Pa., and I am anxious to make amends for an unintentional oversight.

The name of the architect is Mr. J. W. B. Fry, of Philadelphia, who is also an active member of the Church of the Strangers of our Zion, and for that reason I deplore the omission. The Scriptures exhort us: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

It has been my good pleasure to see several churches built according to the elegant plans of Mr. Fry, and they prove, beyond a doubt, that he thoroughly understands his business. St. Andrew's church will be a permanent testimonial to his ability as an architect. Pastors and consistories, who may think of building, should consult him *first.*

A. R. BARTHOLOMEW.
Pottsville, Pa.

RESOLUTIONS IN REFERENCE TO THE SABBATH.

The following resolutions were unanimously adopted at the Cumberland Valley Sabbath Association, which assembled at Carlisle last week:

WHEREAS, The sanctification of the Lord's day is a duty that Christian patriots owe to God and their country as one of the bulwarks of civil and religious liberty.

WHEREAS, There is a growing tendency especially on the part of corporations to break down the barriers set by our fathers against the profanation of the Lord's day by encouraging all manner of secular pursuits and worldly pastimes, therefore

Resolved, That we as the representatives of Evangelical Christian congregations of all denominations in the Cumberland Valley assembled in convention in Carlisle, this 10th day of February, 1891, do solemnly and emphatically protest against any and every effort on the part of individual societies and corporations that tends to rob the Sabbath of its proper sanctity as a divine institution intended to promote the physical, moral and spiritual welfare of mankind.

Resolved, That to this end we respectfully request the Senate and House of Representatives at Harrisburg not to pass the bills now pending before those bodies, giving barbers, newspapers, apothecaries and confectioners special privileges on the Lord's day to do secular business and make money where no real object of charity or necessity is likely to be promoted thereby.

Resolved, That we especially object to the efforts being made to give to jurors instead of magistrates power to decide what are acts of charity and necessity.

Resolved, That we protest against the desecration of the Lord's day under the form of camp meetings when the gates are kept open and where railroad trains are run preventing Sabbath rest on the part of employes and where thousands who would otherwise attend upon the regular services of God's house are encouraged to engage in scenes of worldly pastime and dissipation.

Resolved, That the efforts being made in certain quarters to continue the meeting at Williams Grove over the Lord's Day is likely to result in the running of special excursion trains and other forms of Sabbath demoralization, therefore we earnestly protest against the proposed change in regard to the time and manner of holding the meetings of the Assembly aforesaid unless the gates are closed on the Lord's Day.

Resolved, That inasmuch as Postmaster General Wanamaker has signified his willingness to put an end to the Sunday mail service whenever a majority of the people express a desire to have it done, we therefore urge all Christian and patriotic people to petition for its abrogation in every community where such service is conducted on the Lord's Day.

Resolved, That the officers of this association be requested to furnish forms of petitions to be sent to our state and national legislatures, after being adopted by our respective congregations at the earliest practicable date, protesting against anti-Sabbath legislation referred to above, and the opening of the World's fair at Chicago on the Lord's Day.

Resolved, That we name the first Sabbath on next April or a Sabbath as near that as possible as a suitable time when every minister of every church in the Cumberland Valley shall preach to his people on the Sabbath, its proper observance, etc.

The chairman of the committee presenting the above was Rev. A. H. Kremer, D.D., and Rev. C. Cort, secretary.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

PENNSYLVANIA.

Shenandoah.—Rev. M. H. Brensinger has accepted a call to this place.

Butler.—Rev. D. N. Harnish, pastor. At the January communion in the new church fifteen persons were added to the church—one on renewal, three by certificate, and eleven by confirmation. These make twenty-seven accessions since October, 1890.

Johnstown.—Rev. W. H. Bates, of Johnstown, Pa., has made another lecturing tour, having visited Sunbury, New Berlin, Mifflinburg, Catawissa, Bloomsburg, and Millersburg, from January 28th to February 6th. The places were visited in the order named. At Sunbury an admission fee of 25 cents was asked. The proceeds were mutually divided. A large and very select audience greeted him there. At the other places the lecture was free, collections were lifted which were for the church building fund. At New Berlin and Mifflinburg many were obliged to stand throughout the lecture. But it remained for Catawissa, Bloomsburg and Millersburg to outdo themselves. There were more people out than the churches afforded seating and standing room. At Millersburg the public schools were closed at 3 P.M., and the children filled the church, and gave close attention for over two hours. In the evening the church was crowded, and nearly as many turned

Continued on Page 14.

Cleveland's Baking Powder
Is Absolutely the Best,
Because—All the ingredients used stated on the label:
"The ingredients used in Cleveland's Superior Baking Powder are accurately stated on the label."—*A. M. Comey, Ph.D., Prof. of Chemistry, Tufts College.*

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CURE CONSTIPATION.
To enjoy health one should have regular evacuations every twenty four hours. The evils, both mental and physical, resulting from
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Send 5 cents for new TIDY PATTERN
or 60c. for full set of 12 Tidies from *London* and *Paris*, including Crochet Book No. 2. A spool of our Twilled Lace Thread, *Best in the World*, for 10c.
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away. Sunday, February 1st, Rev. Bates preached in the Reformed church, Lewisburg, in the absence of the pastor, Rev. Irwin Hendricks, who, by telegram, on Saturday previous, was summoned to see a sick sister in Reading, Pa.

West Millville.—The Holy Communion was held in each of the four congregations of Red Bank charge, of which Rev. R. F. Gass is pastor, as follows: At Zion, January 18th, offerings, $6.63; at Temple, January 25th, offerings, $4 19; at Nevin, February 1st, offerings, $5.65. and at Trinity, February 8th, offerings, $15.21. Total offerings, $31.68.

Three additions were made to the Trinity congregation, one by confirmation and two by reprofession. These services were well attended and more than usual interest manifested.

Reading. — Brotherhood Recognition Meeting. A recognition meeting is rather a happy name given to a meeting for the reception of a new chapter. Such was the style of a meeting given on Thursday evening, February 5th, by Chapter No. 1, Brotherhood of Andrew and Philip, to the new chapter lately organized in Calvary Reformed church, Rev. J. I. Good, D.D., pastor. The meeting was held in the lecture room of the church, and was attended by some fifty young men. Addresses were given by Revs. H. Y. Stoner, Stanley L. Krebs, Jas. I. Good and Rufus W. Miller. The address of greeting was given by the President of Chapter No. 1, W. B. Price. The meeting was a success, socially as well as spiritually, and all went away more determined than ever to spread Christ's Kingdom among young men.

Cressona.—On Thursday evening, January 30th, a number of the St. Mark's congregation, laden with good things, tendered their pastor, Rev. Calvin E. Bartholomew, and his wife a pleasant surprise. Among the presents was a receipt for a car of coal, which was deposited in the bin the next morning, and a neat sum of money. The Sextette furnished music for the occasion, and all enjoyed a pleasant time.

Schuylkill Haven.—On Friday and Saturday evenings the Metamora Hall was well filled to witness the rendition of "Among Fair Women by Tennyson" and "Under the Mistletoe Bough," by the members of the St. John's Reformed Sunday-school and church. The proceeds were devoted to the organ fund of the church.

Reading.—Olivet, Rev. H. Y. Stoner, pastor. This congregation dedicated its new church on the 15th inst. Rev. O. H. Strunck preached the sermon.

Bethlehem.—St Paul's, Rev. A. Lobach, pastor. The handsome new church of this congregation was dedicated on the 15th inst. Rev. A. J. G Dubbs, D.D., preached in the morning, Rev. E. V. Gerhart, D.D., in the afternoon, and Rev. N. C. Schaeffer, Ph.D., in the evening.

Mont Alto.—At our winter communion as well as the one late in the fall, there were encouraging additions by confirmation—in all since last reported, twelve. Of these, one was an elderly lady received on her sick bed, and has since, in full faith, passed to the church above. Another, a young man of twenty-one years, was confirmed and received the communion in the University Hospital at Baltimore shortly before his triumphant departure for the general assembly on high.

MARYLAND.

Baltimore.—St. Paul's, Rev. Warren J. Johnson, pastor. At the communion held January 25th, five additional members were received. St. Paul's Chapter No. 25, has instituted a half-hour devotional service each Sunday evening before the regular service. The lecture room of the church is filled each evening. The young men alternate in leading these meetings, giving a course of talks on "Nights of the Bible."

WEST VIRGINIA.

Martinsburg.—At the annual meeting of the Missionary Society of the Reformed congregation of this city, Wednesday evening, February 4th, the following officers were elected: H. L. Doll, president, (re-elected); T. E. Bentz, vice-president; W. L. Jones, secretary; Miss E. A. Rauch, treasurer (re-elected); the officers, together with the pastor, Mrs. M. M. Blessing, Mrs. James B. Fisher, and Mrs. C. H. Quenzel, constitute the executive committee.

This Society held its seventh anniversary on Sunday, 8th inst. There was a large attendance both morning and evening. The services were worshipful and heartily rendered. The address was delivered by Rev. T. J. Barkley, of Gettysburg, Pa., and was an able, interesting and profitable development of his subject, "The True Spirit of Mission Work. The total receipts for the year were $112 89, and the disbursements $89.15. In addition the offering at the service was $12.63.

The evening service was greatly enjoyed as was also the sermon by Rev. Barkley, who chose for his theme, "The Word of God, the True Seed of Life."

Rev. G. G. Everhart, of Shepherdstown, and Mr. Getzendanner, drove up from Kearneysville Sunday evening to attend the services in the Reformed church. They remained over night with Rev. Barkley at the Reformed parsonage, returning in the morning.

The altar cloth lately placed in the Reformed church by the Ladies' Mite Society of the congregation, is very much admired. It is the joint work of Mrs. Geo. W. Feidt and Mrs. J. T. Pauling. The letters were designed by Mr. Rearick.

OHIO.

Petersburg.—Springfield Charge, Rev. B. Howard Roth, pastor. On Sunday, January 4th, a series of meetings was begun in the Salem congregation of this charge, which continued for one week. The audience increased every evening, and all seemed to be deeply interested in the same. Services were also held on Saturday evening, January 17th, at which the auditorium was again filled with eager listeners. The communion services were held on Sunday, January 18th, at which time fourteen were received into full membership—seven of whom received adult baptism.

On Sunday evening, January 18, meetings were begun in the Springfield congregation and closed with the Holy Communion on the following Sunday. More than ordinary interest was manifested during all these meetings. During them twenty persons were added to the membersbip. Three of them were baptized. Thus thirty-four persons were added to our number, of whom seventeen are heads of families.

The Giver of all has richly blessed the people and to Him all the praise is ascribed.

A SITUATION OPEN.

A good, sober and industrious baker could find a good opening for a paying business in a thriving town on the Pennsylvania R. R. Full information can be had by addressing Rev. J. David Miller, Box 71, Marysville, Pa.

BEECHAM'S PILLS act like magic on a weak stomach.

If Pennsylvania ever gets a secret ballot it will tell on the majorities.

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The John Boyle O'Reilly fund now totals up to $181,000.

All that *we* can say as to the merits of Dobbins' Electric Soap, pales into *nothingness* before the story it will tell you *itself*, of its own *perfect* quality, if you will give it *one* trial. Don't take imitation. There are lots of them.

A good habit to get into is that of the vest pocket voter.

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There is no article which so richly deserves the entire confidence ot the community as BROWN'S BRONCHIAL TROCHES. Those suffering from Asthmatic and Bronchial Diseases, Coughs, and Colds should try them. They are universally considered superior to all other articles used for similar purposes. The late Henry Ward Beecher said of them: "I have never changed my mind respecting them from the first, except I think yet better of that which I began by thinking well of. I have also commended them to my friends, and they have proved extremely serviceable."

ANNUAL STATEMENT, 1890.

The Mutual Life Insurance Company of New York, in its statement for the year ending December 31, 1890 shows that the business of that successful company continues to grow at a phenomenal rate, the figures presented being unusually large. The assets of the company on the above date were $147,154,961, invested as follows: Real estate and bonds and mortgage loans, $76,529,231; United States bonds and other securities, $51,311,631; loans on collateral securities, $8,624,400; cash on hand and in banks at interest, $3,556,441, and accrued interest, etc., $7,133,256. The new business done by the company in 1890 exceeds all previous records, and compared with the previous year, the several items named show the following increase: In assets, $10,753,633; in reserve on policies and surplus, $10,554,091; in receipts, $3,859,759; in payments to policy holders, $1,772,591; in risks assumed (4,611 policies), $9,383,502; in risks in force (23 745 policies), $72,276.931. During 1890 the total new risks assumed amounted to the extraordinary sum of $160,985,986, making the total amount of insurance in force $638,226,865. The payments to policy holders reached $16,973,200, while the total receipts of the company for the year were $34,978, 778. To successfully handle the finances of this vast business requires great skill and tact, not only in keeping the moneys properly employed, but in protecting the interests of hundreds of thousands of policy holders. The company's reserve on policies at 4 per cent. is $136,668 368, and its liabilities other than reserve are $505,359, while the surpulus is $9,981,233. Since 1844 the risks assumed by the company have grown from $34 681,420 to $160 985,986 for a single year; total risks outstanding from $351,789,285 in 1884 to $638,226,865 in 1890; payments to policy holders from $13,923,062 per annum to $16,973,200; receipts from $19,095.318 to $34,978.778, and assets from $103 876,178 to $147,154 961. The Board of Trustees consists of 36 well-known business men, and the president of the company is Richard A. McCurdy. The General Agent at Philadelphia is William H. Lambert.

FOR OVER FIFTY YEARS.

Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind Twenty-five cents a bottle.

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prove effective.

"In the summer of 1864 I was sent to the Annapolis hospital, suffering with chronic diarrhea. While there, I became so reduced in strength that I could not speak and was compelled to write everything I wanted to say. I was then having some 25 or 30 stools per day. The doctors ordered a medicine that I was satisfied would be of no benefit to me. I did not take it, but persuaded my nurse to get me some of Dr. Ayer's Pills. About two o'clock in the afternoon I took six of these pills, and by midnight began to feel better. In the morning the doctors came again, and after deciding that my symptoms were more favorable, gave me a different medicine, which I did not use, but took four more of the pills instead. The next day the doctors came to see me, and thought I was doing nicely, (and so did I). I then took one pill a day for a week. At the end of that time, I considered myself cured and that Ayer's Pills had saved my life. I was then weak, but had no return of the disease, and gained in strength as fast as could be expected."—F. C. Luce, Late Lieut. 56th Regt. Mass. Vol. Infantry.

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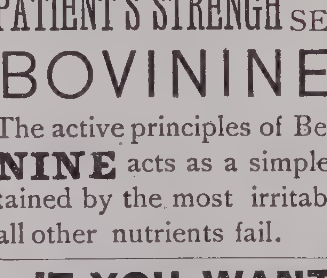

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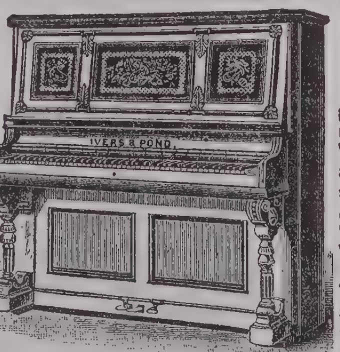

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For Wakefulness,
Hysteria, and other diseases of the nervous system.

For Reformed Church Messenger.

RESOLUTIONS.

At the monthly meeting of the Missionary Society of the Reformed Church held February 1, 1891, the following resolutions were adopted:

WHEREAS, In view of the loss we have sustained by the decease of one of our number, Mrs. Anna Louise Voight and of the still heavier loss sustained by those who were nearest and dearest to her. Therefore be it

Resolved, That it is but a just tribute to the memory of the departed to say that in regretting her removal from our midst we mourn for one who was in every way worthy of our respect and regard.

Resolved, That we sincerely condole with the family of the departed on the dispensation with which it has pleased divine Providence to afflict them and commend them for consolation to Him who orders all things for the best and whose chastistisements are meant in all mercy.

Resolved, That this heartfelt testimonial of our sympathy and sorrow be forwarded to the family of the departed and to the *Mt. Pleasant Journal* and the REFORMED CHURCH MESSENGER.

Shed not for her the bitter tear,
  Nor give the heart to vain regret,
'Tis but the casket that lies here,
  The gem that filled it sparkles yet
    Sheltered and safe from sorrow.

HENRY BAUGHMAN,
MISS ANNIE BETHEL, Committee.
MISS BLANCHE HOKE,

THE ORIGIN OF DISEASES.

"As to the origin of diseases that must be obvious." This was written over two thousand years ago, but now, after twenty-two centuries of experiment and investigation, the origin of diseases is not obvious at all. Not knowing the cause, it should seem difficult to find the proper drug to administer. As we have no time to await the result of other centuries of scientific research, why not try a remedy which is not a drug, but a vitalizer, inhaled into the lungs, absorbed into the blood, and which, reaching every organ of the body, gives strength to resist and repel the disease? Such a remedy is Compound Oxygen. We have hundreds of testimonials.

Our brochure of 200 pages contains a mass of evidence, testimonials, and interesting reading matter even for well persons. Sent free. It gives the history of Compound Oxygen, its nature and results, with records of cases pronounced incurable, but still they were cured by our Compound Oxygen Treatment. Address DRS. STARKEY & PALEN, 1529 Arch Street, Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

Acknowledgments.

Receipts for Foreign Missions January 1st to 31st, 1891.

Jan. 1—	Pennsylvania, Henry Shell, treas Ref S S, Myerstown, additional,		$ 78
	Maryland, Rev A E Schade, Baltimore, from 4th German Ref St John's ch,		10 17
	Pennsylvania, D B Mauger, treasurer Gosh Classis,		
	Ref Miss Soc, Zionsville cong,	20 00	
	Trinity Zion's Ref cong, Pottstown, Union Thanksgiving collection,	26 41	46 41
" 2—	Montana, From "Your Co-Pilgrim," Butte, Montana, per Rev C Hartman, Fort Wayne, Ind,		50 00
" 3—	Maryland, Rev U Henry Heilman, treas Maryland Cl,		
	Silver Run chge, Rev J G Noss,	6 32	
	Zwingli Miss Soc, Grace ch, Washington, D C, Rev Appel,	10 00	
	Rev and Mrs T G Appel, personal,	5 00	
	Christ ch, Baltimore, Rev A M Schmidt,	5 00	
	Mission Soc, Middletown chge, Rev T F Hoffmeier,	16 36	42 68
" 5—	Pennsylvania, Rev T O Stem, treas East Penna Cl,		
	St John's Ref ch, Nazareth, Pa,	12 72	
	Rev M A Smith,	2 28	
	Rittersville cong,	8 47	23 47
	Virginia, M B Schmidt, Woodstock,		20 00
	Indiana, Rev M G I Stern, from a friend in Evg Ref St John's ch, Indianapolis,	10 00	
	From a lady member, special for Rev M Oshikawa's Miss, Sendai, Japan,	10 00	20 00
	Michigan, Rev I Matzinger, Saltzburg, Bay City Miss cong,		1 50
" 6—	Pennsylvania, per Miss Mary J Emig, Emigsville, York Co, for support of "*Plucky Japanese Youth*," as follows, from		
	Mrs Fanny M Emig [illegible].00, Mr and Mrs A R D[illegible], Walla Walla, Washington, [illegible].00,	20 00	
	Miss Bell M Emig, 5.00, Miss Mary J Emig, 5.00,	10 00	30 00
	Rev Geo W Williard, DD, Collegeville, Christmas gift from self and wife,		10 00
	Ohio, Rev C Baum, Lima, Lima Ref ch, 5.00, Mission Band, 15.00,		20 00
" 8—	Pennsylvania, Ella Bressler, treas W M Soc, St John's Ref ch, McEwensville, for support of "*Obano Yumeyo San*," Girls' school,		60 00
" 10—	Ohio, John A Keller, Bradner, Wood county,		5 00
	Rev F O Zech, DD, Cincinnati, Miss col, Evang Ref Salem ch,		50 00
	West Virginia, Rev J A Hoffheins, Martinsburg, part of a Christmas offering of S S,		12 37
	Ohio, Mrs Rev W H Shultz, Leavittsburg,		5 00
	Pennsyvania, Rev F W Berleman, Mrs H Dickel, Ref Salem ch,		5 00
	Rev J I Good, D D, Reading, Calvary Ref ch,		8 00
	Pennsylvan, Rev J David Miller, treas Carlisle Cl,		
	Duncannon chge, Christ ch, 7 00, Trinity ch, 7.15,	14 15	
	Sulphur Spring ch, do cong,	6 00	
	Landisburg chge, Lebanon, 2.93, Trinity, 10.00,	12 93	33 08
" 14—	Wisconsin, Rev C T Martin, Franklin, contributed by Julius Wickersburg, Binghampton, 5.00, Ernest Strassberger, do, 5 00,		10 00
	Pennsylvania, Rev M Diefenderfer, treas Lehigh Cl,		
	Lehighton cong, 6.12, Salem cong, Allentown, S S, 15.88,	22 00	
	Salem cong, Ladies' Sewing Circle,	10 00	32 00
	Maryland, Paul C Hauser, Baltimore, German Ref Immanuel S S,		8 01
	Ohio, Rev J I Swander, Fremont, Ladies' For Miss Soc,		10 00
	Do, Adam Oswald, Youngstown,		10 00
" 15—	Pennsylvania, Jacob K Funck, Esq., treas Lebanon Cl,		
	W C M Soc, meeting in Annville, Thanksgiving Day,	7 08	
	Rev O P Steckel, St Mark's, Lebanon,	27 77	
	First Ref S S, Rev. Dr Klopp, Lebanon,	79 26	114 11
	Illinois, Rev D N Frantz, Grove City, Christmas offering, Mt Zion charge, Christian Co,		10 00
	North Carolina, Rev C B Heller, from Bethel Ref S S, East Rowan charge, proceeds of missionary sale,		7 50
" 16—	Pennsylvania, Rev G H Johnston, DD, from the Church of the Strangers, Philadelphia,		15 00
	Ohio, Abr Schneck, New Knoxville, O, from a friend,		3 00
	P S Schory, supt Waynesburgh, O, S S, special coll,		12 68
	Rev J D Neff, Newark, O, personal offering,		5 00
	Pennsylvania, Frank M Hobson, Esq, treas Trinity Ref ch, Collegeville,		32 16
" 19—	Do, Rev B F Bausman, Arendtsville, Pa, from Bender's ch Miss Soc,		15 00
" 20—	Virginia, Mr Samuel M Lantz, Edenburgh, from Edenburgh charge, for Girls' school		10 00
	Ohio, Adam Foltz, Malvern, Carroll Co, from Salem Ref S S, Waynesburg, O, chge,		12 60
	Pennsylvania, C A Shultz, York, treas Zion's Cl, Zion's Ref cong,		4 55
	Maryland, Rev B Bachman, Baltimore, from Mrs Meister, 2.50, Mrs. Gotthardt, 3 00, 5th Ev Ger Ref St Paul's ch, 6.28,		11 78
" 21—	Pennsylvania, A friend, Schwencksville,		5 00
	Do, Rev A E Dahlman, Philadelphia, Emanuel Ref cong, 20.00, Mrs F Lentz, 5.00,		25 00
	Ohio, Rev J A Klahr, supt Ref S S, Bloomville,		25 00
	Pennsylvania, Rev A Houtz, treasurer Wyoming Cl, Pa,		
	Christmas offering, George W Gulden, Dorrance, Luzerne county,	10 00	
	Ladies' Miss Soc, McEwensvilel, Pa,	5 00	15 00
	Rev C B Weaver, from Hamilton Ref Miss Soc, Scioto, Monroe Co,		15 00
	From the Brinker legacy, 6 months' interest,		40 25
	From a friend in Littlestown cong, Pa, per Dr Callender,		13 80
	Virginia, Women's Miss Soc, Mt Crawford, do,		18 51
	Pennsylvania, Rev A M Keifer, Greenville, from the S S of Greenville cong, 10.00, a lady member of Greenville cong, 5.00,		15 00
	Rev J B Forster, Bridesburg, Emanuel S S, 5.00, Emanuel cong, 4.00, Mrs Kohrer, 1.00,		10 00
" 24—	New York, Rev J F Busche, DD, from Mrs Reem,	20 00	
	G Augustin, 20.00, Miss Louisa Lutz, 3.00,	23 00	43 00
	Pennsylvania, Rev Frank E Lauffer, Salina, from Miss cong,		2 00
	North Carolina, Rev C B Heller, from Grace Ref S S of East Rowan chge, N C, proceeds of missionary sale,		6 50
	Pennsylvania, Rev F A Rupley, DD, Martinsburg, treas Juniata Cl,		
	Greenfield chge, Claysburg Miss Soc, 10.00, Greenfield Miss Soc, 10.00,	20 00	
	Altoona Christ ch S S, 30.00, Sulphur Spring, including Grace Miss Soc, 20 00,	50 00	
	Martinsburg chge, 29.00, St Clairsville Trinity Miss Soc, 10.00,	39 00	109 00
	Rev Robt C Bowling, treas Clarion Cl, from Curllsville chge (Rev D B Lady) 31 00, (*$5 for Girls' School*,)	31 00	
	Eddyville Miss Soc, St John's chge, Rev S T Wagner,	12 00	43 00
" 28—	Chas H Gutelius, Mifflinburg, for *Girls' School*,		5 00
	Ohio, Rev H Rust, DD, per C G Gross, treas General Synod,		15 80
	Rev Joseph A Keller, Hartville, Ohio, from S S scholars, Carl Ream, 2.07, Maud Ream, 2.05,		4 12
	Rev David Winter, Prospect, O, Zion Ref ch,		3 85
" 29—	Nebraska, Rev F Hullhurst, Yutan, from St Peter's Ladies' Soc,		10 00
	Pennsylvania, Dr Isaac Lefevre, treas 2d Ref cong, Harrisburg,		4 38
	H J Ruby, treas Miss Soc, Ref Ch of the Strangers, W Phila,		10 00

JOS L. LEMBERGER, Treasurer.
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THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK

RICHARD A. McCURDY, PRESIDENT,

Statement for the year ending December 31st, 1890.

Assets,		$147,154,961 20
Reserve on Policies at 4%,		$136,668,368 00
Liabilities other than Reserve,		505,359 82
Surplus,		9,981,233 38
Receipts from all sources,		34,978,778 69
Payments to Policy-Holders,		16,973,200 05
Risks assumed,	49,188 policies,	160,985,985 58
Risks in force,	206,055 policies,	638,226,865 24

THE ASSETS ARE INVESTED AS FOLLOWS:

Real Estate and Bond & Mortgage Loans,	$76,529,231 72
United States Bonds and other Securities,	51,311,631 54
Loans on Collateral Securities,	8,624,400 00
Cash in Banks and Trust Companies at interest,	3,556,441 59
Interest accrued, Premiums deferred, etc.,	7,133,256 35
	$147,154,961 20

I have carefully examined the foregoing statement and find the same to be correct.
A. N. WATERHOUSE, Auditor.

From the Surplus above stated a dividend will be apportioned as usual.

The business for 1890 shows INCREASE over that of 1889, as follows:

In Assets,		$10,753,633 18
In Reserve on Policies and Surplus,		10,554,091 94
In Receipts,		3,859,759 07
In Payments to Policy-holders,		1,772,591 67
In Risks assumed,	4,611 policies,	9,383,502 21
In Risks in force,	23,745 policies,	72,276,931 32

Year.	Risks Assumed.	Risks Outstanding.	Payments to Policy-Holders.	Receipts.	Assets.
1884	$34,681,420	$351,789,285	$13,923,062 19	$19,095,318 41	$103,876,178 51
1885	46,507,139	368,981,441	14,402,049 90	20,214,954 28	108,908,967 51
1886	56,832,719	393,809,203	13,129,103 74	21,137,176 67	114,181,963 24
1887	69,457,468	427,628,933	14,128,423 60	23,119 922 46	118,806,851 88
1888	103,214,261	482,125,184	14,727,550 22	26,215,932 52	126,082,153 56
1889	151,602,483	565,949,934	15,200,608 38	31,119,019 62	136,401.328 02
1890	160,985,986	638,226,865	16,973,200 05	34,978,778 69	147,154,961 20

New York, January 28th, 1891.

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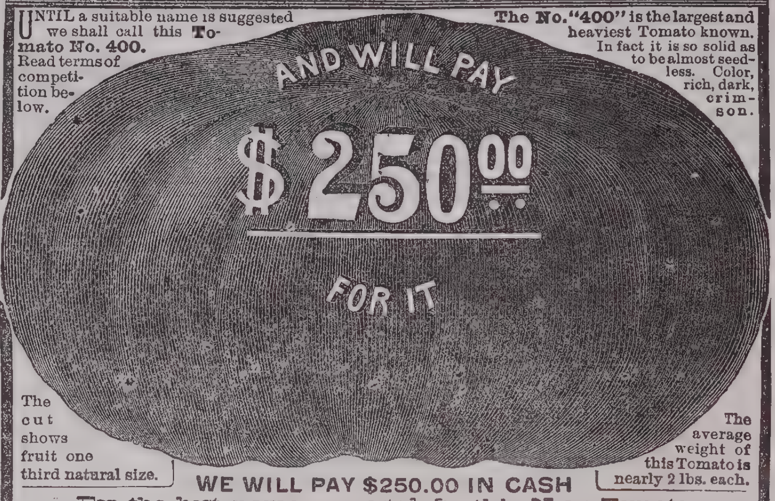

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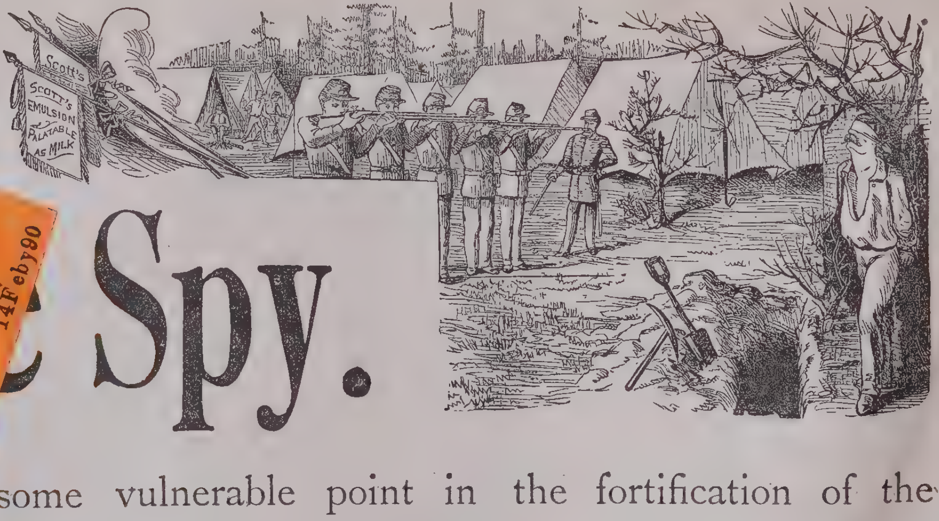
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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

VOL. LIX.—NO. 9. PHILADELPHIA, THURSDAY, FERRUARY 26, 1891. WHOLE NO. 2929.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.
ISSUED WEEKLY
IN THE INTERESTS OF THE
REFORMED CHURCH IN THE UNITED STATES
BY THE
REFORMED CHURCH PUBLICATION HOUSE,
CHAS. G. FISHER, Proprietor,
Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—Elsewhere will be found a few of the replies we have received in response to our wish to know who has been receiving the MESSENGER for a long term of years. They will be read with interest. In our next issue we will give a few more.

—"All Hail Our Risen Lord!"—the new Easter, service has already had quite a sale. A number of large orders have been received for it, without seeing a sample copy. It was ordered upon the strength of the satisfactory character of previous ones prepared by Messrs. Leinbach and Hill. All could well afford to do the same. It promises to have a large sale.

—From the few contributions that have been received for the fund from which to send the MESSENGER to worthy persons unable to pay for it, we have been pleased to send it so far to four persons. It is not a great number. But it is a beginning and that number of families are able to read their church paper, and no doubt will be greatly benefited by its weekly visits to their homes. The number can be greatly increased by more contributions to the fund. Shall we have them? *The Lutheran Observer* announced last week that one congregation sent *thirty* dollars towards the *Observer's* fund. Cannot some of our congregations or individual members do the same? We feel certain they can?

—We are in receipt of the Fifth Annual Report of the Enoch Pratt Free Library, Baltimore city, of which Hon. Lewis H. Steiner is Librarian. It is an interesting pamphlet of twenty-one pages. The Library has now besides the Central Library, *five* branches. The number of books upon the shelves of the Central Library is 59,666, upon those of the branches, 33,677; making a total of 93,343. The number added during 1890 is 12,273. During the same year 592,936 books and periodicals were taken out of the six libraries, the books being three times the number of periodicals. The expenses of the year were $43,731.37. The admirable working of this Library is undoubtedly due to the energies of the Librarian and his assistants, there being fifty employees in all. No estimate can be made of the amount of good done through the beneficence of the founder of this Free Library.

—Announcement is made of a concert by Franklin and Marshall Glee and Mandolin Clubs in Association Hall, 15th and Chestnut streets, this city, on Tuesday evening, March 17th, at 8 P. M. The concert will be given for the benefit of the Medico-Chirurgical Hospital, Cherry street below 18th. This a deserving institution and its lady managers deserve the encouragement and support of the people of this city, since its doors are open to all who may apply for admission into it for treatment. It is hoped and expected also that the Alumni and friends of Franklin and Marshall College will by their presence at the first appearance of the Clubs of the College in our city encourage the effort thus made to popularize the College itself. The Clubs have been greeted by large audiences in other cities and their performances have been pronounced to be of a high order, indeed superior to those of some of the noted college clubs in the country. Let there be a general move among the Alumni and friends of the College and the friends of the Hospital to give them a warm greeting and a full house on that evening. Tickets: General admission, 50 cents, admission and reserved seats, $1.00. Tickets and chart of Hall will be at 907 Arch street, after March 10th.

—There are times in the life of every pastor which call forth the deepest gratitude of his heart. The life of every earnest and faithful pastor is truly a chequered one. He has his times of joy and his times of sorrow. In both, though so opposite, the affections of those to whom he ministers are drawn towards him. In his joys they rejoice with him, in his sorrows they mourn with him. In the latter their sympathies are excited to a great degree and they make his sorrows theirs and help him to endure them by their many acts of kindness and their deep solicitude for his welfare. All this was exhibited to a striking degree on the part of the people served by Rev. E. H. Dieffenbacher of Pleasant Unity, Pa., in the sorrow that recently came upon him and his children in the death of the wife and mother. The bereaved pastor cannot find language sufficient to express his high appreciation of and great gratitude for the numerous acts of kindness shown and deep sympathies expressed by his people. The congregation generously bore all the expenses of burial, and some of its officers offered to accompany the pastor a part or whole of the way to Lock Haven, the place of burial. In addition to all this, they have offered him a vacation till Easter. It is pleasing to record such kindness and generosity that cannot help but lighten the sorrow and draw pastor and people closer together. We need not say it is pleasing to us to note such acts, and it is with a thankful and grateful heart that the pastor has received them.

—There is perhaps no more important and deserving object to which the charity of the Church can be devoted than the cause of Beneficiary Education. By means of funds available the Boards of Education are enabled to assist worthy young men in preparing themselves for the Holy Ministry. For these funds they must rely mainly upon contributions from the Church. Invariably the amount thus received falls short of the demand. The consequence is a number of worthy young men apply in vain for assistance. The demand seems to be for more laborers in the widening field, and it should not be the case that when young men are willing to offer themselves for the work, the Church is not ready with open hands to accept them and provide funds for their support whilst preparing for it. At times the Boards take young men under their care and vote them appropriations in faith and expect that the monies will be forthcoming to meet them. They do so for the best and in this they should not be found fault with. And it is not known that they are. When appeals are made to the benevolent to send contributions to the treasurer so that the young men may receive the appropriations granted them, they should be heeded and that generously.

—The above is prompted by the fact that the Board of Education of the Eastern Synod, of which the writer is treasurer, stands greatly in need of funds to meet appropriations already granted and to vote others to a number of young men that have applied to it for assistance. Whilst a number of the Classes regularly assess their congregations for the support of the beneficiaries under their care, there are some of the Classes within the bounds of the Synod who do not make any assessments, or at least very light ones, and thus do not call upon their congregations for any or very large contributions to this cause. These congregations and many individuals throughout the bounds of Synod could easily contribute to this object and thus help it forward. Will such take the matter into serious consideration and send to the treasurer their contributions? Let those who would remember the Church and her objects of benevolence in their last wills and testaments, not forget the Beneficiary cause and establish a fund which may yield an annual income sufficient to educate one or more young men for the ministry. "He that hath ears to hear let him hear."

—Association Local Centre, (Fifteenth and Chestnut streets) this city, under the auspices of The American Society for the Extension of University Teaching, announces a course of two lectures on the "Literary Study of the Bible," by R. G. Moulton, A.M., of Cambridge University, Eng., in Holy Trinity church, Nineteenth and Walnut streets, on March 19th and 21st, at 3.30 P M.; also the same course at Temple College, Berks street above 11th, on March 16th and 23d, at 8 P M. The announcement says: "The idea of these lectures rests upon the belief that besides its more sacred uses, the English Bible is the natural source to which English people should go for their training in literature that the Bible is, in fact, the supreme English Classic. The lectures will illustrate how to study single verses, or complete poems, or whole books of Scripture, from the literary side." Members of the American Society will be admitted to these lectures upon presentation of their membership tickets. Tickets for either course, 75 cents, which are to be had at 1602 Chestnut street. Prof. Moulton will also deliver a course of six lectures during the month of March upon "Milton's Paradise Lost." Tickets for this course are $1.00; reserved seats for the course $1 00 extra. These can be had of Geo. N. Cummings, Secretary, office of the Y. M. C. A., 15th and Chestnut streets.

Poetry.

"OTHER SHEEP I HAVE."

John x. 16.

Hark! 'tis the Lord who calls;
Saved one, He speaks to thee:
I shed My precious blood
That thou might'st rescued be;
And now, rejoicing in My love,
Thou'rt journeying to the home above.

But "other sheep I have,"
Who're wandering from the fold;
And how to enter in
They never have been told:
Oh, canst thou leave them still to roam?
Wilt *thou* not seek to lead them home?

Thousands of precious souls,
In regions far away,
For want of what *thou* hast
Are dying day by day.
Wilt thou not take the Living Bread,
And let these starving ones be fed?

'Neath Satan's galling yoke
They struggle all in vain;
Oh! must they still in sin
And ignorance remain?
Canst thou their silent plea withstand,
And not stretch out thy helping hand?

Think, think what it would be
If thou wert in their place,
With none at hand to care
Or undertake thy case.
What if without one pitying eye
Thy soul had thus been left to die!

What if thou ne'er hadst known
Of My redeeming love,
And so no peace were thine,
Nor hope of joys above!
Oh, think of what thou owest Me;
Then surely thou "constrained" wilt be.

My Saviour and my Lord,
Before Thy feet I fall:
Unworthy is the gift,
But oh, accept *my all.*
Send me wherever Thou dost choose,
And deign *Thyself* my life to use.

—*C. P. C. in China's Millions.*

Communications.

For Reformed Church Messenger.

A MARKED CHANGE.

In the year 1863 the General Synod of the Reformed Church in the United States was organized in Grace Church, Pittsburgh, Pa. Though a delegate, we were then a young minister, lately entered into the ranks. It was an event of large account in our life, for although we had a knowledge of the state of things in our Church, as we could obtain that in various ways, we there saw and heard the leading men, representatives of different shades of opinion, who gave direction and expression to the tendencies then at work. Some of them we had known as our own teachers in college and seminary, and others we had met on occasions; others again we then met for the first time. Never before, however, had we seen them together, and heard them in earnest, though courteous, contention. Of names then and since prominent in the Church there occur to us those of Rev. Drs. Nevin, Harbaugh, Gerhart, Bomberger, Zacharias, Williard, Fisher, Gehr, Schneck, Apple, Higbee, Moses Kieffer, Ruetenik, Russell and others.

That Synod had that in it which was characteristic also of other Synods, both General and District, which we had the pleasure to attend from that time on for a number of years. Certain individuals stood out with marked prominence. Long, set speeches were made. A quick interest was felt by the delegates. The congregation turned out to listen. The Church at large awaited with anxiety the result of whatever action was taken. Reporters of local papers felt the impulse and were diffuse in reports of whatever was said and done. There was great vitality in those meetings. History was making itself rapidly. The tone then given to the Reformed Church, the adjustment of position reached in those synodical sessions, are now, and will no doubt continue to be for a long time, controlling forces in her life, and remain part of her permanent heritage. Synods were Synods in those days; not this one or that one only, but many of them, all through what has been characteristically called the heroic period of the Reformed Church in this country. There was plenty of human frailty present, but there was also at hand the elements of great wisdom, power and devotion.

Synodical meetings now-a-days are different. They do not arrest the same attention. The old interest is wanting. Speeches are shorter, and rarely thought out in advance; and if perchance they get to be long, they are also likely to be tiresome. Individuals do not stand out so prominently. Leadership is temporary, governed by the shifting items of importance which claim attention. There are men of prominence and ability present, but there is no special call upon them to come to the front in the proceedings; and if they do, they do average work, as there is little demand for any other. Routine duties have multiplied greatly; they take up more than one-half the time of the sessions of our Classes and synods. Practical matters engage our attention, but practical matters are mostly local, or, if general, they have become formal, old—things taken as a matter of course. They are important, certainly, just like it is important to earn our daily bread, and with about the same modicum of opportunity and inspiration to do that which lies beyond the ordinary.

Shall we complain of the changed state of things? Have we become a mediocre race intellectually, theologically, philosophically? Are great subjects of no interest to the present generation? Have our ideals become low and shrunken, or have they vanished altogether? Are we more of the earth, earthy? Is there no longer room for great men among us? Has that which might engage their attention and be worthy of their best efforts ceased to exist? Whoever chooses to think after this manner is at liberty to do so. For our part, however, we shall not keep him company. We think that the present is rich in possession and preparation, and the future richer yet in promise.

We live in changed times ecclesiastically so far as the Reformed Church is concerned. As a Church we lead a comparatively even life, undisturbed by sharp antagonisms and aroused feelings, the result in large measure of the theological plowing and harrowing of a former day. Ours is a period of quiet development and growth. Men differ on methods and details: they agree on main questions in so far as they project themselves to common attention.

It is interesting to notice how our Lutheran and Presbyterian friends are just now going through processes corresponding in some respects to those through which our Church went thirty years ago. Each has its own line of questions agitating it, and with each, also, these questions are fundamental, not simply in imagination but in fact. While the discussion lasts and the points remain unsettled, great interest will attach to the meetings of their Synods, councils and assemblies. Men will stand out as leaders. Crowds will gather to hear well-known speakers. Action taken will be closely watched. In these respects the parallelism with our past history, of which we have spoken, is complete, and enables us to form a more unbiassed and comprehensive judgment of men and measures than we could at the time. The controversies of our sister Churches to-day are a mirror of many things which obtained among us when we had our controversies, and in that respect they are quite worthy of study apart from their inherent merits.

WYOMING.

For Reformed Church Messenger.

TO THE WOMEN OF THE REFORMED CHURCH IN THE UNITED STATES.

LETTER NO. III.

My Dear Sisters: From what was stated in my last to be the underlying basis and nature of the headship of the man over the woman, certain things naturally follow. Whether the sovereignty of Adam involved the office of prophet and priest before the fall may be an open question, but we know that it does so since. For that can not be true sovereignty which does not carry with it the authority to determine what is right and wrong for those within the sphere in which it is to be exercised, and at the same time to shield them against perils from without. And in the covenant of redemption such authority naturally involves the necessity to declare the will of God to those who know it not and do it not, and to make atonement for the sins of the disobedient.

It takes but little observation to see that sovereignty in this sense has been present both in the family and the nation throughout the history of mankind. If sin and death had not entered into the world Adam would have been the sovereign as well as he is the father of the whole human race for all time. No son of his should ever have ceased to hold the relation of son, though he in turn were a husband and father. The same is true of his daughters, though these became wives and mothers. At the same time, it must be evident to you that the law of the relation between husband and wife, or man and woman, should have continued to be the same, for each subsequent family is but a reproduction of the original. The death of Adam ended his sovereignty over the race, but did not end the law of sovereignty; just as the death of Adam did not end the law of his office as high priest, but only his occupancy of it. As families multiplied the need of Adam's lapsed sovereignty was naturally felt. Hence the demands for kings and rulers of nations. And as a nation is but an aggregation of families the sovereignty of the ruler must be of like kind with that of the family. The ideal king, therefore, was not simply the ruler, but also the prophet and priest of his people.

The same truth underlies the covenant God made with Abraham. God binds Himself to be his God and through him also the God of all those represented in him. Abraham dies, but the promise of God does not die with him; for it is actualized in and through the head of each subsequent family, and afterwards also in the nation at large through the prophets, priests and kings.

That the sovereignty of the man as husband and father constitutes him the prophet and priest of his family is manifest throughout the Scriptures. The thirtieth chapter of the Book of Numbers shows us how the husband and father has power to make void the sacred vows of his wife and daughters.

Noah preserved his whole family for the new world, even though the irreverent Ham was among them. Lot would have been a shield even to his Sodomitic sons-in-law, had his warning not seemed to them as one that mocked. The father's blessing is as the blessing of God, and his reproof as the reproof of God, for he stands in God's stead. But you may say Christianity has changed all this. No; if this threefold office of the dead Adam is perpetuated in the families of his race, how much more true is it that the same is perpetuated in the families of the Christian Church, the Head and Life of which is the everliving and glorified Christ? In this sense it is also true that He came not to destroy the law, but to fulfill it. For, however these offices were separated during the greater part of the history of the Jews under the law, their true relation is shown in Christ who in one Person, as you have been taught in the catechism, is our Chief Prophet and Teacher, our only High Priest and our eternal King. How could the Church be really one with Him if what He is to her were not manifest in her? Hence we find the same law in force so far as the present question is concerned, only it is now more clearly revealed.

Peter tells the "men and brethren" who listened to his pentecostal sermon: "The promise is to you and to your children." You see the law of the Abrahamic covenant is not made void, but the more firmly established in the promised Seed of Abraham.

The prayers and alms of Cornelius bring the Word of salvation to his whole household. The faith of the keeper of the prison at Philippi saved him and his house. The husband may be false to his position and the wife may believe, but this does not destroy his sovereignty: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear." 1 Peter 3: 1–2. I need scarcely tell you that the word conversation here does not mean teaching Christianity by word or mouth so much as by *living* it.

As Christians you are also anointed by the Holy Ghost, and thus are partakers of the threefold office in common with all other Christians, but you can lawfully use such power only within the limitations of your God-ordained sphere. God is not the author of confusion, and His laws do not contradict each other. He does not make man your sovereign by one law and your subject by another. The moment you stand alongside of your husband or father in the family, you do not represent Christ the Head to either, but they do to you. And the saying of Christ is true here also: "He that despiseth you despiseth Me, and he that despiseth Me despiseth Him that sent Me." For wherever He has appointed His representative it is perilous to ignore him. Korah could swing a smoking censer as well as Aaron, and could probably speak more eloquently than Moses, but it was a fearful thing and a fatal mistake to attempt to do either in the name of the Lord without His sanction.

If you, then, as Christian women, can not be the representatives of Christ in His threefold office to your husbands and fathers in the family, how can you lawfully be such in the congregation which is an aggregation of families? If prohibition holds in the lesser sphere, is it void in the greater?

In view of what has now been said, can you possibly conceive that Paul grounded his exhortation on anything but on this representative position of man when he wrote to Timothy: "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence?" Can you further conceive that he means to give expression to anything but an unalterable law when he writes to the church at Ephesus: "Wives submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church: and he is the Saviour of the body. Therefore, as the Church is subject unto Christ, so let the wives to their own husbands in everything." Can the Church ever elect a better part than to sit at the feet of her Lord, like Mary of Bethany, in silence and learn of Him? Can you think the reversal of this order possible? So "learn in silence" in the presence of him who represents her Lord both in the family and the congregation.

It seems, alas, that the reversal of this order is deemed not only possible, but desirable, by a few of you in our Church. There would probably be fewer still if some of the Aarons and Hurs did not mistake the hands they are to lift up for the discomfiture of the enemies of Israel. But you may say that man, whether as husband, father or clergyman, is imperfect, and therefore can not perfectly represent Christ to those who sit at His feet. True, but Christ in him is perfect, and the law of the relation in which he stands to you is so also, as in every other law of God. But by what revealed law of God do you justify yourself in attempting to take his place?

It is hardly necessary to refer to the classic passage of Paul on this question (1 Cor. 14: 34–37), especially as my friend, "H. M. K.," lately gave us a good interpretation of it in the Messenger. I only wish to direct attention to the test he lays down in the last verse. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." That is, he evidently means to say, I have received the things which I write from the Lord, and if any one claims to speak by the Spirit of the Lord, he must necessarily recognize this fact, as the Spirit of the Lord cannot contradict the Lord, or the necessary inference is, the spirit that is in him is not of God. The Saviour used the same argument before him: "He that is of God heareth God's words." The logical conclusion is that if it is now lawful for women to teach in the churches, either the law of Christ can be altered at will by those members of His Body who choose to do so, or there has never been such a law, and Paul is an impostor in saying there is.

No, my dear sisters, you may rest assured that the spirit which is at the bottom of this whole movement of the so-called emancipation of woman comes from without the Body of Christ, not from within. For those who have the Spirit of the Master will also manifest the disposition of the Master, who, even in the greatest temptation of His life, with unfathomable humility, knew no law but that of His Father: "Not as I will but as Thou wilt." Of old already we have these apples of gold graven in pictures of silver: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Your Brother in Christ, N.

For Reformed Church Messenger.

AGED MINISTERS.

In a late number of the Messenger, Wyoming inquires: "Should aged, but able and efficient pastors retire, or be retired from active service on account of their age?" We answer, certainly not. We further answer, that very rarely indeed is any one retired by the people if he is an *able* and *efficient* pastor. In nearly every instance where an aged minister possessing good health is compelled to retire, it will be found on inquiry that other causes than age have contributed to bring about the unpleasant results. Henry Ward Beecher was not driven out of the pulpit. Dr. Nevin kept his place easily. No one expects to see Spurgeon retire from the ministry, and a hundred other examples could easily be cited to show that age does not necessarily compel one to quit the ministry. May not the reason for the trouble be other than that suggested by Wyoming? In every profession there are men who fail to keep up with the times. Men who forget to read,—fossils, so to speak. Clergymen are especially apt to drift into a state of carelessness, since they are not called upon to face opponents as lawyers are. When old age comes, it frequently comes to pass that they are disqualified for work mentally rather than physically. It must be acknowledged, also, that old men are apt to imagine themselves qualified for certain lines of work when the contrary is true. Such, indeed, is the case with some of the *able* and *efficient* pastors to which reference is had in Wyoming's article.

Some time ago the writer met an "aged and efficient" pastor. Much as the gray hairs called for honor and reverence it was almost impossible to accord either. The egotism and antiquated thought expressed by the good old man would certainly have placed him in disfavor with any congregation seeking a pastor. Ministers, like other professional men, must be amenable to the laws of polite society. They are expected to be active, wide-awake and progressive. In short, youthful appearance is not the only qualification a congregation expects of its pastor. It is safe to say that the man who keeps abreast of the times will never lack employment, aged though he be. It is, of course, an unpleasant reflection that old age holds out no allurements to men in any calling.

The minister of the gospel who has served his Master faithfully should not be compelled to die in want and poverty. Ungrateful, indeed, is that denomination which will leave its aged pastor come to want. Is the Reformed Church ungrateful? If so, no wonder that our good old men impelled by "anxious forebodings" pretend the brightness and vigor of youth when the troubles of old age call them to quietude Cannot we provide for these patriarchs? I ask the question as a layman, not as a minister.

Pennsylvanian.

For Reformed Church Messenger.

OUR DEBT OF GRATITUDE.

There are three things which we ought to rightly know and remember well. They are: *First, our misery* as a consequence of sin; *secondly, our deliverance* from sin and misery, brought about by our redemption in Christ Jesus; and *thirdly, how to express* our gratitude for such a deliverance. A correct knowledge of these three things is of supreme importance to us. Our Catechism teaches us that such knowledge is necessary in order to enjoy the comforts of redemption.

Our redemption in Jesus Christ is something that is not merited; it is the free gift of God. Any other gift which we receive, no matter who bestowed it, creates a feeling of gratitude within us, and our own sense of propriety prompts us to express such gratitude in one way or another. It seems very natural, therefore, that the greatest of all gifts,—our only Saviour and Deliverer,—should arouse our deepest feelings of gratitude.

Thankfulness or gratitude, then, is a most important element in our holy religion and religious life. It is our indebtedness to God. It is no ordinary debt, but a special one. We pay it not as though we were giving for value received, for that we could never do, but we aim at imitating God who gives freely. We are prompted in our action by the precept: "freely ye have received, freely give." We give ourselves "as living sacrifices of thankfulness." It is the best we can do to cancel our indebtedness, and we feel assured that God is well pleased with such sacrifices.

There are different ways of paying this debt. One is by prayers, by which we mean not simply petitions, but generous, hearty thanksgivings. Another method is found in deeds of kindness, when we endeavor to fulfil the "royal law," as

St. James called it, "Love thy neighbor as thyself;" or, as expressed by our Lord Himself, "whoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." For if this apparently one of the least deeds of kindness, had the promise of a reward, certainly greater ones will fare no worse.

The fulfilling of the royal law, then, belongs to each and all as an important duty in the line of gratitude. We have only partly consecrated ourselves to the service of God if we fall short in the discharge of this much required duty. Neither is it proper for us to imagine this to involve only temporal welfare with respect to our fellow-men. Temporal comforts certainly are implied therein, but spiritual improvements and advancements equally as well, if not even more. It is an act of kindness, as well as a sense of duty, to so bring out the good qualities of Christian manhood and womanhood as by way of example to induce others to glorify their Father which is in heaven.

Our attitude towards our fellow-men should not be prompted, however, because of the promised reward, but for the better reason, because our love for them constrained us. We feel prompted that activity in this line of duty harmonizes well with what we mean by paying our debt of gratitude. All right-minded Christians will know this to be their bounden duty. Once rightly understood, appreciated and made the subject of prayer and earnest Christian endeavor, it will work a wonderful change for the better.

What is all the support of the missionary cause and other objects of benevolence but God's people engaged in paying their debt of gratitude? He who gives much (in proportion to his ability) loves much. His heart goes out from him, as it were, in generous gifts because God's inestimable love to man constrains him. Men and women thus moved need not be appealed to to give; the fact made known to them that their gifts are needed and applied to worthy objects suffices. The response is a matter of course.

We are coming to this by-and-by, it may be by a rather slow pace, but we are coming all the same. Every year brings better and more encouraging results. It is unfortunate that our Mission Boards, Orphans' Homes, etc., are obliged to appeal for help to carry forward the specific work which has been undertaken by the Church, but it is also gratifying to know that matters are taking a different turn. We cannot but notice that whilst some sections of our Church, or some congregations, or individuals barely, if at all, heed the most urgent appeals made to them for help; others again need but a mere announcement, specification or reminder, and their offerings come in abundance. The generosity manifested towards our Orphans' Homes during the late Christmas season is worthy of special comment. Need we hesitate for a moment to predict similar results during the Easter-tide in response to what the Bi-Synodic Board of Missions is now doing in the way of giving information as to what is needed by our worthy missionary churches? We say, God speed those of His people who are cultivating the spirit of liberal giving, and may He keep those who are still moved rather by blind necessity than from any sense of gratitude that they, too, may speedily come to possess the spirit of a free, spontaneous generosity!

In proportion as this spirit lays hold of our people will the benevolent resources of our Church respond and become a very tower of strength for our denominational life.

S. M. R.

When you send your prayers, be sure to direct them to the care of the Redeemer, and then they will never miscarry.—*Henry*.

For Reformed Church Messenger.

A POPULAR ADJECTIVE.

Perhaps this letter will be considered by its readers somewhat amazing on account of its sanguine plainness. Probably its mission may consist in interesting those who are wont to complain that many truthful expositions of error and superstition, which are frequently interwoven with certain forms of religion, are made obscure by scholastic expression. As a lay member of the Reformed Church, the writer desires to address his fellow-members without any apology for reasoning from the Reformed stand-point.

In every department of life we are confronted by the popular adjective—*special*. Our National Government seems to have frequent occasion to create special offices to be filled by special individuals. The State authorities must make special provisions for special purposes; and the result is,—special taxes and burdens, special groans and murmurings.

Society has special rules which can only be observed by special individuals. In fact, it would require a special catalogue, that knows no limit, to record the particularities that are deemed necessary to supplant the ordinary and *regular* means of doing things successfully.

In the Church, as well as in the secular departments of life, there are certain inconsistent spirits who credit certain potential results as a sure consequence of special occasions, the characteristics of which are attributable to human ingenuity rather than the office of either common or special grace. Three persons (whose teaching and preaching is inconsistent with the doctrine adhered to by their own Church, and conflicts with the sentiment of the hymns they sing,) have imbibed the special spirit of accomplishing wonders by going about the particular business in such a way as to cause one to be surprised that they have not yet concluded that a special Bible is especially wanting.

Now we do not ignore the word, *special*. It has its rightful place in the dictionary and its true meaning when rightfully used in relation to the services and occasions in the Church. The meaning of the word *special*, consistently applied, is a true expression of that which is extraordinary in truth and reality.

For instance, we love the special occasions in the Church as regulated by the Church Year, when observed with sincere devotion and a heart-felt gratitude to Him who is the author of all our benefits. But how often these dear occasions are robbed of precious and spiritual effects by special *human* efforts to render them entertaining and pleasing in such a manner as to elicit the popular verdict from the world,—*a grand success*. We are not in love with those special occasions which are designed to test the virtue of human ingenuity rather than glorify the Head of the Church; for, on such occasions, ears are tickled and religious dyspeptics are created. The tendency is to discourage rather than encourage regular church-going, for it is lamentably true that those, who complain that church-going is monotonous, are always conspicuous by their presence on special occasions; they are ready to denounce the pastor if he fails to see them when present once in, perhaps three months, and adopt the pretext of a slighted member upon which they finally excuse themselves from church attendance and contributing to the pastor's support. Is it not true that such are the ones who crave for dainties that afford no spiritual nourishment but rather impair their miniature capacity for spiritual things? It is to be feared, therefore, that when an entire week is to be occupied by church fairs for the purpose of "sales-crying" appeals to mammon in lieu of the prospective gratification of the carnal desires, or the experiment of lottery systems to pay a church debt or vouchsafe the purchase of an organ; or an exhibition of characters and costumes during the Christmas season, that *Baal* is worshipped and there is a dangerous tendency toward spiritual retrograde which the pastor must keenly feel when he preaches on the regular Sabbath to many empty pews.

It is indisputably true that the special occasions and the efforts of the Church, in general, are made especially special by human agencies. Her defects must be remedied by human efforts, or her insufficiencies supplied by human strength. Let us, for a moment, glance at the position of the pastor who bows submissively to the *special ideas* of these new religious systemizers.

The parson must be a special man. If he is *not*, he must be improved by the process of a fiery furnace with a temperature of white heat. His general ability must be special so that his attractions and general demeanor will endear him to everybody and be especially remarkable. He must be a special society man and at the same time a special Christian and faultless preacher. Of course, he is never all this despite his special efforts. When he prepares his sermon he must select a special text, which must be announced through the papers so as to read especially peculiar and arouse special curiosity in the community to hear the sermon on the common Sabbath. But, alas! very often when the Sunday is over, the pastor is despondent, under the pressure of a grievance because of his special failure.

When we apply the word *special* to everything, it loses its meaning. When everything is special nothing can be extraordinary. There is no merit, no praiseworthy quality in human strength, which is utilized for the purpose of attracting large audiences by the excitement of mere curiosity and entertaining them by sensational preaching. If we sow sensation we will reap sensation, and sometimes the reaping is so sensational that the pastor is forced to the conclusion that his work, among his people, is finished; and he accordingly tenders his resignation, which is cheerfully accepted. Why is it that our gray-haired ministers are not wanted? They are full of the Holy Ghost and cannot labor without Christ. That which the world calls special qualifications they view with disdain. They have never conceived the idea of *fishing for men* by human magnetism; but by preaching of the Word. May not this be the reason why our pious, good old fathers in Israel must stand back for inexperienced young men to take their places? Our Church needs the active labors of the young and old; and it is more than a shame that so many charges remain vacant until there is a prospect of calling a *young* man, while able and earnest ministers with years of experience are without charges.

It resolves itself into this: the plainness and simplicity of the Word are ignored by a certain class of church members, and the large additions to the church, through the instrumentality of human devices, deserve only to be compared to a house built on a sandy foundation.

Political parties, anxious to achieve success in gaining and maintaining power and distinction, often resort to the injudicious use of money as a means of conducting a telling campaign; and many a voter deposits his ballot for *money* and not the *candidate*, whose qualifications enittle him to an unprejudiced support. How much of reality is there in a victory thus won? The main object is the glory of the *party*, whether or not it pertains to the welfare of the nation.

W. H. MADER.

Union Deposit, Pa.

To be Continued.

The whispers of conscience are as loud within the soul as the brazen tongue of the floating fog bell which gives warning of danger.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

Ground for the new building was broken Thursday, February 19th.

First Sunday in Lent. Appropriate to the occasion the sermon in the morning was about Christ fasting in the wilderness and His temptation. In the afternoon, after Sunday-school, it being a bright, pleasant day, the Superintendent, with about fifty children, went to the top of the mountain, south of the Home. It is a very long, steep, rugged climb. The occasion was improved and in fact, the trip was made to impress a few lessons gleaned from the morning's discourse. The children, under the clear, blue sky, in the bracing February air, sang a number of familiar hymns, which, as we were afterward told, were heard down in the valley. The scene was inspiring. Before us lay the wide-extending Lebanon Valley, than which there can hardly be a more beautiful one, dotted with farm-houses and numerous villages. In the distance like a huge wall on the opposite side of the valley stretched the Blue Mountains. So Moses viewed the promised land from the Mount. So also the tempter showed unto the Saviour the kingdoms of the world.

Before starting away from home the request was made that all the children should stay together, so that none might get lost On the way down the mountain, however, little Daniel wandered off and lost himself in the bushes. A faint cry in the distance as of one in distress, arrested our attention. It was Daniel, who, upon hearing our answer to his call came crying through the brush, greatly relieved that he was again with the party. The sheep that will wander away may get lost, but their voices are known and their cry for help will not go unanswered.

It is not always pleasant to be the subject of experiments, and especially is this the case where the experimenter is a novice at his trade or profession. The Orphan's Home family is the subject of many experiments which are not always soothing to the spirit or wholesome for the digestion. In accordance with our system of industrial training the boys and girls do a large part of the work here. Among other things they bake the bread which the family eats. This is industrial training practically applied. It is a grand opportunity for those who are learning to bake, and as a rule our boys and girls succeed very well, but there are times when those who have to eat the bread would rather get it from the bakery.

Missions.

For Reformed Church Messenger.

CHRISTMAS IN SENDAI.

Dear Friends: In many things our Christmas letter this year can only be a repetition of what I wrote you last year. The celebration of Christmas in the Miyagi Jagokko has become an established custom and little by little it grows more a holyday than a holiday with us.

This year for the first time, we had a morning service, as well as the evening service, with the tree in the evening. For myself, I enjoyed the morning the more, as it was exclusively a service of worship. Of course I don't want you to think that element missing from the evening service, but a tree is always more or less distracting.

The kind intentions of our home friends to help us in our Christmas work, for the most part miscarried this year, no "boxes" having yet arrived. *One box* from the friends in western Pennsylvania and eastern Ohio, arrived in good time, for our share of whose contents we are duly grateful. The service of Scripture and song, kindly sent us by the Publication House was received Christmas Eve, too late to be used this year, but is carefully laid away to be used next year.

Having nothing else, we arranged our service, finding "Hymns and Carols" a perfect mine of good things, ready for our use. The girls entered fully into the spirit of the service. One of them contributed a well-written essay on the theme, "The Christ Child, not the Christmas-tree, the source of our rejoicing."

In connection with our work this year, we trimmed three trees and sent gifts to one Sunday-school in addition. A number of our girls have had part in organizing Sunday-schools in different parts of the city and of course we feel, at such times, like doing something for them as wtll as our own. In this work the dry goods received from home proved very acceptable. Immediately after receiving the goods all the girls were set to making undergarments, quilts, etc., and I think quite a number of our poor are wearing their first flannels this winter.

While we were at breakfast Christmas morning, a number of persons came to thank us for the garments that had found their way to them, each being the happy possessor of a new shirt, a pair of socks or sleeves. It may strike you as a strange thing to give any one a pair of sleeves, but the natives wear them under the long, bag-like sleeves of their kimono, which, when the arm is raised or extended, leaves the arm uncovered almost to the shoulder. They also wear a sort of legging reaching from the ankle to the knee. These garments can be made from a very small piece of cloth, and yet add much to their comfort. Providence has been especially good to the poor this winter. Before Christmas there had been scarcely any cold weather, but since then it has been cold enough and very windy.

In the street above us the natives are celebrating the New Year in their usual fashion. For a week before Christmas they were constructing booths along both sides of the street, nearly its entire length, and now the display is at its height. The display is highly characteristic of the life of the people, much of which rarely comes under our notice except at such times. There is the street cake-baker, who allows each child to bake its own cake (the things they make don't look much like cakes, however). Stall after stall of wooden shoes, ungainly toys, coarse china and quite a good deal of bronze and lacquer-work and some pretty cabinet work. There are also several theatres and a swimming-tank. This last is the most reprehensible feature of all, being highly immoral and ruinous to life. Last year three women (the swimmers are females) died from the effects of the exposure.

Through this street the people wander in crowds all day, and from the sounds that disturbed my sleep, I should judge all night as well. In our daily intercourse with our pupils and teachers, we are often led to think the Christianization of the country is near at hand, but when we pass through the street, particularly on such occasions, it requires a strong faith to see a Christian Japan in the remotest future.

Yesterday all Japan was out calling on its friends, and everywhere found the same sort of refreshments. It is quite convenient to have these things fixed by the rule of polite society; it saves all trouble of competition or rivalry. By the gate on either side are arranged the small pine trees, sometimes accompanied by bamboo. From the top of the gate hangs a curtain of straw rope and paper cut in strings. Within the house are large white rice cakes, two or three according to the wealth of the house, piled one upon another on a table, and candy, fish and tea are served to all who call. Among those who have partially adopted foreign customs, coffee and cake and wine are served, and at the very wealthiest places the table furnishes viands not very different from those served by American ladies to New Year callers.

New Year is a proper time for reflections, but as most of us like to indulge in our own, rather than read those of others, I shall refrain from anything of that sort here, but I beg the privilege of urging all to make renewed efforts for the support and extension of the work we have undertaken for the Japanese. We are much interested in and pleased with the idea of the "*Missionary Guardian.*" We beg each member of our Church to do all he or she can to make its influence felt. If we realize the fullness of joy the Christian has in his Redeemer, can we count aught too much to do to make that Redeemer known to those who know Him not? How can we say we rejoice in the light of the Son of Righteousness, if we do nothing or but little to diffuse that light among those who still sit in darkness?

I want to tell the women of the Church, they who have come so nobly to the front in this work, what a source of strength and comfort their action has been to us. It is a new phase of communion with saints. It makes me feel that we are not alone, but only a part of the great body of women in the Church of our choice, who are working and praying for the same end; it encourages me to feel that what a few of us could not do, all of us working and praying together can.

Miss Havergal, in an address to the Y. W. C. A. at Plymouth in 1878, sums up all things concerning us in these words: "1. All things are of God. 2. All things are by Jesus Christ. 3. All things are for your sakes. 4. All things are yours." If we can but realize the fullness of this, and that "all things" means *all things* in its fullest sense, I am sure the work for Japanese women, which is one of *all things* will not seem too hard, or even hard at all to do. Shall we not work this coming year in such a whole-hearted way, Christian friends, that the next may find us further on the way towards the realization of a Christian civilization for Japan than to-day? Let us each answer to her own conscience and to God, trusting Him in *all things.* Sincerely yours,

Lizzie R. Poorbaugh.

For Reformed Church Messenger.

INTERNATIONAL CONVENTION.

The Student Volunteer Movement for Foreign Missions will hold a conference at Cleveland, Ohio, to begin at 8 P.M., Thursday, February 26th, and to close Sunday night, March 1st.

The object of the coming convention is to bring the Foreign Missionary Societies and the Student Volunteer movement into more direct contact.

It is confidently expected that at least 400 representative students from the United States and Canada, representing 100 men's and women's colleges will be present. A score or more secretaries, representing leading denominational Missionary Boards will come. Returned missionaries from all parts of the world have been invited. It can already be announced that missionaries from South America, Mexico, Japan, India, China, Syria, Persia and Africa will make brief addresses and counsel men and women looking forward to their respective fields of labor.

Humanly speaking, this convention bids fair of being one of the most significant ever held in the history of Missions.

Max Wood Moorhead.

The Family.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER IX.

UNDER THE EARTH.

After a long and tedious ride up the rude mountain path, through gloomy defiles and dense forests, the castle was reached. It was in a desolate place. From the stagnant waters of the moat came the discordant croakings of countless frogs, and the shrill piping of innumerable lizards, while the voices of myriad insects rose drowsily but continuously from the solemn depths of the dark forests. The despondency that weighed upon Otho's heart deepened as the horse on which he was being carried clattered over the draw-bridge into the court-yard of the castle. Yet weary with travel, faint and sore from the cruel blow he had received, it was not without some sense of relief that he saw his destination reached. He longed for a word with Madeleine, but could not get an opportunity to speak to her until he found himself, with his comrades, in the long, low dining-hall of the castle. Here the little party was once more united, huddled together in an obscure corner of the room. With the exception of Madeleine, the arms of all were bound. Seating themselves on a rough oaken bench standing against the wall, they began to converse in low tones.

"Do not grieve, Madeleine," Otho whispered. To his surprise, the girl turned on him a face full of confidence and peace.

"My fear is gone," she murmured, "God is leading us, and of a certainty I know He will deliver us."

To this the boy could find no reply, but—

"Ay, we will escape, I doubt little."

"Already a word of hope hath come to me," whispered the girl.

"What mean you? From whom?"

"Hist!" she cautioned, for in his astonishment Otho elevated his voice.

"Did you not see the good monk?"

"A monk in a den of robbers like this?"

"Ay, while I stood in the court-yard, he came to the men-at-arms as they dismounted, and I heard him inquire who we were, from whence we came, and why taken. I heard not all that was said, but he presently drew near and said to me: "Have no fear, daughter, no harm shall befall thee."

"The Virgin be praised!" murmured the boy.

Presently the girl whispered again:

"Otho!"

"What is it, gentle Madeleine?"

Her face fairly shone as she replied:

"I have a blessed relic."

"A blessed relic!" reiterated he, and in answer to her own bright look a flush of pleasure overspread his face.

"Ay, a piece of the Holy Cross."

Otho gazed at her in wonder, reverently saying:

"Then surely no harm can come to thee."

Upon this, she slipped her hand into her bosom and drew out a golden locket. Pressing a spring, the lid flew open, disclosing a fragment of dark-colored wood; it was about three-quarters of an inch long, greatly decayed and somewhat worm-eaten. She kissed the wood devoutly, and then placing it against her companion's lips, he kissed it also. Then, motioning to the other boys, she told them of her treasure, and lifting it to their lips, they one after another kissed it. After this all were greatly comforted, and began to talk in undertones of their capture, and of little John Crevacour. The news Madeleine gave of his death afforded all great relief.

All this while, great commotion reigned in the hall. The room was thronged with men in armor, laborers and servants. Some lounged on the benches set against the wall discussing the events of the day, while others paced to and fro or stood in groups laughing and talking. Some were bringing in great trenchers of smoking meat, boiled and roasted, large platters of bread, huge tankards of beer and flagons of wine, with pewter plates and horn drinking cups. These were placed on a long table that occupied the middle of the hall. At a given signal, all seated themselves and began to eat, Sir William taking the head of the table.

In the midst of the meal, entering from the extreme end of the apartment, Otho observed a monk in the habit of the order of St. Francis,—a coarse woolen tunic, brown in color, and girt about the waist with a stout rope of hemp. His head was shorn, and following the example of the great founder of his order, he wore neither shoes nor sandals. Sir William bluffly invited him to the table, but courteously declining, he passed slowly along one side, speaking a few kindly words to the men, and then came directly toward the Crusaders. His face was singularly fair, and when he smiled, which was frequently, there was something suggestive of radiance in it. The expression of his countenance was lofty and dignified, though exceedingly gentle and placid, wholly wanting the signs of penance and sorrow so frequently seen on the faces of the most devout of the priestly order in that day. He held himself erect as he walked, and his graceful carriage betokened one familiar with the society of the great. His voice was melodious, and his whole manner so pervaded by the power of a pure and gracious spirit, that the captives were drawn toward him even before he spoke. He asked their names and parentage, the purpose of the Crusade, of which he seemed not to have heard. As he listened to Madeleine's glowing and enthusiastic words, he smiled, but spoke no word of advice. Observing, finally, that Sir William had finished his meal, he bade the children not lose heart, and walked directly to the side of the knight. The conversation at once became animated; the monk, it could be seen, pleading, arguing, entreating for some one, the captives felt for themselves—making intercessions which, with many impulsive shakes of the head and spasmodic gesticulations of his huge arms, the knight stubbornly and with growing anger refused. The latter at length rose from his chair in great heat, struck the table a blow with his clenched fist, and elevating his voice till it rang through the apartment like a trumpet, cried:

"Words enough! words enough! You have tried me too far! I have brought them to my castle to serve me here—to be my slaves if it suits my pleasure; and here, saint or sinner, prince or peasant, by my good right hand they remain. Neither you, sir friar, nor any other driveling monk shall wheedle me from my purpose. Hark you!" and clenching his fist, he shook it in the friar's face, "with all your prayers and penances, I do suspect you of breeding discontent and doubt of their manner of life among my men. Have a care! have a care! or by all the saints in the calendar, I will strip you of your ragged coat, and whip you naked from my castle gate." And fairly shaking with passion, he turned and strode rapidly up and down the hall.

The monk stood for a moment or two, as though doubting whether to reply, his face flushed with indignation at the contemptuous words applied to him. Then evidently feeling that any answer would still further imperil the cause of the children, he silently left the room. Sir William continued his walk several minutes—soldiers and servants shrinking away from his path as if fearful of being even caught sight of at such a time—and then approaching the little group, he said to them:

"Mark you!" raising his hand and shaking his finger, "Here I have brought you to serve me at my bidding. Serve you shall. Think not to trifle with me. Escape, and I'll follow you wherever you go and drag you back. Do my bidding—obey—and you will be cared for. Be sullen, frown, hesitate, and I'll scourge you to the bone. Here!" calling to one of his servants, "unbind the beggars; give them food, and then show them their kennel."

Many instances are recorded of outrages similar to this having been perpetrated. As the army marched on its way, the brutal lords of the land descended from their strongholds, seized the children who appeared adapted to their purpose, and carried them off to life-long servitude. As is well known, there was at this time little law in the land. Every one of the nobles and powerful barons ruled his own little territory, exercising absolute sway over the people inhabiting it, and waging war against his neighbors almost as freely as though he were an independent sovereign. The wickedness of many of these men was so great that one is filled with amazement at the thought of their being permitted to live so long in a Christian country. Sir William De Boef was no worse than others of his rank and station.

The night was rapidly creeping on toward morning, when Otho was roused from sleep by the creaking of the door leading into the room where he and his comrades were. Madeleine had been separated from them and taken he knew not where. Through a narrow window in the thick wall opposite his couch, the light of the moon entered, partially dispelling the darkness; so he had no difficulty in observing what transpired. The door swung slowly back on its hinges, and the dark form of a man entered. The sound of his footsteps could scarcely be heard, his breathing was suppressed, and he stooped forward as if to avoid observation as much as possible. He paused after entering, to survey the apartment, and then began creeping softly toward the row of rude pallets, on one of which Otho lay. Suspicious of foul play, the boy's heart beat violently, and he began to consider the best course to pursue. Before he could form a plan, he felt the hand of the mysterious visitor laid upon his couch, and then saw his dark form bending over him as if to scan his face. He was about to fling himself from his couch, when to his inexpressible relief he recognized the monk.

"Otho," he whispered, recognizing the lad, and seeing that his eyes were open.

"Father," responded the boy, in the same low tone, addressing him by the affectionate name given priests in the Catholic Church.

"If you would escape from this place it must be done now. Where are your comrades?"

"In the beds next to me."

"Any others in the room?"

"Two of the servants over yonder," indicating with his hand the opposite side of the room.

"Rise at once, and be ready to follow. Hist!"

With this, he crept steadily forward, and proceeded in like manner to rouse the other boys. One, suddenly waking and seeing a dark figure bending over him, gave a quick, low cry of alarm. The monk at once crouched down under the shadow of the bed, to escape detection, should the servants waken. Several min-

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utes passed in breathless silence, when satisfied that the alarm had not been taken, he signalled the boys to follow, and crept from the room. Once outside, he paused to satisfy himself of the presence of the entire party, and then sped rapidly down the long entry, directing his steps by the light of a horn-lantern, burning faintly in the distance. The lantern was placed near the threshold of a closed door, and beside it lay a bundle of pine fagots, and a bag or pouch filled, as the boys afterwards learned, with food. The monk tapped lightly on the door. The signal was expected, for the door immediately opened, and Otho saw the frightened face of a woman appear. Recognizing the monk, the face vanished, and a moment later Madeleine was pushed into the hall. This was quickly done, and the door immediately and stealthily closed. The poor girl, though evidently not taken by surprise, was in a state of intense excitement; her face was pale as ivory and her gentle eyes distended to their utmost. Otho at once stepped to her side and took hold of her hand; it was as cold as ice, but the soft fingers closed with a firm pressure on his own.

"Fear not, gentle Madeleine," he whispered.

"Nay, nay, I am not afraid," she replied. "God is with us," and she made the sign of the cross on her bosom. But even while speaking, two great tears welled from her eyes and rolled glistening down her cheeks.

"Follow me, quickly," whispered the monk; "we dare not tarry here," and giving the bundle of pine-knots to one of the lads and the bag of provisions to another, he seized the lantern and at once led the way. A few yards further on, he turned sharply to the right, and began to descend a flight of stone steps.

This brought them to a lower corridor, running parallel with the first; pursuing this, though in an opposite direction, they again descended a flight of stone steps, reaching a small, square room; in the sides of this apartment were set a number of heavy iron doors with small grated openings, like windows, near the top. They were dungeons, and a feeling of dread made the Crusaders pause for a moment.

"Do not be alarmed," said their guide, speaking in an ordinary tone; and going to one of the doors, exactly resembling the others, save that it wanted the grated window at the top, he took down a huge iron key, hanging by a hook in the wall. Inserting this in the lock, after repeated efforts he succeeded in shooting the bolt. Grasping an iron ring, serving the purpose of a nob, he attempted to pull the door open, but the hinges were bound with rust, and it refused to budge. Exerting himself more strongly, he made a second attempt, and again failed. Placing his foot against the stone lintel, and grasping the ring with both hands, he bent all his strength to the task, but without success.

"We must get this door open, or we are lost," he cried, the perspiration streaming down his face.

"If we had a rope to fasten it to the ring, we could all pull," suggested Otho.

"Ha!" ejaculated their guide in a tone of relief, and immediately began to undo the long and heavy hempen cord bound about his waist. Hastily but securely attaching this to the door, he passed the end to the boys. Then again laying hold of the ring with both hands, and bracing himself firmly against the lintel, he gave the word, when all exerted themselves in a strong, steady pull. The door refused to yield at first: then, emitting a harsh, grating noise, it turned slowly on its rusty hinges. To the surprise of the Crusaders, they found themselves standing at the entrance of a rude gallery, cut through the solid rock. It was scarce three feet wide, and so low that none could enter it without stooping. As the heavy door swung open, a strong breath of cold, damp air struck their faces.

"Come," called the monk, swinging the lantern, "this will lead us to safety."

But the boys shrank back, doubt and dismay in their countenances.

"Fear not! fear not!" cried their guide. "Think you that I, a servant of the blessed Christ, would betray you. Trust me, my children, this will lead to safety."

Thus reassured, the now pale and half terrified group entered the gallery. Leaving the door open behind him, the monk trod confidently on. For a hundred yards they proceeded, then stopped abruptly, for opening at their very feet yawned a seemingly fathomless gulf, a cavern whose blackness of darkness the faint rays of the lantern were powerless to illumine.

(*To be Continued.*)

Youth's Department.

GREAT LESSONS BY LITTLE TEACHERS.

"Dear little singing-bird, out in the tree,
Singing so lightly, and seeming so free,
What is the lesson you're teaching to me?"
"Trust and sing, trust and sing;
Keep all day on the wing;
And when night-shadows gather, just sing;
Trust and sing."

"Dear little honey-bee, searching for sweet,
Loaden with pollen your deft little feet,
Have you some lessons for troubled souls meet?"
"Trust and try, trust and try;
'Tis the drones that must die;
So, morning and evening, just try,
Trust and try."

"Dear little lily bell, spotless and white,
Rooted in earth, and yet drinking heaven's light,
How keep my heart like you, pure and bright?"
"Trust and love, trust and love;
Keep your eyes fixed above:
And through shower and sunshine still love,
Trust and love."

"Dear meek forget me not, tender and true,
Love is thy beaming eye, hope is thy hue,
What is the lesson to mortals from you?"
"Trust and pray, trust and pray;
From thyself look away;
And though tempest may threaten, still pray,
Trust and pray."

Praying and loving, and working and singing,
How heaven's chimes through the earth are kept ringing
By flower and song-bird and dear busy bee!
O heart that Christ died for! why not then, but thee.

—*Well Spring.*

MAY'S MISTAKE.

Everybody loved Aunt Rose. She had won all hearts by her merry ways and charming stories. She was always ready to give Jack riddles, tell Harry Indian tales, listen to Sue's school trials, or help May with her lessons. One morning she heard Harry say, "I wonder what it is to be a real Christian?"

"Nonsense! Don't bother yourself about it!" cried Jack. "Time enough."

"Maybe not," said Harry.

"Why, you don't expect to die yet," exclaimed Jack.

"Don't know; Jim Saunders died young. I'd like to love Jesus now," said Harry.

"Bother! I don't want to hear about it," declared Jack. "I wouldn't be such a Christian as our May. To tell you the truth, Harry, I thought it would be a good thing once, but May has put me out of the notion."

"O, Jack, I am sure May tries to do right."

"It is the kind of right I don't like," persisted Jack. "She reads her Bible, and prays, and goes round with tracts, and teaches Sunday-schools, and 'talks good' to me; but when it comes to helping me with my lessons or games, she's cross as a bear! You know it well enough, Harry."

Aunt Rose was grieved at this talk, and resolved to watch May's conduct with her brothers.

She found May in great trouble one day.

"Jack will not listen to a word of advice. I am afraid he never thinks about his soul," she said.

"Perhaps he don't tell all his thoughts," said Aunt Rose. "Suppose, May, you try a different way with him; let precept go for a while, and try example. Show the pleasant side of your religion. For instance when Jack brings you a book to cover, or a riddle to praise, give up your own pleasure to enter into his. You will thus show the spirit of the Saviour."

"I never thought of all this before," said May.

May thanked Aunt Rose, and asked Jesus to make her wise to win her brother.

Before long, Jack was glad to say that May had turned out another kind of a Christian, and that it was a fellow's own fault if she did not do him good."

A CHILD'S VICTORY.

A coal cart was delivering an order in Clinton place the other day, and the horse made two or three great efforts to back the heavy loaded cart to the spot desired, and then became obstinate. The driver began to beat the animal, and this quickly collected a crowd. He was a big fellow, with a fierce look in his eye, and the onlookers were chary about interfering, knowing what would follow. "I pity the horse, but I don't want to get into a row," remarked one.

"I am satisfied that I can do him up with the gloves on, but he wouldn't fight that way," added a second.

"I'm not in the least afraid to tackle him," put in a young man with a long neck, "but, about the time I get him down, along would come a policeman and arrest us both."

The driver was beating the horse, and nothing was being done about it, when a little girl eight years old approached and said:

"Please, mister."

"Well, what yer want?"

"If you'll only stop, I'll get all the children around here, and we'll carry every bit of that coal to the manhole, and let you rest while we're doing it."

The man stood up and looked around in a defiant way; but meeting with nothing but pleasant looks he began to give in, and after a moment he smiled and said:

"Mebbe he didn't deserve it, but I'm out of sorts to-day. There goes the whip, and perhaps a lift on the wheels will help him."

The crowd swarmed around the cart, a hundred hands helped to push, and the old horse had the cart to the spot with one effort.—*N. Y. Snn.*

Pleasantries.

Wool: "How do you go to work to tell the age of a hen?" Van Pelt: "By the teeth." Wool: "A hen hasn't any teeth, you idiot!" Van Pelt: "No; but I have.—*Harper's Bazar.*

City Girl (on the farm): "Isn't that red cow over there a Jersey, uncle?" Uncle Hayseed: "No indeed. What makes you think that's a Jersey cow?" City Girl: "Well she doesn't seem to care about the mosquitoes and flies as much as the other cows do. She seems to be used to them."—*Life.*

NOTICE.

☞ *Editorial Correspondence address to* The Reformed Church Messenger, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* Reformed Church Publication House, *907 Arch Street, Philadelphia.*

☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,
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THURSDAY, FEBRUARY 26, 1891.

MEN are usually, although not exclusively, tempted through their lower or sensual nature. It is their weak point, which often throws them open to the tempter before their higher or spiritual nature has had time to arouse itself to think or reflect. That was the misfortune of Adam and Eve in Paradise. Christ likewise had such a psychic nature, which was just as sensitive as in the case of other men, most probably even more so; and this explains the reason why He could be tempted and be a sufferer. During the last few mouths of His life, ending with His death, His sufferings must have been of the most intense character. His own language and words show conclusively that this was the truth. But in His experience the case was the converse of that of our first parents in Eden, and of men generally. His higher, spiritual nature ruled and predominated over the lower. His hour as it approached became darker and darker, increasing more and more in its terrible aspects. But He also looked on the scene spread out before Him with the eye of faith and the highest reason, not only with the eye of sense. He could see beyond the dark valley before Him the fruits of His sufferings in the future glories of His reign, when after being lifted up He should draw all men unto Him. Therefore, He could endure the cross, despising the shame, for the joy that was set before Him.

CHRIST AND MARTYRS.

The question is sometimes asked why Christ suffered so much in His soul and body, whilst martyrs afterwards walked to the stake without fear and rejoiced amidst the burning flames? The philosophy of faith as well as the scriptures answers that question without any serious difficulty. The time had not come for such triumphs nor sufferings and pain. Christ had not been glorified, the Spirit had not been poured out, and the old dispensation had not yet finished its course. Besides, a sacrifice had to be offered up for the sins of the world, and that involved the utmost limit of suffering and sorrow. But when Christ ascended up on high and was glorified, He acquired all authority and power for Himself and others, by which His followers, the martyrs and others, could smile at death, sing hymns in dark dungeons, and endure all things for His sake. That power remains in His people to this day. It had to be secured, however, by the increase of Christ and then by His sufferings, His death and His resurrection.

DR. BRIGGS.

The *Christian Intelligencer* of New York in a brief article enuciates no less than elven *vagaries* in Dr. Briggs' recent Inaugural Address. Most readers would regard them as of a much more serious character than such a charitable term would seem to indicate (if they are correctly reported.) and would wonder how the authorities of Union Theological Seminary could allow such a professor to occupy a chair in their Institution. But as in other cases so here, there are no doubt two sides, and it seems to us that when the reputation of a distinguished scholar is assailed, it would be better to be more explicit. We select only one of the points here assumed, one at least that does not seem to us to be whimsical or vagrant in character. Thus the editor says that Dr. Briggs "denies universal salvation, and in the same breath affirms the salvation of the race of man." This, as we suppose, he regards as a palpable contradiction, just as the *Indepeudent* insinuated sometime ago. Evidently he understands, by the race of man the entire complex of the individual, that ever belonged to it, in which sense the term is nothing more than an abstraction of the mind. But modern science has shown that a race of plants, animals, or men is a reality, an actual power in force that holds it together, determines its specific form or character. Individuals may perish altogether, but the race remains. We may even destroy as many bricks as we choose in a pile, and yet the pile remains. In the same way many millions of men may perish forever, but the race may remain as vigorous as ever, or even more so, and advance, as we know it does, to a still higher degree of moral perfection. Some of our Indian races may have been entirely obliterated, but most of them—perhaps the fittest—are still surviving, and under Christian influences are becoming braver and better every day. Accordingly, it is perfectly correct and orthodox to say that the human race, as such, will be saved. It has already been ransomed and redeemed, and through the theanthropic life of Christ including man's sovereignty over nature it is being raised to the high destiny for which it was originally intended. The truth here affirmed is not a mere matter of words, but involves other points of truth upon which we all ought to be orthodox. Upon this point at least, Dr. Briggs is probably more oxthodox and scriptural than some of his critics.

In a trial sermon which we preached before Classis prior to our licensure years ago, we said the same thing about the salvation of our race, and although we had distinctly stated that many would be lost we were charged by one or two brethren, who wished to be very orthodox, with having preached universalism. From this we inferred that ministers ought to be careful and explicit in the use of language when they preach; and the same remark applies to theological professors when they teach, although we take it for granted that such a scholar and writer as Dr. Briggs always makes use of correct language. Misconceptions and misrepresentations of the sense of Scripture have always abounded, and it is not strange that some of its best interpreters are treated in the same way. But if theologians ought to be careful when they write for the public, it is also true that religious papers, esteeming themselves orthodox but perhaps behind the times, should also be careful not to give utterance to a harsh judgment that may not harmonize either with Scripture or true orthodoxy.

DR. BRIGGS AND HIS INAUGURAL.

A number of years ago, when our Church was in the midst of its theological controversy, the late Rev. Dr. C. P. Krauth, met one of our ministers, and accosted him, "Well, how are you getting along in your Church?" Our minister replied, "Badly enough; we are tossed with contention and controversy." "Glad to hear it," replied the Rev. Dr. Noting the surprise of our man, he continued, "It shows you are not dead, but full of life and vigor." It would really seem that our Presbyterian brethren are coming to be suitable subjects for a similar congratulation. Not yet, by any means, having reached the conclusion of a very warm, not to say hot contention on the subject of Revision, their righteous souls are vexed by the fact that another very large apple of discord has been hurled into their midst by Dr. Briggs in his inaugural, on taking the chair of Old Testament Exegesis in the Union Theological Seminary. Dr. Briggs does not believe in the *verbal* inspiration, or in the inerrancy of the Bible. And the heresy scenters, in full cry and with distended nostrils are after him, led on by the outsider, *The Independent.*

We beg these nervous brethren to calm their fretted souls. You are not living in the seventeenth century, but in the nineteenth. You have been holding fast to stakes that were set two hundred and fifty years ago, and seem oblivious of the fact that meanwhile the world has been moving, and the theological world too; that there is a universe of unquarried gold in the mine of the Holy Bible, as rich as was ever taken out, and coined into doctrine; that there are characteristics of, and contents in the volume of inspiration, which were unknown to the Fathers of two or three centuries ago.

We of the Reformed Church are deeply interested in the controversies now agitating the Presbyterian Church. We know what controsy means. "We've been there." We have been watching the British Church, and noticed its deliverance elicited by the trial of Dr. Dodds and others, and we supposed that it had occurred to their fellow Presbyterians on this side, that they too would have to answer the same questions. Some of the papers intimate the possibility of an issue being taken, when the General Assembly comes to confirm Dr. Briggs' election to his chair. We would like to have the General Assembly pass upon these questions. We would like it to say whether or not Dr. A. A. Hodge was right when he said "It is impossible to draw a line between a word and its meaning." Then we would know whether there can be a translation of the Bible which can be regarded as inspired. Whether our English version can rightly be regarded as inspired—or whether we must institute a new search for the original manuscripts, long supposed to be lost? We would like to know whether the Holy Ghost hypnotized the inspired writer, and thus made him an automation, or whether he was inspired in his full conscious personality? For then we will know whether there is a human element in the Bible; whether it is a gnostic affair, or a divine-human revelation, as we have heretofore regarded it. For if it has its human side, then we can account for any human imperfections which may be discovered, and how even human errors, not touching the essence of the revelation might have crept in. If on the other hand the inspired writers were hypnotized, now that the original manuscripts, whose *words were inspired* are hopelessly lost, we have no *inspired* word of God—we have no supreme rule of faith and life.

It makes all the difference in the world, whether an inspired thought can be separated from its original word so as to be expressed, inspiration and all, in a synonymous word or words in another language or not.

Synodical Editors.

(Elected by the Synods.)

Eastern, ...	Rev. Jonathan H. Pannebecker.
Pittsburgh, ...	" David B. Lady.
Potomac, ...	" J. Spangler Kieffer, D. D.

THE FUTILITY OF PESSIMISM.

Some one lately told us of a certain valetudinarian who, on being interrogated in regard to the state of his health, growled in reply, "Don't ask me how I am,—*I'm always worse.*" This somewhat savage invalid may justly be regarded as a type, representing the pessimist and the pessimistic view of human life. This expression, "Always worse!", might very suitably be adopted by the pessimist as a motto. With him, things are "always worse;" they are worse now than they used to be, and they are going to be worse hereafter than they are now. The world is in a bad way,—don't ask it how it is. It is diseased, and there is no remedy; it is in danger, and no deliverance is discernible. Pessimists there always have been, and doubtless always will be. But this particular age, from whatever cause, seems to have more than its fair allowance of them. They are everywhere in the land; they are found in every community and in every company. They would seem to belong to that class of desirable possessions, which, to use the common phrase, "no well regulated family can afford to be without."

Let us not be unjust to the pessimist. There is indeed much truth in the view which he takes of man, of nature and of human life. He sees the evil; and it is of the greatest importance that the evil should be seen; let us be thankful to the man that points it out to us, provided only that the evil which he points out be real, and not imaginary. Do not deceive yourselves; hide not your faces from the existing and enormous evil; shut not your eyes to ugly and unwelcome facts; do not cry "Peace, peace!" when there is no peace; be willing to know the worst; probe the disease to the bottom,—this is the wholesome lesson which the pessimist teaches, this is the salutary truth which he stands for. And, if he stood for nothing more than this, or, rather, if this were not all that he does actually stand for, there would be little fault to find with him. But this is substantially all. The average pessimist is simply a seer of evil; a seer of evil existing and a foreboder of evil to come. He is a believer that things are "always worse." He is one who has a genius for the discovery of diseases, and who, in addition to the quick recognition of maladies actual and obvious, possesses the power of discerning many that are invisible and undiscoverable to any other vision than his own. There are pessimists who are such only in name; pessimists in theory, but optimists in practice; seeing the evil and groaning over it with seemingly genuine pessimistic groans, but meanwhile laboring with might and main to remedy it. Of such we do not speak; we are speaking of the average and familiar pessimist, whose groanings and complainings are not, as a rule, accompanied by any strenuous and beneficent exertion.

Dickens somewhere speaks of certain characters as being good "up to a certain point." This may be said of the pessimist. He is thoroughly sound and salutary up to a certain point; so far, that is, as he is a recognizer and indicator of actually existing maladies and wrongs. Perhaps the most of us would be the better for a dash of pessimism in our dispositions. Especially is this needed by some, as a corrective of their optimism; only a few drops of pessimism, that is all they need. The pessimist is wrong because he has too much. He errs by excess; or, rather, in fact, by defect. He does not go far enough. He stops at the introduction; his vision ceases just where it ought to become clearer and fuller. He sees the evil, but not the corrective; perceives the difficulty, but is blind to the way out: observes the danger, but knows nothing of the deliverance; recognizes the malady, but is oblivious of the medicine that is powerful to cure it. He is as a physician who should consider his professional duty as ending with the diagnosing of the disease, whereas, rightly understood, it may be considered to be then just beginning.

If there were nothing else to condemn pessimism, its futility would condemn it as false. That cannot be true which is so utterly futile. We are in the habit of condemning and rejecting things because of their incapability and ineffectiveness. Barrenness and impotence cannot co-exist with reality and truth. The truth, whatever it may be, is powerful; by that sign it is known; and whoever gets hold of the truth is made powerful thereby. There is no futility in it. It is full of energy and power; it is the very spirit of accomplishment and conquest. It quickens and inspires men. The truth makes men strong and free. It puts a sword in a man's hand, strength in his arm, and courage in his heart. The holder and herald of the truth is an awakener and an enabler of men. They catch courage and hope from him. He cheers them, strengthens them, and leads them on. We do not find that pessimism does this. There is no vigor, no power, no inspiration in it. The pessimist does—nothing, except to proclaim the gloomy and disheartening message that things are "always worse." His "views" are like a millstone round the neck. He makes men weak and weary. He is a disabling and paralyzing force, if that can at all be called a force which paralyzes and disables. And this is the condemnation of pessimism, the futility of it; this is the proof that it is false,—its utter incompetence to enable and inspire men, and lead them on to achievement and conquest.

To the Christian, pessimism ought to be an alien and abhorrent thing. It is not for the child of God. We are saved by hope, and not by despair. We go from strength to strength. From better to better is our motto, and not from worse to worse. We belong to One who has looked evil in the face, and heard the last word it has to say; who knows the world's disease, and heals it: who has wrestled with Death, and utterly destroyed its power. For the Christian there is always a better time coming. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

J. S. K.

FROM OUR OLDEST READERS.

Rev. Father R. Duenger of Ashland, Pa., says:

"I have been a subscriber and reader of the Messenger since the year 1835, when it was a small paper of only four pages, published at Chambersburg. In all these years the Messenger has been a welcome guest in my family, and the reading of it has been always a source of instruction and edification to me in my younger days, and is the more so now in my declining years, in its enlarged size with its valuable and interesting communications and editorials, and not only to myself but to my family also."

Hon. Lewis H. Steiner, M. D., Librarian of Enoch Pratt Free Library, Baltimore, Md., with no little pride, says:

"I find that as father and son, we have been subscribers since the first issue of the Magazine of the German Reformed Church, Nov. 1827, through the Messenger, Jan. 1832, down to the present date."

J. Dehoff of Baltimore, Md., writes:

"December 2d, 1840, I subscribed for the Messenger. The following week, Wednesday, Dec. 9th, I received the first copy. Have been a regular subscriber since that time, and received the paper regularly, except years ago, occasionally a copy failed to come to hand, and during the interruption after the burning of Chambersburg. As to the merits, &c., of the Messenger, in my opinion and judgment it never was as interesting and as useful as it is now under the present arrangement."

George J. Leonard of Russellville, Ind., with a hand trembling with age, writes:

"I first read it in North Carolina before I came to Indiana. I left North Carolina on the 1st day of September, 1835. I think I commenced reading it again in 1837, and have read it all the time ever since."

Hon. I. F. Yost of Boyertown, Pa., now in his 76th year, sends the following:

"In 1840 I was elected a deacon in the Reformed congregation of Limerick, Montgomery county, Pa., of which Rev. Henry S. Bassler was the pastor, when I subscribed for the paper, and have continued it ever since without any discontinuance, and would not be without it in the house if it cost $10,00 a year, for it keeps me informed of all matters of interest in the Church of which every member should be well informed. If our members would get and read their church paper and become informed of the wants of our Church they would become more interested and our progress would be much faster in the future. If our pastors would exert themselves, as I think they should, in circulating our church paper, we could raise much more money for extending our Church, as every member should take pride in helping to extend the doctrine of our beloved Church to endless posterity."

Daniel B. Seibert of Clearspring, Md., writes:

"I have been a reader of the Magazine published at York, Pa., from the time of the issue of the first number. My father was then a subscriber to it, and from the Magazine to the Messenger until he died, and I have been a regular subscriber from about the year 1856."

Mrs. Rev. P. Ruhl of Akron, O., writes:

"To the best of my recollection I have been a reader of the Messenger since it was first published. As a girl in my father's house, Rev. J. W. Hamm, and for the past of forty years in my own home. It is needless to add that I esteem the paper highly. Its continued perusal for years and years speaks for itself. I hope it will continue its good work as the years roll on and wishing it the greatest prosperity."

Rev. A. R. Bartholomew of Pottsville, Pa., writes:

"Elder George K. Hoffman, a very dear member of Trinity church, has been a reader of the Messenger for a period of fifty-two years. He enjoys its pages, and will remain an ardent reader until his eyelids close in death."

D. Hoffman of Reading, now in his eightieth year, says:

"I have had the Messenger about fifty years as near as I can tell, and am always glad to see it come. Would not do without it."

Geo. J. Welker, Esq., son of the late Judge Welker of Sunbury, Pa., in remitting his mother's subscription for another year, says:

"The Messenger has been taken since the first publication, by my father until his death in 1874, and since then by my mother."

Mr. Welker has our thanks for a copy of the Messenger dated May 16, 1838.

Pastor U. H. Heilman of Emmitsburg, Md., writes:

"Miss Lydia Krise has been a subscriber and reader of the Messenger from the beginning, that is, when it was a Magazine. Through my influence she has presented the first eight volumes to our Historical Society at Lancaster, Pa. The volumes are in an excellent condition."

Rev. J. Dotterer, Madisonburg, Pa., says:

"Mrs. M. Keller of Boalsburg, Centre county, Pa., has been a reader of the Messenger from the time it was first published. She was then only nineteen years of age. She says she has found it a warm friend and a great comfort in times of trouble."

Rev. C. Cort of Greencastle, Pa., writes:

"Mr. John Frantz has been a continuous subscriber and reader of the Messenger since the second year of its publication, and I think my father, Elder Joseph Cort of Irwin, Pa., has taken it from the beginning."

Rev. Jacob Hassler of Fort Loudon, Pa., says:

"He has been a reader of the Messrnger since 1835, his father having taken the Magazine. He has been a contributor to its columns for forty-two years."

Mrs. Jennie (Hassler) Ohmer of Dayton, O., writes:

"I learned my A B C's in the Messenger and off our 'ten plate stove.' And ever since I could read have been reading the Children's Department, and never fail to read it up to date. Have been going to Sunday-school since I was four years old. My earliest and first recollections have been of the 'dear old Messenger.' To me it is a dear old friend. May it continue to prosper."

Poetry.

PRUNING AND CHASTENING.

PHEBE CARY.

Crooked and dwarfed the tree must stay,
Nor lift its green head to the day,
Till useless growths are lopped away.

And thus doth human nature do;
Till it hath careful pruning too,
It can not grow up straight and true.

For, but for chastening severe,
No soul could ever tell how near
God comes to whom He loveth here.

* * * * * *

And thus, by way not understood,
Out of each dark vicissitude
God brings us compensating good.

For faith is perfected by fears,
And souls renew their youth with years,
And love looks into heaven through tears.

Selections.

Lowliness of heart is real dignity, and humility is the brightest jewel in a Christian's crown.—*Bond.*

The fairest and finest impression of the Bible is to have it well printed on the reader's heart.—*Dr. Arrowsmith.*

Oh, strengthen me, that, while I stand
  Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
  To wrestlers with the troubled sea.

When sometimes God gives tardily, He commends His gifts; He does not deny them. God withholds for a time, that thou mayest learn to desire great things greatly.—*Augustine.*

The crowd of cares, the weightiest cross,
  Seem trifles less than light;
Earth looks so little and so low,
  When faith shines full and bright.
—Frederick Wm. Faber.

You may have a rough voyage through life, but you have nothing to fear while you keep unbelief below, faith on deck, and Christ at the helm of your little bark.

All common things, each day's events,
  That with the hour begin and end,
Our pleasures and our discontents,
  Are rounds by which we may ascend.
—Henry W. Longfellow.

If it costs much to be a zealous and successful Christian, it will cost infinitely more to live and die an impenitent sinner. Bible religion costs self denial; sin costs self destruction.—*Theodore L. Cuyler, D.D.*

  The one who drifts,
  And seldom lifts,
A burden from the dust,
  Can never know
  The heartfelt glow
That yonder reapers must.

Some men admire the heights of mountain, the huge waves of the sea, the steep fall of rivers, the compass of the ocean, and the circuit of the stars, and pass by themselves without admiration.—*St. Augustine.*

Thy church lifts up to Thee her cry;
  Hear Thou her fervent prayer;
Give her Thy banner lifted high,
  Through all the world to bear.

Then triumph unto triumph add,
  Till the great conflict end;
Till o'er the earth, redeemed and glad,
  Thy reign of love extend.
—Ray Palmer, D.D.

Science and Art.

The sun is 92,500,000 miles from the earth; the latter receives only one two thousand millionth of the solar heat; the nearest fixed star is 16,000,000,000 miles distant, and it takes three years for light to reach the earth.

It is stated in commercial journals that there has of late been a marked tendency on the part of insurance companies to reduce the rates on insurance where the electric light is used, because it has been demonstrated beyond question that the electric light is much safer than either artificial or natural gas.—*Inventive Age.*

Items of Interest.

Baron Hirsch has given $2,400,000 for the benefit of the Hebrew immigrants in this country.

The Rev. Henry C. Swentzel, of St. Luke's church, Scranton, Pa., has been elected Missionary Bishop of Japan by the Council of Bishops of the Protestant Episcopal church.

The Revision Committee of the Presbyterian church has been in session since last Wednesday morning at the Church of the Covenant, Washington. All the 25 members are present.

Union Theological Seminary, New York, has 161 students: Two Fellows, four graduates, forty-four Seniors, sixty Middle Class, and Junior, fifty-one. Union had in 1886, 125; 1887, 136; 1888, 132; 1889, 134; 1890, 164, and 1891, 161.

The will of the late Jeremiah Loof was probated at Philadelphia. It is a peculiar document. Eighty thousand dollars is left in trust for his family, provided they shall lead godly lives, avoid the use of tobacco and liquors in any form, including cider.

The installation of Dr. Austin Scott, President of Rutgers College, New Brunswick, N. J., took place recently. Speeches were made by Governor Abbett for the Trustees; the Rev. Dr. Doolittle for the faculty; John H. Raven for the students; the Hon. Courtlandt Parker for the alumni, and President Scott.

The new Queen of the Sandwich Islands, it is said, is honest, has the courage of her convictions, and has great executive ability. Her husband, John O. Dominis, though an American, has absolutely no influence. The Queen is a woman of handsome appearance, a great musician, and has composed a number of attractive songs.

Negotiations which have been in progress between the United States and Brazil have resulted in the signing of an agreement, under the reciprocity clause of the new Tariff law, by Secretary Blaine and Senor Mendonca, the Brazilian Minister. The agreement has been approved by President Harrison, who has issued a proclamation announcing the fact.

According to Hoffman's Catholic Directory for 1891, there are now 8,778 priests of the Roman Catholic church in this country, 7,631 churches, 2,841 stations and 1,750 chapels. The Catholic population is reported at 8,579,966. There are 213 orphan asylums, with 24,572 inmates, 39 theological seminaries with 1,711 students, 123 colleges, 624 academies, and 3,277 parochial schools with 665,328 children in attendance.

At the eighth annual meeting of the Indian Rights Association, in Philadelphia, Bishop Hare said people had an exaggerated idea of the number of Indians engaged in the recent uprising, while, in fact, it was comparatively insignificant. He did not think that at any time more than 750 warriors confronted the Government, and when the newspapers mentioned "thousands," they should have included women and children.

Hints and Recipes.

Honey Apple-Cake Fingers.—Soak two cupfuls of dried apples for a night. Next morning mince the fruit as fine as possible and simmer for two hours in two cups of honey. Cool and pour the mixture into the basin with a cupful of caster sugar, half a cupful of milk, the same of butter (previously melted), a teaspoonful each of cloves and cinnamon, the grated rind of half a lemon, three cupfuls of flour (best Viennese), two eggs well whisked and three teaspoonfuls of baking powder. Line a tin with buttered paper and bake. The mixture should be half an inch thick and served cut in fingers and dusted with caster sugar.

The Egg a Remedy for Dysentery.—The egg is considered one of the best remedies for dysentery; beaten up lightly, with or without sugar, and swallowed at a gulp, it tends, by its emollient qualities, to lessen the inflammation of the stomach and intestines, and by forming a transient coating on these organs, to enable nature to resume her healthful sway over a diseased body. Two, or at most three eggs per day would be all that is required in ordinary cases; and since eggs are not merely medicine, but food as well, the lighter the diet otherwise, and the quieter the patient is kept, the more certain and rapid is the recovery.

Farm and Garden.

Recent experiments in treating the black wart or black knot of the plum have been made with linseed oil, turpentine and kerosene, applied with a small brush as soon as the warts begin to appear. All these remedies have been found effectual, but in some cases injury was done to the trees by the excessive use of turpentine and kerosene. The trees should be examined at least three times during summer, and in each case just enough of the liquid should be applied to saturate the warts.

To get rid of large stumps get a straight tree twenty-five to thirty feet and eighteen to twelve inches through at the butt. Any length or size can be used, according to the power desired. Next get a strong chain, the stronger the better. Attach a good yoke of cattle to the small end of the lever and draw it to the stump. Now pass your big chain around a large root and the lever at the same time, about three feet from the butt. Fasten the chain tightly and start the team, driving on a circle. See how easily the stump will twist. A small stump will come out whole, but large ones will usually split in two or three pieces. These can be piled and burned clean after drying a short time. I have used one to clear several acres of large stumps, and it did the business and left the stump in good shape to dry.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

Evidence of a Future State, from Reason and Revelation. By Rev. Luther A. Fox, D.D., Professor of Philosophy in Roanoke College. Publishers Lutheran Publication Society, Philadelphia.

This work is a contribution to our growing literature on Eschatology. The author exhibits a wide range of reading, which he has brought to the service of his work in a clear scholarly manner. The first eleven chapters comprise the positive proofs of his thesis, and the following seven are mainly defensive or against skepticism. He subjects the denial of immortality to a severe philosophical criticism, with marked ability. It is a book worthy of a place in the library, and of the careful study by those who would keep abreast of modern thought on this deeply interesting subject.

Sermons in Candles. Two Lectures. By Rev. C. H. Spurgeon. 18mo, pp. 170. American Tract Society, 1510 Chestnut street, Philadelphia. Price, $1.00.

These two lectures of Mr. Spurgeon indicate his aptness in taking of the things of life and teaching valuable lessons through them. The book is one of illustrations and will be a help to others.

Easter Joy. An Easter Exercise for Sunday-schools by S. W. Straub & Co., 243 State street, Chicago. It contains songs, Scripture readings, recitations, etc. Price only five cents.

All Hail! An Easter Service for Sunday-school, with a beautiful title page in colors. 5 cents each, postpaid; $4 per hundred. By the S. Brainard's Sons Co., 145 and 147 Wabash ave., Chicago.

The Quiver for March is an excellent number. Some of its principal stories are—Waiting to be Claimed, Imperfect Workers, White Violets, The Shield, the Sword and the Battle," and Bye-Path Meadow; or, The Pitfalls of Life."

The Cassell Publishing Co., New York, 15 cents a number; $1.50 a year in advance.

The Musical Messenger is the title of a new monthly magazine, sheet-music size, 32 pp., price $1 per year, published by Fillmore Bros., Cincinnati, Ohio., and New York. The first sixteen pages of the February number are filled with interesting reading on musical topics, and the balance with new music.

Littell's Living Age. The number of The Living Age for February 21 contains—Statesmen of Europe, Italy, Leisure Hour; Messer Antonio's Revenge, Murray's Magazine; The Letters and Journals of Lady Mary Coke, Edinburgh Review; The Sham Fight at Ruddiford, Macmillan's Magazine; Concerning Inns and Taverns, All the Year Round; The Applications of Geometry to Practical Life, Nature; A Crisis in the City, Chambers' Journal; A Tour in Burmah, Murray's Magazine; The Responsibility of Reading, Good Words; A Musical Village in Yorkshire, Leisure Hour. Poetry.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

At the home of the bride, in Schellsburg, Pa., February 5th, 1891, by Rev. James B. Stonesifer, Mr. Albert G. Fickes, of Fishertown, Bedford Co., Pa., to Miss Eva Hershberger.

At Bellefonte, Pa., February 3, 1891, by Rev. A. A. Black, assisted by Rev. Dr. Laurie, Harry W. Dinges to V. Keturah Walton, the former of Centre Hall, Pa., and the latter of Bellefonte, Pa.

At the Reformed Parsonage, St. Thomas, Pa., January 27th, 1891, by the Rev. J. F. Mackley, Mr. Samuel H. Keller to Miss Effie Viola Sellers, both of St. Thomas, Pa.

On December 18, 1890, by Rev. T. F. Hoffmeier, Mr. Luther C. Ahalt to Miss Macy C. Beachley.

December 24, 1890, by the same, Mr. Charles M. Shank to Miss Anna D. Keller.

January 1st, 1891, by the same, Mr. Henry P. Long to Miss Minnie Florence Routzahn.

January 13th, 1891, by the same, Mr. Samuel L. Crone to Miss Simmie E. Keller, all of Middletown Valley, Frederick county, Md.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DIED.—Jeremiah Aulenbach, one of the oldest members of the St. Mark's church, Cressona, Pa., who, for a long time, had been in an enfeebled condition, as the result of a stroke of apoplexy received last spring, had a second attack on Sunday night, December 21st, 1890, and died at 11.30 o'clock.

Mr. Aulenbach was born near Bernville, Berks county, and was the son of Jacob and Elizabeth Aulenbach, now deceased. At his death he was sixty-four years, ten months and twenty six days old. He was confirmed in the First Reformed church at Reading, Pa., and has since then been a member of our church. He was married to Eliza Minnig, and the fruits of their union were seven children, of whom three sons, viz., Albert, Frank and John, with their mother, still survive.

The funeral took place on Wednesday morning, December 24th, at ten o'clock, with services in the English and German languages in the St. Mark's church. The pastor, Rev. Calvin E. Bartholomew, conducted the former, and his predecessor, Rev. J. Alvin Reber of Lehighton, the latter. The text, which was chosen by the deceased from Psalm 28: 6, 7, was the same upon which both sermons were based. The chair usually occupied by Mr. Aulenbach at service was draped, and beside the coffin rested a beautiful floral pillow from the Sunday-school. Both choirs were present, and each sang a hymn selected by him. The pall bearers were Michael Rupert, Edward Beck, Frank Kantner, Moses Kleckner, James Marburger and Moses Shappel.

After the services the funeral proceeded to the Presbyterian Cemetery at Pottsville, where the remains were interred.

Mr. Aulenbach was for many years an active member of the St. Mark's church and Sunday-school; and besides being a teacher in the infant department, held the office of elder since the organization of the church. He contributed liberally to her support, and was always interested in her welfare. He was one of the most earnest in the construction of their house of worship, and also in clearing the debt which rested upon it, until a short time ago.

A few days before his death he expressed a desire to be present at early service on Christmas, but God had greater joy in store for him, and he was called home to receive his reward: to be with his Maker and his Saviour.

By his death there will be a vacancy not easily filled. As he was known and beloved by all, all will miss him. In the church, the Sunday-school, and in the consistory, in his home, as well as among his fellow-townsmen, all will miss "Grandpap" Aulenbach, as he was called; but the remembrance of his life will ever remain. Truly, "By their fruits ye shall know them."

A. L. B.

RESOLUTIONS.

At the annual meeting of the Consistory of the St. Mark's Reformed church, held Tuesday evening, January 6th, 1891, the following resolutions were adopted:

WHEREAS, It has pleased Almighty God to remove from our midst, by the hand of death, our esteemed brother and elder, Jeremiah Aulenbach, therefore,

Resolved, That we bow with grief and sorrow, yet in humble submission to this dispensation of Divine Providence, realizing that in his death the church has lost a devout worshipper, and the family an indulgent father and a loving husband; but feel assured that what may seem to us a sad loss is to him eternal gain, and that that which he did, will be spoken of as a memorial to him. Further,

Resolved, That these resolutions be recorded on the minutes of the Consistory, a copy sent to the bereaved family, and that they be published in the following papers: REFORMED CHURCH MESSENGER, Reformed Church Record, Hausfreund (German), Miner's Journal, Daily Republican, and Evening Chronicle.

Signed, Charles W. Reed, John Dieter, Sr., James Marburger, Lewis S. Berger, William K. Moyer, Jonas West, John J. Beck, Members of Consistory.

CALVIN E. BARTHOLOMEW,
Pastor.

At the regular meeting of the St. Mark's Reformed Sunday-school Association, held Sunday, December 28, 1890, the following resolutions were adopted:

WHEREAS, Almighty God, in His infinite wisdom, has called from our midst to a higher life, our beloved fellow-teacher and co worker in the enhancing of the kingdom of the Lord Jesns, Brother Jeremiah Aulenbach, and,

WHEREAS, We the members of the St. Mark's Reformed Sunday-school Association deem it fitting to record our appreciatien of his services, therefore we are

Resolved, That during his life Brother Aulenbach has been a faithful member of this Association and Church, and has cheerfully lent a helping hand whenever an opportunity was offered, and that in his death we lose a valuable assistant, who was beloved by all. Further,

Resolved, That while we deeply mourn his loss, we bow in humble submission to Him "who doeth all things well," and with the friends and relatives extend our heartfelt sympathy to the grief-stricken widow and sons, and pray that their affliction may only draw them nearer to Him "who loveth whom He chasteneth." And,

Resolved, That these resolutions be recorded on the minutes of the Association, a copy sent to the bereaved widow, and also that they be published in the church and county papers.

Signed,
WILLIAM K. MOYER,
MINA C. BARTOLET,
ARTHUR L. BRASEFIELD,
Committee.

DIED.—Daniel Lutz was born in Union county, Pa., March 19, 1827, and died at Zion, Centre county, Pa., January 10th, 1891, aged 63 years, 9 months, and 21 days.

The deceased was a life-long member of the Reformed church, and at the time of his death an elder in Zion's Reformed church, Zion, Centre county, Pa. He was a plain, honest and unassuming man, whose greatest joy was to do that which lay in the path of his duty. He always enjoyed comparatively good health of body and mind until the day of his decease, when, as in the twinkling of an eye, he fell a victim of heart disease.

M. O. NOLL.

DIED.—On Friday, January 2d, 1891, at Shepherdstown, W. Va., Dr. John Reynolds, in the 74th year of his age.

Dr. Reynolds was born in Shepherdstown, and for nearly fifty years practiced medicine in this place. He was married in 1854 to Miss Kate Witherow, who survives him, as also one son, Dr. Allen Reynolds, and one daughter, Nellie, wife of Mr. J. Frank Legge. The funeral services were held on Monday morning in the Reformed church, conducted by the pastor. An affectionate and earnest tribute to the life and character of the deceased was delivered by Rev. J. C. Bowman, of Hanover, Pa. The remains were interred in Elmwood Cemetery.

G. G. E.

DIED.—At his residence, in Mt. Crawford, Va., December 22d, 1890, Mr. John Carpenter, In the 84th year of his age.

Mr. Carpenter was for many years a highly respected and influential citizen of Rockingham county, Va. He was a Christian, and for many years was an elder in the Reformed church, adorning his profession with an upright walk and godly conversation. He was a prominent and supporting pillar in his church, and his removal will be keenly felt. For several years past the infirmities of age confined him to his wheel chair, but his interest in affairs, and especially those relating to the well-being of the church, was keen and appreciative. His was a cheery, pious, old age, and he sank at last rather under the weight of years than by disease. His end was peace.

DIED.—At Christy Park, a suburb of McKeesport, Pa., December 27, 1890, Geo. Wm. Wolfensberger, aged 37 years, 9 months and 21 days.

Mr. Wolfensberger was born near Hagerstown, Md. During his early manhood he was brought under the pastoral care and training of Rev. Dr. Kieffer, the efficiency of which told through all his after years. He grew to be a man of true Christian habit, and in all the several spheres of active life, sought to discharge his duties in good faith and to good purpose. He seemed never to forget that he was a Christian, and to this he would bear witness as in the eyes of all men. And so it was that he could always be relied upon for good and abundant work, whether in his own home, in the employ of others, or in the work of the church.

For a number of years he was a resident of Martinsburg, W. Va., and an employe of the C. V. R. R. During this time he was a consistent and active member of the Reformed congregation, interested in its welfare, as in that of the church generally. When less than a year ago he removed to Christy Park with his family, with the hope of bettering his prospects in life, we felt his loss and regretted his departure, Pastor Darbaker speaks well of him whilst he was a member of his congregation.

But his stay was not long. On Monday, December 29, his lifeless body was brought to Martinsburg, and on Tuesday, after service in the church, laid away in Greenhill cemetery. Death came quietly, but he was prepared for it, and dying he entered into rest.

For those who remain and do mourn his loss, a widowed wife and mother with her four children, we pray the watchful care and loving-kindness of Him that has given promise to be a Father to the fatherless and judge of the widow.

DIED.—At Mechanicstown, Md., January 22d, 1891, of hemorrhage, Mrs. Margaret Maxwell, wife of Rev. N. E. Gilds, deceased, aged 64 years, 9 months and 21 days.

Mrs. Gilds was the only daughter of Lieutenant Portlock, of the U. S. Navy, and was born at Norfolk, Va., April 1st, 1826. On April 7th, 1846, she was united in holy wedlock with Rev. N. E. Gilds, of the Reformed church at Point-of-Rocks, Md., by Rev. M. L. Shuford.

The result of this union was one daughter and three sons. The daughter and two sons remain to mourn their loss, but they mourn not as those who have no hope.

May the consolation and comforts of the Gospel of Christ sustain and keep them in this hour of bereavement.

G. A. W.

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Miscellaneous.

For Reformed Church Messenger.

ENDOWMENT CONVENTION IN THE PITTSBURGH SYNOD.

It gives us great pleasure to inform the readers of the MESSENGER that another convention in the interests of Pittsburgh Synod's Professorship in the Theological Seminary has been held—this time in the Fairview charge, of which Rev. H. S. Garner is pastor, on February 10—13. Of the Synodical committee, Revs. D. B. Lady of Clarion Classis, and the writer, of Allegheny Classis, were present. Revs. D. G. Klein of the Sugar Creek charge, and Dr. P. C. Prugh of Butler, were also present, making in all with the pastor, five speakers.

Bro. Garner's charge consists of two congregations, one at Millerstown and the other at Fairview—both in the oil region of Butler county. Neither congregation is very large, and times are not so prosperous in that community as they were some ten or twelve years ago. In spiritual matters however, and in general church work, the people are by no means lagging behind. Though the growth now may be slow, resulting from the collapse of the great oil boom of several years ago—yet there *is* growth, and it is sure and permanent.

Four sessions of the convention were held in each church. The brethren, Klein and Prugh, with the pastor, rendered the committee valuable assistance by their interesting and instructive addresses. The weather was all that we could wish, and large audiences greeted the speakers at every session. In this respect, and one other, that of collections, which shall be mentioned farther on, this convention eclipsed the other two. Contributions and subscriptions to the endowment fund were received in sums ranging from twenty-five cents up to twenty dollars. An episode, worthy of note, during the convention was the celebration of the birthday of Mary Vida, daughter of Pastor Garner. The litile girl became one year old, and contributed one dollar to the Seminary Professorship. We feel sure that the convention was a success in every particular. A handsome sum, by cash and pledges, was realized, which will be further increased by the pastor's canvas among some whom the committee could not see.

Perhaps too much cannot be said in praise of the pastor of this charge, as regards his efforts for the success of this convention among his people. He saw, what too many do not yet see, viz., that these conventions result in good for the charges as well as for the main object of them. The convention is educational in a pre-eminent degree. Moreover it is of such a character as to make the people proud of their church and its history, more and more interested in her work at large, and as a natural consequence, more interested and helpful in the work at home. Bro. Garner was anxious to have the convention in his charge because he believed it would be an incentive to his people even in the lines of local church work, besides the good that would be accomplished for the Seminary. And we may state that before the convention was over, he had reason to congratulate himself on his belief.

It is the intention of the committee to meet all traveling and other expenses incurred in holding these conventions, by collections, taken up at each session, so that every cent of every contribution may go directly into the Endowment fund. And to the honor of this Fairview charge, be it said, the collections amounted to more than double the expense incurred—so our expense fund is growing too alongside of the endowment fund.

The committee feels more than ever encouraged since this convention. It was with many fears and misgivings that we prepared for the first one at Curllsville. We knew that the Potomac Synod had succeeded in this way, but different locality and different occupations might demand different methods. But now with three successful conventions as things of the past, we are sure we are on the right road. And furthermore we are ready to push the work in this way just as fast as practicable.

We believe that the teaching force in the Seminary *should* be increased. In his article which recently appeared in the columns of the MESSENGER, "X. Y. Z." advocates a different doctrine. Among the many things this article caused us to wonder over, was where the writer of it was, and why he didn't raise his pen against it, when, in the fall of 1884, each one of the three Synods voted to endow a professorship in the Seminary. If the Seminary needed more teachers then, it needs more now, yea, the need is greater now than then. If "X. Y. Z." wants to wage war against raising money to endow more professorships in the Seminary, let him do it along another line than that of there being no *need* for more. We have the inclination, but not the time, to give "X. Y. Z's" article the criticism it deserves. Neither does it belong to this brief account of our third endowment convention. Suffice it to say here, that there is only one sentence in the whole article that breathes a sentiment loyal to the wants and growth of our church today, and obedient to the resolutions of her eastern Synods, especially as far as the Pittsburgh Synod is concerned. It is the last sentence of the third paragraph from the end.

E. S. HASSLER.

Turtle Creek, Pa., Feb. 16, 1891.

For Reformed Church Messenger.

DEDICATION OF OLIVET REFORMED CHURCH, READING, PA.

"*Olivet*," the ninth Reformed church in Reading, Pa., was dedicated on Sunday, February 15th, at 3.30 P.M. The day was all that could be desired for the occasion, and the church, although in the extreme north of the city's territory, was densely packed from pulpit to doors, and at least 250 who could not as much as enter the hallways were turned away. In the pulpit recess were seated Rev. B. Bausman, D.D., Revs. H. Mosser, J. W. Steinmetz, C. S. Gerhard, R. W. Miller, O. H. Strunk and H. Y. Stoner.

Rev. Mosser, of the First church, of which Olivet is a mission, opened the services, which consisted of Scripture passages read antiphonally, interspersed with singing and followed with prayer. Rev. Gerhard, of St. Stephen's, read the 84th Psalm, following with the Apostles' Creed. The pastor, Rev. Stoner, consecrated the building to the worship of the Triune God, and the dedication sermon was preached by Rev. O. H. Strunk, of St. John's Reformed church, Schuylkill Haven, on Is. 60 : 13. In his usual brilliant style he referred briefly to the history and character of the early church, dwelling thereafter principally on the propriety of building beautiful the houses of worship in which souls are to be born into the kingdom of God. The whole discourse abounded in beautiful language and wealth of illustration, demonstrating clearly that the adornment of the sanctuary of the Lord could not easily be too elaborate. Many of the apt illustrations were beautiful lessons for the Christian hearers.

Rev. B. Bausman, D.D., led in prayer, after which the offerings, together with the dedication subscriptions, were received, amounting to about $425. After the singing of a hymn the services were closed by Rev. Rufus W. Miller, of the Second church, who pronounced the benediction.

Olivet Reformed congregation is the outgrowth of a Sunday-school organized in 1880, which was changed in 1888 from a union to Reformed, and placed under the care of the First Reformed church. Regular preaching being desired by the people, they applied for the services of a minister, when they were requested to call on Prof. H. Y. Stoner, then a theological student, whose services they procured on February 16, 1890. On May 1st they joined individuals of the First church in calling him as a regular pastor, being then a licentiate. The call was accepted and on June 7th a congregation was organized numbering 36 members. July 7th ground was broken. September 7th the corner-stone was laid. On October 12th the first communion was held and seven members were added. A class of about 15 will be confirmed on Easter.

The ground, valued $1200, was donated by Mrs. D. R. Althouse, a member. The Sunday-school has contributed about $375. The Aid Society, organized five months ago, $115. Members and liberal Christian friends have raised the subscriptions and cash to about $4,000.

The building is 44 by 54 feet, sandstone base, brick superstructure, with tower 75 feet high. There are two entrances, with lecture room between, and gallery immediately above. The interior is finished in ash, yellow and white pine woods. The ceiling is tinted sky-blue, with rafters and panneling stained light cherry. Walls tinted terra cotta. The pulpit furniture, altar, reading-desk, pulpit, chancel and choir rails are ash. Stained glass memorial and presentation windows throughout. Seating capacity, 400. Cost, including ground, $7,400.

Services were held in the morning at 10 o'clock by Rev. R. W. Miller, who preached on Gal. 6: 10. He set forth in a forcible manner the duty of the Christian and his influence upon his fellow-man in properly directed efforts to bring him to Christ.

Rev. H. Mosser presched at 7 P.M. on Isa. 55 : 1, to a large and appreciative audience, setting forth clearly that salvation is free, and spoke of the means through which we receive sustenance for spiritual life and growth.

Rev. C. S. Gerhard preached on Monday evening, on Luke 12: 32. Having been the pastor and teacher of Olivet's shepherd, his discourse was listened to with special interest, and the many words of encouragement and Christian advice were received with joy, and the recounting of God's promises to give the kingdom to the little flock will surely result in frequent prayer for their continual fulfilment.

Tuesday evening the pastor preached on Acts 9: 6, "Lord, what wilt thou have me to do?"

On Thursday evening the pastor was installed by a committee of the city pastors, with Rev. H. Mosser as chairman.

S.

For Reformed Church Messenger.

DISTRICT CONVENTION OF THE BROTHERHOOD OF ANDREW AND PHILIP.

The first Classical or District Convention of the Brotherhood of Andrew and Philip was held in St. Paul's Reformed church, Lancaster, Pa., Thursday afternoon and evening, February 12th, 1891. The plan was advanced by Chapter 23 of New Holland, Pa., and with this idea in view, invited Chapters 5 of Columbia and 33 of Lancaster, to unite with them in the celebrating of their first anniversary, October 21, 1890. At that time the plan was thoroughly discussed, and meeting with much favor, a committee was appointed to arrange for the above convention.

These are the only chapters organized in Lancaster Classis. They have a membership of about 75, and fully fifty were in attendance upon one or the other of the sessions.

The convention was called to order at

Continued on Page 13

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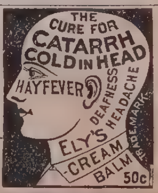

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2.30 o'clock, by Rev. J. W. Meminger, of Chapter 33, Rev. J. H. Pannebecker, Chapter 5, led in prayer.

A permanent organization was effected by electing L. S. Faust, Chapter 33, as president, and H. H. White, Chapter 23, as secretary.

The address of welcome was delivered by D. H. Fouse, Chapter 33, and responded to by H. M. Hall, Chapter 5, on behalf of the visiting brethren in a speech teeming with earnestness and good wishes for beneficial results of the first District Convention.

Rev. J. Stewart Hartman, Chapter 23, then addressed the Convention on the "Rule of Service." The church exists for two objects, the gathering in, and the sending out. Souls are to be saved but for the future of the church they must be trained to save others. To do this effectively, organization is necessary. The world is a field to be cultivated; the church is a force to enter that field, and to perform that work there must be no idlers. Every mouth should be ready to speak, every hand to work, and every foot to walk for our Lord. The work of the world is performed on business or systematic principles. The church is in need of the same principle. Its work can be more readily accomplished through system. Thorough organization supplemented by the faithful observance of this rule, will do the work. Sympathy and comfort must be extended when necsssary, and invitations must be sent forth. There is work for all, then let our motto be, "Every man to his work."

The subject was taken up in a general discussion by Rev. Pannebecker, Rev. Rufus W. Miller, Chapter 1, Rev. Meminger, J. N. Naly, Chapter 17, Greensburg, Pa., Peter Roye, Chapter 5, and J. C. Henninger, Chapter 23.

An address on the "Rule of Prayer" was delivered by Rev. J. H. Pannebecker, Chapter 5. Prayer is the Christian's power; to have assurance that we are accepted when we come before the throne of God; to ask in Christ's name for that which we need in soul and body. What can be compared with this? Taking it for granted that men pray, and that there is this assurance in prayer, this rule is the Brotherhood's peculiar charm. Prayer for each other gives us courage to approach the world in the performance of the other rule—that of Service. It is our strongest arm. Brothers we should revive the assurance that we pray for each other, perhaps at every meeting. We are often, in praying, the direct instruments by which God answers our prayers. Men are prone to forget, or else do not feel, the force of prayer. Through prayer God will help us to approach the world, and show us how to act before the world. The two rules work into each other, they stand or fall together.

The subject was further discussed by Rev. Miller.

Conference on Chapter Work followed. The first topic for discussion was, "Best Methods of Reaching Young Men." Discussion was opened by Charles F. Bair, Chapter 23. Show them our appreciation and our interest in their welfare. Come into personal contact with them frequently. Invite them to church, Sunday-school and prayer-meeting, and when they come make them welcome and show them such attention as that they will return. Subject was discussed by Rev. D. W. Gerhard, Rev. Hartman, Rev. Meminger, and Rev. Pannebecker.

The second topic, "How to Make Chapter Meetings interesting," was opened by President Faust. The most interesting meetings are those to which all come prepared to make good reports. Discuss topics of vital importance and interest to all. The subject was discussed by Rev. Hartman and J. C. Henninger, Chapter 23 Sherman Steel, Paul Gerhard, C. H. Faust, Rev. Meminger and W. L. Jacoby, Chapter 33; Rev. Pannebecker, H. M. Hall and Peter Roye, Chapter 5; and Rev. Miller, Chapter 1.

The third topic, "Advisability of Holding District Conventions," was opened by Rev. Pannebecker in form of a motion to hold a District Convention annually. After considerable discussion it was so decided, almost unanimously.

The committee of arrangements was reappointed. The members are—Rev. J. Stewart Hartman, Charles F. Bair, Chapter 23; H. M. Hall, Peter Roye, Chapter 5; Charles H. Fr and Charles E. Gast, Chapter 33.

At 7.15 P.M. a devotional meeting was held, conducted by the lay members of the convention. It was a pleasant feature, giving evidence of the earnestness of the young men and showing what they can do. The president was the leader. The music was well rendered under the leadership of Mr. Sorber, Chapter 33. W. L. Jacoby, Chapter 33, and Franklin Ruezer, 23, took active part.

The evening session was opened at 7.30 o'clock with music. Rev. J. H. Pannebecker read the Scripture lesson from John xii. and offered prayer.

The convention was then addressed by Rev. E. V. Gerhard, D.D., of Lancaster, Pa., on "Efficient Work for Young Men." He said—You are a body of young men joined in the service of Christ. Believers in Christ, and as such you can say you have the spirit of Christ, for it is by the spirit we make progress. The turning point of efficient activity is faith. First faith in Christ, who called you into His service. To believe in Christ is to see Him with the eye of the soul, to lay hold on Him with the hand of the Spirit, to to dwell in Him and He in you. This is not all. You need confidence in yourself; you are baptized in Christ as His members. Do not raise the question *if*. That may do for persons not joined to Him. Service for man and perverseness of sin is against natural man. As members of Christ and possessing the Spirit it becomes you to believe in yourself as a member of Christ. If so, you are a power in and for Him. There is such a thing as false humility, and it is just as unbecoming a Christian as to be proud. Have the same confidence in yourself as a member of Christ, that you have in your eye to see, and in your hands to work. Have confidence in the young men with whom you are working, even if not members of the church. Outsiders as a rule are not devils, but men formed in the image of God, fallen and subject to sin. The law of sin may be deep in many, but personality is deeper. You have an ally in every man's heart, so long as he is not reprobate. If confidence in yourself as a Christian lifts you up, then it is defection. All that you have and are is of Christ. First work in confidence in Christ, then in confidence in yourself as His child, and finally in confidence in men, good or bad. That deepest in man is the living image of God, though it may be broken and false yet it is there. Never give up so long as the object is Christ's.

Rev. Rufus W. Miller, of Reading, Pa., addressed the convention on the "Organization, Aim and Prospects of the Brotherhood of Andrew and Philip." The organization was the outgrowth of practical experience and a felt want. Organization does not create life, but life organization. In organization the church shows forth her life. The Brotherhood of Andrew and Philip has two principles of right to exist. Emphasis on *Service* and *Prayer*. Personal work is required of all; we believe in enlisting the activities of all. We desire the least machinery necessary to make progress in this capacity. Chapters exist only in chapter meetings to emphasize personal work. We emphasize the necessity of the use of every means of grace. There is a tendency on the part of many church members to absent themselves from the services of the sanctuary. This calls loudly to us for some remedy. Those who best fulfil the rule of service are those who are found regularly in attendance upon church services; this means something for the development of Christian life. There is to every man his work, but it is often undervalued. Christ is our pattern and guide. Realize the fact that God has answered the prayers of His people in affording us greater opportunities for work; opportunities such as the church has never before had. Personal activity for the salvation of men has come to light as never before. God has called the Christian Church to organize for the work that must be done to solve the problem of the day, and to meet the forces of evil arrayed against the Church. The Brotherhood aims to bring together young men in this work, because young men have a social nature, and by uniting the young men we can reach in this work we can provide a way for the bringing in of other young men.

Let us rejoice that the opportunities for marvelous advance along every line of Church work is ours and the making of us agencies for the spread of Christ's kingdom. The prospects are brilliant; with such opportunities it could not be otherwise. Opportunity brings responsibilities. Members of the church can look joyfully for the future life of the Brotherhood. God will bless us, as long as there is work for us to do, and when that work is done let it die. God has given us strength and confidence will bring us opportunities. Who knows what the result of our labors and prayers will be? Who knows but that we may save all our kindred. God grant that we may use our opportunities more faithfully.

An opportunity was afforded for three minute talks. Dr. J. S. Stahr said—I am here, with you young men, this evening to show that I feel interested in the purpose of your meeting and to enjoy the evening with you. I believe in three things:—

First. In young men, and that there is work for them to do. They are coming to the front. Of old they were expected to keep quiet until they were at least thirty years of age. All this is changed and today in every profession some young men are prominent.

Second. That young men need to be led. That is by counsel and assistance. Under the guidance of the pastor young men can find work to do.

Third. To do this work preparation is necessary. A personal consecration to Christ is necessary. Come in faith to Him for help. Study the tastes and tendencies of young men. This is an age of infidelity. Post yourselves on all questions involving your work. Post yourselves on the result of all evil that you may meet the requirements of the hour.

After the singing of "God be with you till we meet again," the benediction was pronounced by Rev. J. W. Meminger.

Possibly the most pleasant part of the programme was the delightful and elegant tea furnished and served by the ladies of St. Paul's church in the Sunday-school room. These ladies certainly know how to make use of their culinary training.

J. S. H.

For Reformed Church Messenger.

DEDICATION OF ST. PAUL'S REFORMED CHURCH, BETHLEHEM, PA.

Sunday, 15th inst., was a glad day not only to the hearts of the members of St. Paul's Reformed congregation, Bethlehem, but to the many members of the sister congregations and friends of other churches in the Bethlehems and vicinity, the occasion being the consecration of the new and beautiful house of worship, corner of High and North streets The morning services commenced at 10 o'clock and were opened by the pastor, Rev. A. Lobach. Rev. A. J. G. Dubbs, D.D., of Allentown, preached in the German language on the words "Press on to Jesus, and touch Him." The music was by the choir, of which Mr. I. E. Bartholomew is organist. Solo—"Nearer my God to Thee," (Holden), by Mrs. Laura Hess, was beautifully rendered. The attendance was large.

In the afternoon at 3 o'clock the services were opened by Rev. N. C. Schaeffer, Ph.D., Principal of Keystone State Normal School, Kutztown. The dedicatory sermon was preached by the Rev. E. V. Gerhart, D.D., LL.D., President of the Theological Seminary of the Reformed Church, at Lancaster, in the English language, on the subject, "The Present and Future Blessings of God to Man."

Continued on Page 14.

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Is Absolutely the Best,
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"It does not contain any adulteration whatever."—
Prof. Morton, President of Stevens Institute of Technology.

Bermuda Bottled.
"You must go to Bermuda. If you do not I will not be responsible for the consequences." "But, doctor, I can afford neither the time nor the money." "Well, if that is impossible, try
SCOTT'S EMULSION
OF PURE NORWEGIAN COD LIVER OIL.
I sometimes call it Bermuda Bottled, and many cases of
CONSUMPTION,
Bronchitis, Cough or Severe Cold
I have CURED with it; and the advantage is that the most sensitive stomach can take it. Another thing which commends it is the stimulating properties of the Hypophosphites which it contains. You will find it for sale at your Druggist's but see you get the original SCOTT'S EMULSION."

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In the evening at 7.30 o'clock the services were opened by Rev. A. Lobach, the pastor. The Rev. N. C. Schaeffer, Ph.D., of Kutztown, preached in the English language on "The Power of the Cross." Dr. F. A. Garis, of West Bethlehem, sang a solo of the beautiful and inspiring hymn, by Phœbe Carey, "One sweetly solemn thought," etc.

The music at all of the services was well rendered. The audiences were large, and the collections from friends amounted to over $125 during the day. Rev. N. Z. Snyder, of the First Reformed church of South Bethlehem, was present and assisted at the afternoon ceremonies, and Rev. D. F. Brendle, D.D., of Bethlehem, at the evening services. He read the list of names of persons who kindly donated gifts to the church, as follows: Windows, Samuel Yarger, O. A. Richards, William Loos, Esq., (2), Thomas Diehl, James Kemerer, George Weber, Mrs. Laura Hess, Mr. and Mrs. William Lehr, Cohen Loos; pulpit bible, Helen May Richards; book marks, Mrs. Carrie Boehler; pulpit, altar, pulpit chairs, chancel chairs, reading desk, baptismal font, by the pastor and his mother; carpet for auditorium, Ladies' Aid Society; gas fixtures, Robert P. Ross.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

PENNSYLVANIA.

Greenville. — Rev. A. M. Keifer, the popular pastor of the Reformed church in this place, had his 29th birthday anniversary celebrated by his congregation on Friday evening, 13th inst. The older portion of the congregation proceeded to the parsonage, where the pastor was waiting for the appearance of the Sunday-school teachers, who had appointed a meeting, to be held there that evening. It was a sight to see the face of Pastor Keifer as he received the visitors. To say he was surprised draws the picture only mildly. Then the spokesman of the party, Rev. J. M. Schick, in a few remarks presented Rev. Keifer, in the name of the the congregation, a purse of $29, a dollar for each year of his life, together with congratulations of the people. Mr. Keifer responded as well as he could, and it is fair to him to say that he did as well as he could under the circumstances. After this the people circulated among themselves, and in general good will the evening was passing, when the door bell rang, and Rev. Keifer was greeted with another surprise. This time the young people's society of the congregation took advantage of the pastor's birthday and gave him a popular pounding. In they came and each with a pound of something, and deposited it on the table of the dining room until that article of furniture was pretty well filled with good things, representing the good will and congratulation of the young folks of the congregation. This took Mr. Keifer still more than even the former surprise. So great was this second surprise that he could not even make a speech when the giving was over; but he knows how highly his people esteem him, and the occasion will go far to making him feel that his work here is not lacking appreciation.

—A lecture will be delivered in Zion's Reformed church, in this place, March 13, 8 P.M, under the auspices of the Young Christian Workers, by Rev. Prof. J. H. Dubbs. D.D., subject, "Rough Diamonds, or Curious People that I Have Met."—*Greenville Argus.*

Philadelphia.—St. Mark's church, Rev. G. A. Scheer, pastor. The fifteenth anniversary of St. Mark's church took place on Sunday, the 15th inst. The church had taken on its usual festive appearance. The weather being all that could be desired, the congregations were large both in the morning and evening. Rev. Ph. Vollmer of St. Paul's church, delivered an elegant sermon in the morning from the text 1 Timothy 3:15. His theme was —"The Church of God, a pillar of truth; because it supports the truth." 1. In its pure doctrine; 2. In its holy walk (or conversation); 3. In its solemn protest against untruth and immorality; 4. In its suffering and dying.

The evening service was devoted to a reunion of former catechumens. Rev. John H. Sechler, pastor of First church, delivered an instructive and eloquent sermon from the text Acts 9:6, "Lord, what wilt Thou have me do." He showed—1. Who asked this question? 2. What it implied; 3. That it was a personal question; 4. That it was an earnest question; 5. That it was a present question. This congregation has prospered, under God's blessing, and by hard self-denying work. As a sign of this may be mentioned the Sabbath school with a membership of over 1000, and an average attendance of nearly 800 during the last year. That the pastor still continues in the love of his people was again proven by a purse of $145, which was handed to him in the pulpit by the President of the Consistory, George Schwinn, for which he again wishes to say, "Ganzlichen Dank meins Lieben in Jesu."

Lancaster.—Messrs. Geo. P. Stem, G. E. Limbert, and F. A. Rupley, Jr., of the Theological Seminary, Lancaster, Pa., attended the Inter-Seminary Missionary Alliance, which met in Priuceton, N. J., last week.

Lebanon.—Rev. D. E. Klopp, D.D,, and family recently took possession of the new parsonage erected by First church of Lebanon, located on the corner of Chestnut and Spring streets. It is a handsome and comfortable building, On Wednesday afternoon and evening of the 18th inst., an informal reception was given by Dr. Klopp to his people. A pleasant time was had.

MARYLAND.

Frederick.—Recently one of the most delightful social gatherings met in the lecture rooms of the Evangelical Reformed church, Frederick. It was given by the Young People's Guild. It was a congregational gathering. Nearly the entire church, with a communion list of seven hundred, with the Sunday-school scholars and baptized youth of this influential denomination, to the number of nearly one thousand, attended this reception of the Guild, to partake of the social festivities. Ice cream and other refreshments were served to almost nine hundred. Not only those living in the town, but a large number of the country members were present. It was a thoroughly social occasion. A happier crowd could not be brought together. Young and old, little children, gray-haired grandsires seemed to vie with each other as to who could enjoy the occasion most fully. The highest credit is due to the Guild for their management of the affair. The Evangelical Reformed congregation is the largest Christian church in this place. It is one among the largest of any denomination in the state. It is efficiently organized for church work. It embraces much of the wealth of this community. But it is not confined to the rich. Its people reach all classes of a religious community. Prof. G. E. Smith, the musical director in all the public services, is a most accomplished singer and organ player. Dr. E. R. Eschbach, the pastor, is a scholar, a gentleman, an able preacher and a faithful pastor. Happy the church that has such a minister. Happy the pastor who has such a parish, such a Guild and such helpers in the Sunday-school and all church work.

ILLINOIS.

Orangeville Charge.—Rev. George P. Hartzell, pastor. The members of the Orangeville and Belleview congregations and friends of this charge showed their appreciation of the services of their pastor by giving him and family a splendid donation on the 10th of January. They brought grain to feed the horse for some months to come, and the larder was also well filled with articles useful in the household. The pastor's wife received $10 in silver. The money value of the donation was $50.

OHIO.

Galion.—Rev. C. Hassel has accepted a call from this place. He will remove to his new field April 1st.

MISSOURI.

St. Louis.—Rev. W. F. Horstmeier, pastor. The new church of Salem's congregation in this city was dedicated on the 1st inst. Rev. H. A. Muehlmeier, D.D., of Sheboygan, Wis., preached the sermon. In the evening Rev. F. W. Marcus, of Galion, O., preached. The church is a fine one and will seat about 800 persons. The organ is also a fine one. The mission and its pastor deserve great credit for their perseverance and success.

"THE SURVIVAL OF THE FITTEST."

Almost any man of fifty, in our time, has led a life more crowded with events than the more than nine centuries of Methusaleh. Within the last half century most of the inventions that have revolutionized the the world have appeared, with, perhaps, the exception of the steam engine and its application to different modes of conveyance. A middle-aged man can remember when the canal boat was considered a luxurious conveyance, and the journey from Philadelphia to New York required several days. The telegraph was not known, and the wonderful inventions of Edison and others not even dreamed of. But this picture has its dark side. With all the labor-saving appliances and inventions, there is none to relieve the mind. Its activity is increased to meet the demands made upon it. Methusaleh, at the age of forty or fifty, with over nine hundred years of life before him, and the consciousness that a trifling sum, placed at compound interest, would enable him to spend his last days in comfort and even in affluence, could afford to lose an hour, or even a day or two. But now, "time is money," and money is everything. Neither mind nor body can bear the strain, and disease is the result. This is the penalty we pay for our high state of civilization. But is nothing to be done to restore and revitalize us?

If you wish to investigate this subject, send for our brochure of 200 pages. It gives the result of 20 years of study and experience, and is a carefully-written work. There is collected, also, a mass of evidence, irrefutable and convincing. Address DRS. STARKEY & PALEN, 1529 Arch St. Philadelphia, Pa., or 120 Sutter St. San Francisco, Cal.

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For Reformed Church Messenger.

WOMEN'S MISSIONARY SOCIETY.

The quarterly meeting of the Women's Missionary Society of Philadelphia Classis was held on Tuesday, February 10th, at the first Reformed Church, Tenth and Wallace Streets, Phila.

The usual devotional exercises were conducted by the vice-president, Miss Lilian E. Gerhart, in the absence of the president. After the secretary's and treasurer's reports were approved, the reports of delegates were received. An amendment to the constitution was made, making the amended article read thus: "The voting membership shall consist of two delegtes from each church within the bounds of the Classis, who shall bring credentials from the Auxiliary Society, Consistory or pastor of the congregation. Each Auxiliary Society sending the delegated members shall be requested to pay two dollars per year for the same.

Ninety two dollars were given to the Church-bullding Fund, and five dollars were sent to the Girls' School at Sendai. A card for one hundred dollars in payments of ten dollars each was taken for the Messiah Mission, Phila., and two payments paid with an extra donation of two dollars and ninety-five cents.

The afternoon session was opened with prayer by Rev. E. C. Hibshman, of Trappe, Pa., with singing by the congregation, and reading of the Scriptures. Rev. J. H. Sechler, pastor of the church, delivered an address of welcome to the ladies and their friends.

Mrs. M. S. Wheeler of the Methodist Church, addressed the society on the subject of Missions. She spoke of the degraded condition of the women of India, and urged the women of America to send them aid, by giving their lives or their means.

Miss May Royer, of Trape, Pa., sang a beautiful solo, after which Rev. C. H. Coon, of Trinity Church, Philadelphia, gave an address in which he spoke of the great need of unity in purpose, and of more earnestness in our work. At the request of the ladies, this was followed by a solo by Rev. Coon, entitled, "Throw Out the Life line."

A letter from Ishikawa, a Japanese girl educated at Sendai by the Missionary Society of First Church, was read by Miss Bevin.

Whilst the collection was being lifted which amounted to nine dollars and twelve cents, the young ladies of First Church sang a beautiful missionary quartette.

The attendance, strange to say, was not so good as usual, and we regret that more churches were not represented. The next meeting, however, we expect to be a full one, as it is held in connection with the Classis at Collegeville, Pa., during the early part of June.

SPECIAL MEETING OF JUNIATA CLASSIS.

Juniata Classis met in special session in the Emanuel Reformed Church at Huntingdon on the 14th inst. at 1 30 P.M. President Musser called Classis to order. In the absence of the stated clerk, Rev. Lloyd E. Coblentz, of Altoona was appointed stated clerk, pro tem. The following ministers and elders were present: Revs. H. F. Long, C. U. Heilman, W. A. Long, C. J. Musser, Robert O'Boyle, Lloyd E. Coblentz and J. B. Stonesifer. Elders—Judge Forman, John R. Lefford, William Koontz, S. B. Isenberg and George L. Freet.

A communication from Rev. C. J. Musser to the joint consistory of the Huntingdon charge was read, announcing his resignation and asking their acceptance of the same. Accompanying this was a communication from the above-named consistory accepting the resignation. Classis then dissolved Rev. Musser's pastoral relation to the Huntingdon charge and dismissed him to Allegheny Classis of Pittsburgh Synod.

A communication from part of the Woodcock Valley charge asking Classis to dissolve the pastoral relation between Rev. H. F. Long and said charge on account of certain reasons referred to in the communication. Also a communication from another part of the charge requesting that Rev. Long be retained as pastor of the charge. Classis appointed a committee to investigate the particulars of the charges in the first communication and to report the same to Classis. Elder S. B. Isenberg, Revs. C. U. Heilman and Robert O'Boyle constitute the committee.

Rev. W. C. Schæffer, of Palatinate College, Myerstown, Pa., was present.

A communication from Rev. J. W. Alspach, asking that the dissolution of his pastoral relation to the Everett charge be dissolved, was read, and being found in order, the request was granted.

By the order of Classis, the following committees of supply for the Huntingdon and Everett charges until regular pastors be secured were appointed:

For Everett charge, S. Z. Beam, D.D., Robert O'Boyle and J. B. Stonesifer. For Huntingdon charge: Revs. C. U. Heilman, Lloyd E. Coblentz and D. S. Dieffenbacher.

Rev. Musser resigned as president of Classis. Rev. Lloyd E. Coblentz was elected to fill his unexpired term. Classis adjourned to meet at the call of the president.

For Reformed Church Messenger.

IN MEMORIAM.

DIED.—Monday evening, January 19th, 1891, Mt. Pleasant lost one of its most venerable and respected citizens, and the Reformed church one of its most devoted members in the person of Mrs. A. L. Voight, widow of the Rev. H. E. F. Voigt, late deceased. In the morning of the day of her death, Mrs. Voigt seemed as well as usual, but while at breakfast she was stricken with paralysis, from which she never rallied. A physician was speedily summoned but gave little hope of her recovery. Unconscious from the first, she grew weaker and weaker until about 9 P.M., when she calmly and peacefully passed away without a sign of death. Thus her often expressed desire, that her latter end might come without much suffering, was realized; for to her death was truly only a "Sleep in Jesus."

The funeral services took place Thursday afternoon, in the First Reformed church, and were conducted by the pastor, Rev. C. R. Ferner, assisted by Revs. J. H. Prugh of Pittsburgh, and Dr. Stephens of the Baptist.

There was a large crowd of people present to pay their last respects to such a time honored friend. Six of her grand sons acting as pall-bearers at the house and church, gently carried her remains into the church where she loved so much to be. As the anthem, "He giveth His beloved sleep," rolled softly through the church, the sentiment of the words seemed fully verified in the form of her who was lying in the casket before the altar; so beautiful in death, not a trace of suffering upon her face, as though she was taking a sweet sleep. At her head rested a bank of white lilies and hyacinths, the flowers she loved so well.

Her remains were then taken to St. John's church graveyard and gently placed besides those of her husband who was buried there sixteen years before.

Thus ended one of the most truly Christian lives I have ever known. Her life was a blessing to all who knew her, and her presence in the church was an inspiration.

Mrs. Anna Louise Voigt, nee Cronemeyer, was born at Lippe, Detmold Langen Holtz Hausen, May 1st, 1802 and died January 19th, 1891, aged 88 years, 8 months and 18 days.

She was confirmed a member of the Reformed church in 1815, and in 1820 she was married to Rev. H. E. F. Voigt who six years later came to America as a missionary, leaving his wife to provide for herself and three children for eight years when she and the children followed him and the family settled at Mt. Pleasant Westmoreland county, Pa., where they spent their remaining days. To them three more children were born in this country, of whom two are dead, leaving four children, besides the many grand and great-grandchildren to mourn their loss.

C. R. F.

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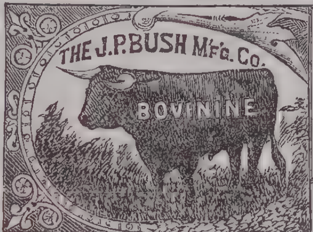

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NOTICE.

The Executive Committee of the Women's Missionary Society of the Eastern Synod will meet at the Palatinate College, Myerstown, Pa., Thursday, Feb. 26, 9.30 A.M. All members are urged to be present. Agreeable to Mrs. Schaeffer's request all members will please notify her of their intention to be present.

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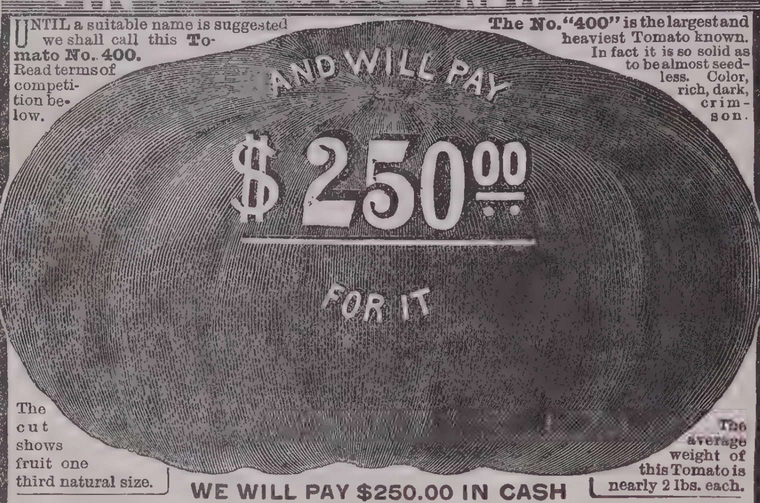

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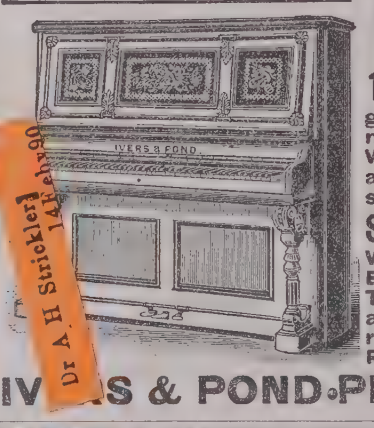

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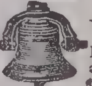

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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

VOL. LIX.—NO. 10. PHILADELPHIA, THURSDAY, MARCH 5, 1891. WHOLE NO. 2930.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.
ISSUED WEEKLY
IN THE INTERESTS OF THE
REFORMED CHURCH IN THE UNITED STATES
BY THE
REFORMED CHURCH PUBLICATION HOUSE,
CHAS. G. FISHER, Proprietor,
Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—We are in receipt of the Acts and Proceedings of the Central Synod and the German Synod of the East for 1890. They are from the press of the German Publication House, Cleveland, O.

—The next Seminary Endowment Convention of the Pittsburgh Synod will be held in the Red Bank charge, Clarion county, Pa., Rev. R. F. Gass, pastor, March 9th to 14th. The interests of the Seminary at Lancaster will be presented to three of the four congregations of the charge during the week. The committee having the matter in charge anticipate liberal contributions from Rev. Gass' people towards the endowment of the new professorship. These people are said to have an enviable reputation for generosity and zeal in the service of Christ and His Church.

—Through Rev. Geo. H. Souder, pastor at Bellevue, Ohio, we learn that Rev. Joshua H. Derr is at present quite ill, and has been for some time suffering with dropsy and other ailments. Recently, however, he has been feeling somewhat easier, but in reality is no better. There is little hope of his entire recovery. This intelligence in reference to one who has long and faithfully labored in the service of the Master will be received with deep regret by his many friends throughout the Church. He deserves and needs the prayers of the Church. The Lord comfort and sustain this aged brother in his sufferings and be with him unto the end!

—Rev. W. C. Schaeffer, Ph. D, President of Palatinate College, Myerstown, Pa., announces the formation of Normal Classes in connection with the regular course of study of the College, at the opening of the spring term, March 30th, 1891. Those who would wish either to engage in teaching or to take a full college course would do well to make use of the excellent advantages offered by this institution. Full particulars can be obtained by addressing the President.

—The new Easter service—"All Hail Our Risen Lord," has had an unexpected run. The congregations and Sunday-schools that used the former services prepared by Messrs. Leinbach and Hill will not go amiss in adopting this one.

—*The Missionary Guardian* for March is out and in the hands of the subscribers. It is an excellent number. The circulation is gradually increasing, but not as fast as its projectors had reason to expect. Pastors and Missionary Societies throughout the Church have not come up to their duty in the matter. Let it be made known to the membership and the result will be that few will refuse to become subscribers. It is due the cause of Missions, as it now challenges our Church, that it finds its way into every Reformed family.

—The attendance at the concert of the Franklin and Marshall College Glee and Mandolin Clubs in Association Hall on Monday evening, March 17th, next, promises to be large and flattering. We repeat the request that the Alumni and friends of the College in the city and vicinity make every exertion to arouse an interest in this effort to bring the College prominently before the public. The beneficiary, the Medico-Chirurgical Hospital, this city, deserves a liberal support.

—Dr. M. U. Gerhard, physician at the Insane Asylum, Harrisburg, Pa., whilst out driving last week, met with a serious accident in being thrown out of his carriage, his head striking the ground, resulting in a slight concussion of the brain. He is rapidly recovering, much to the joy of his many friends. Dr. G. is a brother of the Superintendent of the Asylum, Dr. J. Z. Gerhard, and Revs. C. S. and D. W. Gerhard.

—It is seldom that our engagements will allow us to leave our sanctum for a day or more at a time. We wish it were in our power to desert it oftener than we do. It would afford us great pleasure to visit different portions of the Church and meet the pastors and their flocks. But a day's absence brings two day's work in one upon our return, and, in consequence, one day of rest is followed by one of increased work. "A day off," as the saying is, will be of benefit to any one, particularly when he can afford to take it. In going a day's journey at the present day, it is astonishing how many miles you may travel to and fro, and how many persons and how much you may see. Last Wednesday necessity was upon us to accompany one of our family as far as Washington. Taking the Royal Blue Line, now the popular vestibuled train of the Baltimore and Ohio Railroad from New York to Washington, in this city, at 8.15 A M., in the space of three hours and five minutes we reached our destination. The motion of the train was easy, though it rushed swiftly along. The accommodations were all that could be desired and the attention of those in charge of the train from conductor down was the most polite. Upon our arrival at Washington, we at once repaired to the Capitol, and in turn visited the Senate and House of Representatives. From there we went to the White House; then to Corcoran's Art Gallery, and wound up our sight seeing at the National Museum. We would have been pleased to call upon Pastor Apple and learned of his work in that rapidly growing city; upon Rev. J. O. Johnson, to see him in his new position as Vice President of the Ohio National Bank, just organized, at corner of 12th and G streets; upon J. Taylor Motter, Esq., and others, but the day was inclement, snow overhead and slush under foot, and our time was limited. At 5 P.M. we were again upon the Royal Blue Line, speeding through the country, all covered with snow since we passed over it in the morning, and arrived safely at home at 8.20, after an absence of just thirteen hours.

—Upon the ninth page of this issue will be found more good words in behalf of the MESSENGER from some of its oldest readers. The writers of these and those of last week, have our thanks for responding to our wish to know who have been receiving the MESSENGER for a long term of years; and our sincere wish is that they may be permitted to enjoy its visits many more years to come.

—Rev. Joseph N. Santee, D.D., has been pastor of the Cavetown, Md. charge, for forty years. He has for some time felt that it is best for him to give place to a younger man, his physical condition not allowing him to perform the arduous labor the charge requires. He has so notified his consistory, and hard as it is for them to sunder ties by complying with their beloved pastor's request, they will do so. Steps will at once be taken to secure a suitable one to take his place, and with a successor placed over them, the prayers and good wishes of the people Dr. S. has so long served, will attend him in his retirement that is so well deserved.

—Read this issue of the MESSENGER from the first to the last page, and then see if your conclusions will not be, that *this is an interesting number* and well worth its cost, less than four cents. Several of the communications, it will be noticed, are from laymen, and the questions they discuss are interesting, as they deal with them in a practical way, fully indicating that they know whereof they are writing. Elder Barnhart presents the subject of endowing the Professorship of the Pittsburgh Synod, in a straightforward way to the membership of that Synod in particular and to that of the Church in general. We are glad to see the laymen of the Church letting themselves be heard. The discussion of questions concerning the Church and her interests will be profitable and inspiring, and there is room for more than there has been. Brethren of the pulpit and the pew, lend us your aid, in this way to make the "OLD MESSENGER" more and more interesting and acceptable to its readers!

—The Ministerial Association of the Reformed (Dutch and German) Churches of this city has, through a Committee, of which Rev. James Crawford, D. D., is Chairman, called a Conference between its members and representatives from the Consistories of the Reformed churches, to consider the important subject of the extension of the Church in this city. The Conference will be held in the First Reformed (German) church, 10th and Wallace streets, Monday the 9th inst., 8 P.M. It is to be hoped that there will be a full attendance and that active measures will be inaugurated looking to the carrying forward of the proposed work.

Poetry.

OUR YEARS.

Still they come, and still they go.
When they end we may not know;
What a record they shall show:
Fruitful years,
Moist with tears;
Barren years,
Dry with fears.
Years of active toil and reaping,
Years of patient Sabbath-keeping;
Years of joyful, broadcast giving,
Years of carnal, selfish living:
Years of greed, and treasure-heaping,
Years of turmoil, war and weeping.

Stil they come, and still they go.
When they end we may not know;
What a record they shall show:
Spent for nought,
Have we thought,
Of the hour,
Of His power,
When the Judge with righteous showing,
Every hidden purpose knowing,
To that great Assize inviting,
Where all wrongs receive their righting,
For our honor, for our shaming,
All our deeds shall be proclaiming?

Still they come, and still they go,
When they end we may not know;
What a record they shall show:
Years of grace
To our race,
Lost ones sought,
Saved ones brought;
Jesus' precious life and dying,
Bands of death and hell untying;
In these years of glad releasing,
Some have known the joy of ceasing
From their own unworthy doing,
In His cross their merit viewing.

Still they come, and still they go.
When they end we may not know;
What a record they shall show:
Surely this—
Woe or bliss,
At the end,
Will impend;
For the King Himself descending,
Human rule and rulers rending,
In His right all power assaying,
Over earth one sceptre swaying,
To the pit the wicked sending,
Shall proclaim that time is ending.

—*Mrs. Geo. C. Needham.*

Communications.

For Reformed Church Messenger.

DISCORDANT VOICES.

We are often amused to notice the different opinions which men of intelligence and position appear to have of the populations which formed the basis of, and whose representatives gave character to, our republic. These opinions, too, as held by these persons, undergo very little change when they make reference to the later history of the country. In this one thing they agree, that they limit the variety of populations, in so far as they need to be taken into the account, to a very small number. Many New England people seem actually to believe that the sole germ which developed into the great republic came over sea in the Mayflower. It is also astonishing how large a part of our population is assumed to be lineally descended from the Pilgrims. Then came the Puritans, who stood, in present popular estimation, on substantially the same basis with the Pilgrims; and these two elements united and often confounded, are held to have been the main body of people and to have furnished the vital spirit which have made the United States the nation it has become. This view is accepted as a truism far and wide, and it underlies as though it were axiomatic, a large part of our literature. And yet it is singular how little thought is required to see, plainly as anything can be seen, the fallacy of any such broad assumption.

At times the scope is widened. We are then told that it was the Puritan in the North and the descendants of the Cavalier in the South, who shared between them the honor of populating the country and of establishing its government; and that it is these two elements which have carried the nation onward in its course of prosperity and liberty. The idea underlying this statement is captivating. It appeals to the imagination. There is poetry in the thought that the Puritan and the Cavalier, who had stood at enmity in England, should in this New World become friends, and make American independence their common cause. They did do this, too, as no one questions; but it does not follow that they were the only ones here who counted in the struggle, or to whom we owe the glory and the prosperity of the land. Yet such is a current assumption. As a sober fact it, of course, could never be established, and it seems almost a pity that, in its character as an assumption, it is likely to meet with rude shocks.

It must not be left out of sight that the two elements, of which we have just now spoken, were both English. They were representatives of one and the same nationality. And the Colonies were English colonies. How natural, therefore, the inference drawn? What a mess of trouble would be spared if only things could be settled by ready-to-hand inferences and by easy assumptions, unmolested by hard facts and the inflexible laws of thinking. Just here comes in the difficulty in the way of the theory of the Puritan in his single glory, and the kindred theory of the Puritan and the Cavalier in their dual glory.

In the November number of *Harper's Magazine* Prof. Sloane, in an article on Princeton University, incidentally finds occasion to give expression to his view of the substantial and the moulding elements in the history of our nation. He is a Presbyterian, and the Presbyterian Church is not primarily English but Scotch. Professor Sloane tells us that the Scotch element was a factor representing large numbers in the colonies, both in those which became the Middle States and as far South as the Carolinas: and that this element was a distinct and mighty force, from the first, in shaping the character and institutions of our country. He demands large room and conspicuous position for his people in our annals. He intimates that from the beginning they rather led than followed. The Scotch in their generations here stand great and high. And he makes out a good case, which we see no valid reason to question as to its main features.

But right here comes in the amusing thing again. Professor Sloane does not agree with either of the other theories to which reference has been made, and which are so generally current. To begin with, he ignores the Cavalier and whatsoever belongs to him. He allows the descendants of the original Puritans a place of equal honor with that occupied by the descendants of the orginal Scotch settlers. And so we have here a new classification, differing from either of the other two in the essential particular, that, in this one, the Scotchman claims a place, and even waves out of sight one of the other claimants.

However, the author of the article in *Harper's Magazine* goes a step further. He thinks the Dutch, the descendants of the settlers from Holland, have a just claim to recognition. So also the Quakers. Speaking of the location of Princeton University he says, "a place was chosen in the very heart of the Middle States, as they then were the focus of the Scotch and the Scotch-Irish life, which was destined to transform itself into that pure Americanism which has been in evidence from the days of the Mecklenburg declaration until the present. To this influence was associated a very potent one with neither Scotch nor Scotch-Irish blood,—namely, that of the English Quakers on one side, and of the neighboring Dutch to the north and the northwest on the other." In another place he speaks of "The three great race elements which have combined in our aboriginal and primitive Americanism," by which, as one would infer from the connection, he means the Scotch, the English Puritans, and the Dutch. As we have said, these implications and statements are incidental to an able article on another subject, and in this respect also they are significant.

Cui bono as to this whole matter? Well, to show how conflicting current theories are, and how unwise it is to adopt any one just as it comes to us. We have cited three leading and popular theories. Let us now add, that, separately or combined, they are very far short of the facts, and untrue to that extent.

Wyoming.

For Reformed Church Messenger.

TO THE WOMEN OF THE REFORMED CHURCH IN THE UNITED STATES.

LETTER NO. IV.

My Dear Sisters: So far I have considered the revealed will of God concerning you in your position in the family and the congregation in relation to that of man. I might at once pass on to some other features of the question, if it were not for intimations thrown out of late in some of the periodicals of our Church that certain portions of the Bible teach the opposite of the view here taken.

It might be sufficient to answer to this that the law of God to man is for man, not for Himself. That if He has really made any exceptions in the Bible to the law of man's sovereignty, that does not annul the law itself by which we are to be governed. But it may be well to pay at least some attention to these intimations, lest silence might be misinterpreted.

Much stress has been laid upon the fact that there were *prophetesses* both in the Old Testament and the New. It is needless to speak here of the various meanings of the word prophet in the Bible. It is sufficient for our present purpose to direct your attention to the fact that in its general sense it means one who is empowered to speak for God, or in God's stead, to man; that such power is grounded on the revelation of the will of God to the prophet, and that such revelation is generally made either by a temporary influence upon him by the Spirit of God, by vision, by dream, by the mediation of angels, etc., or by the Spirit of God dwelling in him permanently. The first kind of revelation makes the prophet only a medium of God's will to man, the second also an interpreter or teacher of that will. Most of the prophets and *all* the prophetesses mentioned in the Bible belong to the former class, to the latter the chief prophets in the old covenant and the apostles in the new. The power and authority of the former were simply those of messengers, those of the latter were those of ambassadors and stewards.

In the Christian Church, because of the permanent indwelling of the Spirit of God in every Christian, and because of the fullness of the revelation of God in Christ, the specific relations of God through the medium of prophets became less and less necessary, especially after the Gospels were written and distributed among the churches. The preaching of Christ and the teaching of the truth as it is in Him became naturally the chief work of the Church. Hence we have the distinction between prophets and teachers, and the emphasis which is laid on teaching. Christ is constantly spoken of as teaching. Paul calls himself an apostle and teacher. But no woman is ever referred to as a teacher in any of the churches; and simply because teaching in this sense involves the interpretation of the revealed will of God, and those in a lower position cannot interpret law for those in a higher. Your children can not sit as a supreme court to determine for you the nature and meaning of the law by which you are to govern them and to bring them up in the nurture and admonition of the Lord. True authority does not come from beneath, but from above.

If you are a mother, however, you have, no doubt, often been taught and even rebuked by the Lord through the medium of your child, but that, you see, does not change the law by which the child is always to obey and honor you as parent. So if God has at times seen fit to cause women to see visions and to dream dreams for the guidance and warning of men, that fact also does not alter the law of man's sovereignty over the woman. This is shown in the history of the first prophetess mentioned in the Bible. God seems to have spoken in vision and dream to Miriam, but when she presumed on that account to dispute the position of Moses as the head of the house of Israel, the anger of the Lord was kindled against her and she was smitten with leprosy (Num. 12). Deborah at first impression might seem to be an exception to this rule; but it needs but little observation of the degeneracy of her day to see that God raised her up as a medium through whom to rebuke the princes of her people.

The word of the Lord by His prophet, Isaiah, shows very clearly that the rule of woman is *per se* an abnormal order of things: "As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths" (Is. 2: 12.) Jezebel, the wife of Ahab, is the only woman mentioned in the Bible who ever ruled over prophet (the Elijahs excepted), priest and king; but I believe her example has never been quoted by those who covet the possession of her prerogatives. May it not be well to bear in mind that "All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come."

But some one has inquired concerning the prophecy of Joel quoted by Peter on the day of Pentecost, whether that does not give woman the right to teach in the congregation. Let us see. This prophecy has reference to the ministration of the Spirit in contrast with that of the Law. Under the Law, though all the people were "baptized unto Moses in the cloud and in the sea," they were not born again of water and the Spirit. All Christians, old and young, male and female, being baptized by one Spirit into one body, are partakers of the Holy Ghost. In this pentecostal age of the covenant, we have the prophecy of Joel fulfilled in that the Holy Ghost is poured upon all flesh comprehended in the Church of Christ, the first fruits of the Spirit. When the age of the Feast of Tabernacles comes, the full ingathering of the harvest then shall be a literal fulfillment of this prophecy, for then shall indeed all flesh be filled with His Spirit, and all shall know Him from the least even to the greatest. But does all this change the law of sovereignty in question? Are the members of the body, though all partakers of the life of the head, not subject to the head? Are the spirits of the prophets not subject to the prophets? And are not the prophets themselves subject to Christ? In my first letter I guarded you against the error of supposing that the mere possession of an endowment of any kind constitutes authority to use it *ad libitum*.

I deem it needless to refer to other passages of the New Testament that are sometimes wrested to serve a self-projected theory. I wish to turn to another phase of this question.

This sovereignty of the man over the woman is supposed by some persons to necessarily involve the superiority of the one and the inferiority of the other, in being. But the question is not one of being at all; it is simply one of position. The two are one flesh and one blood, and the mere suggestion of such a comparison is not only odious, but it manifests a fundamental error. The will of God in their creation makes them different both in body and soul, but this difference does not involve antagonism between them. It only makes their oneness possible. The difference in the members of the body evidences the same truth. No, the moment we speak of superiority and inferiority, we put asunder what God hath joined together; and great mischief is wrought because of this false view.

But this sovereignty of man is absolutely necessary. Two sovereigns in one family would not more do than two heads on one body, or two kings over one nation. More wars have been caused in the history of mankind in the settlement of the question as to who should be greatest, than from all other causes combined. It is a world of pity that many families have been racked and ruined in attempting to come to a conclusion on the same question which, having been solved by God Himself, should never be regarded as unsettled by man or woman.

But this sovereignty of man, to be true to its ideal, must be grounded in the love of God, not in the love of sovereignty. And the obedience of the woman must likewise be the obedience of love. The love of Christ for the Church and the loving obedience of the Church to Christ are the component parts of the prototype of this blissful union. Forgetting this, man becomes a tyrant, woman a slave—not to man, but to the evil one.

Many persons suppose that the sentence of God upon Eve after the fall ("Thy desire shall be to thy husband and he shall rule over thee") was the expression of a new law determining her position in relation to Adam because she was first in the transgression. We have already seen that her creation fixed her position. Before the fall the rule of Adam and the obedience of Eve, being grounded in the law of love, were probably unconsciously exercised. After the fall, however, the case was different. Eve's fallen human nature made her prone not to obey the law of love; but God nevertheless confronted her with the demands of that law. Her consciousness of Adam's rule was not to change the law governing her position. For the same reason God afterwards confronted the children of Israel with the decalogue. This was no new law, but it was added in this form because of transgression. Christianity enthrones the law of love again in the hearts of the children of God, and so long as you, as Christian women, are true to that law of love you cannot desire to be freed (?) from your God-ordained position. Dissatisfaction here is already rebellion against the law of God. Satan wrought Eve's ruin by making her conscious of the the limitation God placed upon her (and Adam as well and by promising her greater good if she broke through this limitation. And this, you see, is the very essence of the modern gospel of the so-called emancipation of woman. But Satan's promised emancipation is now, as it was then, slavery of the most woeful character. Alas, that he should have assistance in such work within the bosom of the Christian Church! That such leaven should be at work outside of the Church is to be expected; and Christ and the apostles give us to understand that it will do its baneful work also within, but can you and I afford to furnish one thimbleful of meal to help along its activity in our direction?

It would be an easy matter to show, did time permit, that the spirit of the age is "the spirit that worketh in the children of disobedience;" that Socialism, Nihilism, Anarchism and this so-called woman's rights movement are at bottom infidel; that they differ in degree, not in kind; for they all agree that the powers that be, so far as they are affected in their supposed rights, are not ordained of God; that they are slaves under the present order of things, and that it is evidence of advance and enlightened wisdom and virtue to "despise dominion and speak evil of dignities." Fortunate is he or she, who can detect the purpose of the tempter in the voice of the angel, and say in good time with the Master: "Get thee behind me, Satan." This part of the subject, however, claims still further consideration. Your Brother in Christ, N.

For Reformed Church Messenger.

A POPULAR ADJECTIVE.

Conclusion.

As money is the invention of man, and its injudicious use the product of corruption, so are many of the special means that are employed in the Church, mere human machinery which is the product of self-dependence, self-righteousness and superstition, resulting in glory and praise to the *minister* or *evangelist*, the *congregation* or some *loud singer*.

On the particular occasions, the character of which is readily known by the phrase, "*special* efforts" or "protracted meetings," surprising results are expected and prayed for with an earnestness, it is to be feared, that is special only for its length and loudness. All backsliders are revived, and show *special spiritual vigor* in consequence of their long rest from active labor. Many are convicted and converted by some miraculous power (that must evidently be in the air), and thus the human process of creating saints, "in the twinkling of an eye," goes on until the community is filled with full-fledged Christians, of mushroom growth, who are distinguished from Reformed people by their *experimental* religion.

Frequently this is to be accredited to haphazard preaching and the special efforts of men who consider themselves some independent institution invested with power to confer upon self the license and name of preacher. It is only too true, that in some instances regular ordained ministers, who have been carried away by this special movement, sanction and invite the services of these irresponsible men who are popular instruments in operating the machine that receives sinners at one end and turns them out at the other as Christians. These sweeping victories over sin are the outcome of a special occasion lasting only from two to six weeks; but, in this time, if the breeze is favorable, the "wildfire" has spread over the entire community and the revivalists would fain subject the Heidelberg Catechism to cremation to complete and perfect their triumph.

Dear brethren, you who are blessed with the influences of Reformed strongholds or are surrounded by sister churches, who deplore the inevitable results of the extreme measures alluded to, perhaps we have already enabled you to picture the circumstances surrounding a small Reformed congregation which worships in a Union church, where these dramatic performances have been introduced, and, the idea of progressive development in religious culture, according to the slow but sure process of education and growth, is partially if not *entirely* denounced. It is under circumstances such as these, that the writer is especially grateful for Dr. Nevin's little work entitled, "*Anxious Bench*," which our persecutors are forced to denominate "*Nevin's Famous Bull.*" By the extreme *measure* sinners are led to Christ and afterwards are shown the way. First the harvest and afterwards the sowing. First the "anxious bench" and then the catechism, or, perhaps none at all. Or first the Catechism and afterwards some human process, to render the object of instruction what it should be, which however is incompatible with true catechetical training. First conversion, then the means that are intended to lead to it; or, using the most charitable construction,—no sowing, no blade, no ear as the result of gradual development, but the instantaneous appearance and existence of the full corn in the ear. It invariably follows that these seasons of emotional religion are, to Reformed people, seasons of persecutions because the uncharitable adherents to the new measures do not respect the Reformed position. The Reformed are branded by them as a people whose religion consists in morality. And why? We answer, because they stand by their ministering servants; because they faithfully endeavor to perform their confirmation vows and seek to exemplify, in their daily lives, the efficacy and unfailing power of Divine Grace; and lastly, because they have a *purer*, a *nobler* and more exalted idea of experimental religion. It is not always wise or prudent to keep silence. When surrounded on all sides, by a self-righteous element, that exerts influences tending towards perversion rather than conversion, and which, in their unlimited sphere, are frequently marshalled for the purpose of converting a pastor's catechumens, it behooves Reformed people to be astir, to *know* their position *well*, to *defend* it and maintain a righteous indignation rather than sanction error by mingling with this emotional element simply because they may worship in a Union Church.

We might point you to Reformed people who worship in a Union Church and practically felt no susceptible difference between the worshiping congregations; but *latter-day-ideas* of special means have caused a necessary breach of that Union in which both had been blessed with genuine strength. Although the sister congregations has reaped the bitter fruits of its special endeavors to facilitate and improve regular appointed means, inasmuch as the entire charge has been shaken to atoms by the natural and consequent results of *reaction*, and has been unable to call or maintain a new pastor for a number of years, still, the few remaining faithful ones hope to be reunited, and restored to prosperity by the same measures that prove the cause of their present hopeless condition.

This congregation's experience and present deplorable condition bears striking testimony to the words of a Reformed writer who once said through the columns of the Messenger, "that if the religious life is started in emotional excitement, it naturally follows that its continued growth must be kept up by emotional excitement. We all know the fickleness of human feelings, and the experience of the past proves with measurable certainty the fickleness of Christian character resting upon nothing firmer than the sandy basis of emotional religion."

There is, therefore, a sufficient reason for painful anxiety for those of the Church, who, possessing temperaments that are likely to be overcome by emotional excitement, are consequently in danger of being subjected to misguiding influences. God be thanked for the emotional religion that owes its beginning and growth to the silent influences of the Truth. Let us clap our hands and shout for joy because of the missionary spirit as characteristic of the present special efforts of our Church. There is ample occasion for emotion if the Christian knows and feels the want of the Church. The secret of knowing this consists in a *desire* to know; and this desire is cheerfully responded to by the Messenger, the oldest organ of the Church, which is ably and wisely designed to acquaint the reader with the doings of the Church and also fit him to brave the storms that arise from "various winds of doctrine." Let us prayerfully hope that the Messenger and the *Missionary Guardian* may join hands in the interest of the Church at home and abroad; and being thus joined may no brother put them asunder by receiving one and neglecting the other; but may both find their way into every Reformed house to gladden it with messages of love and awaken a greater interest in the cause of missions. There is a genuine religion of feeling when Faith, Hope and Charity fill the heart; but a religion of feeling that is checked or reduced in temperature by an appeal from the Church for missions, is spurious. Let us have more of that religion of feeling, and those special efforts that tend towards immortal results will send sunlight greeting to the benighted. The individual who neglects or despises church literature and thus virtually closes his ears to the appeals of the Church, but yet prays, "Let Thy Kingdom come," acts as inconsistently as those who pray for deliverance from the evils of intemperance after having cast his ballot for rum.

Physical emotion is *not* the necessary product of spiritual life; but it *may* be the product of human efforts. It is, therefore, no criterion by which to know that the heart is regenerated. "By their fruits ye shall know them." *Men do not gather grapes of thorns, or figs of thistles.* Regeneration is the work of the Holy Spirit which speaks to the soul comforting assurances through the Divine Word. Those who are cleansed and saved will not attribute their salvation to human agency, as though it were a necessary contribution towards the completeness of the Atonement, but to the atonement *itself*, the efficacy of which is at once appled to all "penitents" who have unwavering faith *in* it and an implicit trust in Him who made it. In conclusion: we are grateful for the privilege of keeping *hands off* those special movements by which there is frequently a great influx of members who could not be reached through the Church directly, and the results of which seem, for the time being, to verify the notions of those who practically teach that the Church is lacking in power and must be supplemented by human machinations. The Church *needs* no supplementing power. It is her mission and hers *alone* to diffuse light and gather even from the uttermost parts of the earth; and it is by *her* special efforts that Zion's walls shall ultimately encircle all nations.

There are some who are always haunted by some human ideal plan of prosecuting church work and are ready to foretell the fate of the denomination that ignores it. That there always have been ministers in the Reformed Church who dare to be Daniels is a "peculiarity" in our Reformed Zion, that has proven a heavenly boon; and those who, at the present time, are pressed with the claims of organization that are not in direct co-operation with the ministering servants of the Church, and "dare to stand alone," are the ministers the Church wants and needs. It will not be long until the eyes of many will rest upon and thoughtfully watch the movements of the faithful as they evince unmistaken confidence in the glorious fullness and sufficiency of the Church by their attitude towards that which is solely human. It is not the office of human organizations to keep the Church from falling or strengthening her pillars; but the *Church* has its heavenly as well as earthly origin for the purpose of *spiritualizing the world.*

Union Deposit, Pa. W. H. Mader.

For Reformed Church Messenger.

THE THEOLOGY OF THE DAY.

Upon one occasion when we were in the Theological Seminary, our professor assigned to a fellow-student, as a theme for an essay, "The Relation of Faith to Knowledge." The student for several weeks, bent himself to the mastery of his subject. At length he wrote his essay, read it before his Professor and fellow-students, and concluded his learned elaboration with the remark, "that the more he studied the subject, the more he found that he knew nothing about it." Not a few of the Theologians of to-day are finding themselves we take it, in a somewhat similar predicament with our fellow-students. The more profoundly they study the great cardinal Christian dogmas, the more they find that what in recent years was considered the last word is very far from being such, and the treatment and conclusions which were considered as exhaustive and as establishing the standard of orthodoxy, are anything but exhaustive—are, to say the best of them, only half-truths. The old imagination, to speak figuratively, was, that they knew all about the moon there was to know. Despite the dictum of science, they pronounced it to be a round, flat surface, and proceeded to define its metes and bounds, and any one who questioned their mensuration was not *orthodox*. But recently their dogmatic slumbers have been disturbed by the proddings of the scientist's sharp stick, and they are awaking to the fact that the moon is a sphere; that there is quite as much of it invisible as visible, and that what is invisible is just as real, just as substantial, as that part which is seen, and that they must apply a spherical, not a plane trigonometry to its measurement—and that a revision and restatement of their astronomy, in this regard, is called for.

This is just precisely the meaning of the agitations, the revisions of confessions, and the construction of new creeds, with which the theological air is now filled. Old standards of orthodoxy are being called in question by their own subscribers. Systems which were discarded as heretical are authenticating their title to a divine commission, by their spiritual fruits. Calvinism is losing caste in the house of its friends, and what it needs is not to attempt to array it in the garb of an age which has transcended it, but clinging to the precious faith which underlies it, leave it among the monuments of the past as a revered testimonial of the truth *as apprehended* in by-gone days. Arminianism despite its loose and defective theology, has proven itself to be possessed of the vital kernel of the divine life, and it has gathered souls into the Kingdom by thousands and millions.

Now, what does all this mean? This simply, that doctrine, as formulated by the finite understanding, is not of the essence of our holy religion. It cannot, however, be neglected. If we would grow in knowledge, we must grow in doctrine. It need not, however, be a procrustean bed—we need not all be of the same stature. If a man believes in and accepts the Atonement wrought out by Jesus Christ, it is not essential that he understand the rationale of the Atonemement, if he be regenerated by the Spirit of God, it needs not that he comprehends the modus of the divine efficiency. I believe with all my heart in the tri-unity of the Godhead, in the atonement, in regeneration, in the divine sovereignty and in the freedom of the human will, and yet I never saw a dogmatic formulation of these truths, which was fully adequate, to my mind. I believe in these things as facts, and as facts I rest upon them. Why, then, exact an ex animo subscription to an inadequate definition of them?

This we believe to be the trend of theological thought in our day. It is causing commotion, and a disturbance of old landmarks. What will it lead to? It will lead, as we have already plain indications, to falling back upon the facts themselves, of which the dogma is an attempted, but insufficient logical definition. It will lead to the grand enunciation, "Believe in the Lord Jesus Christ and thou shalt be saved." Jesus Christ, the alpha and the omega—the grand living centre, and the concrete facts which inhere in His relation to the Godhead on the one hand, and His relation to man on the other. All this is of the essence of Christianity. And one jot or one tittle cannot be compromised.

This goal reached, and we have the basis of the re-union of Christendom. Strange, and yet perhaps, not so strange after all, that the first decisive step in this direction should be taken by the infant United Church of Japan. At the meeting of its General Assembly last December, the adoption of a confessional standard engaged its attention. The twenty-four articles recently adopted by the English Presbyterian Church, was proposed as its creed. This was favored by one party, the other proposed that the Apostles' Creed only should be adopted. Being nearly equally divided, a compromise was with great unanimity reached, by which the Apostles' Creed with the following preamble was adopted:

> "The Lord Jesus Christ whom we worship as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin, and all who are one with him by faith are pardoned and accounted righteous; and faith in him working by love purifies the heart. The Holy Ghost, who, with the Father and the Son, is worshiped and glorified, reveals Jesus Christ to the soul, and without his grace man, being dead in sin, cannot enter the kingdom of God. By him the prophets and apostles and holy men of old were inspired, and he speaking in the Scriptures of the Old and New Testament, is the supreme and infallible Judge in all things pertaining to faith and living. From these Holy Scriptures the ancient Church of Christ drew its Confession, and we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving. (Here follows the Apostles' Creed.)"—*Presbyterian Banner.*

Now why is not this basis broad enough for all the Reformed churches of Presbyterian form of government to stand upon? For our part we would say, whatever a man's *doctrinal* views may be, *if when measured by this standard*, they be found blameless, extend to him the right hand of Christian fellowship. May it not yet in God's providence come to pass in this way, and thus fulfill the blessed word of promise, "and a little child shall lead them" (Is. 11 : 6)?

CYRIL.

Missions.

For Reformed Church Messenger.

A LETTER FROM JAPAN.

The Christmas boxes have arrived at last. The steamer was late coming in and the cases did not reach us until several weeks after Christmas. This was a disappointment, but we were glad they came before the cold weather was over, as there is a great deal of suffering amongst the poor about us and the flannel and calico are of great service. The boxes were brought to the house just about noon, and as soon as dinner was over a number of the other members of the mission came in and the work of unpacking commenced.

Such an array of dolls, scrap books, flannels, calico, and muslin, as met our astonished eyes! We worked until almost dark and then our visitors returned home to put away their treasures. Before putting mine away I packed two small boxes with dolls, scrap books, cards and tracts, to be sent to sick children in the Charity and Hongo hospitals of Tokyo, where I have long been interested, and where Japanese Christian friends are working. Last winter the number of poor families who came to us for relief became so numerous that we could not help all, so letters were sent to each of the sister churches of Sendai, asking for a committee of two persons from each congregation to be appointed and meet with me to try to form a charitable association. This was done, and two from each congregation were elected to represent the Japanese, and I, the foreigners. We collected a sufficient sum of money to help about thirty needy families for a time, but, as winter drew near it became necessary to get in a larger sum, and at a meeting it was decided to give a charity concert. A large building was rented, good Japanese musicians secured, and both Chinese and Japanese instruments used. Most of the foreigners assisted, and a piano, organ, and violin were borrowed for the occasion. The admission was very cheap, only five and ten cents, so that students, and others who could not pay for high priced tickets, could attend, but, as more than one thousand persons were present, over seventy dollars was realized. After all expenses were paid, we had on hand between fifty and sixty dollars. The committee decided to give a certain amount of rice each week, to the families under their care, and, by careful management, the money has held out until now. At present, there are but a few dollars in the treasury and we must collect again.

About two weeks ago the weather became intensely cold, with snow every few days, and, as I knew the condition of some of the families under our care must be very pitiful, I asked the visiting committee for the names of the very poorest. The names of ten were given and most of them were found in great misery. In one old hut, so full of holes that the rain and snow can drive in on all sides, were three old people, two of whom are almost helpless from age and starvation, both lying on the ground with not a single quilt to cover them, nor a whole garment to protect them from the bitter cold. They felt too ill to go to the hospital for medicine, so a Christian physician kindly went to them. They will probably never be strong again, as they are old, and too much weakened by starvation to have much to build upon. In a house close by was a young man, formerly a vegetable dealer, whose sight is almost gone; he has a young, rather delicate looking, wife, and two tiny children, one three years, and the other only a few months old. The floor of his one room was covered with clean boards, but he had neither food, fuel, nor bedding, and upon inquiry it was ascertained that he, and his family of little ones, have been sleeping on the hard boards with not a quilt to protect them from the biting cold. His goods are probably all at the pawnbroker's shop. A hospital physician examined his eyes and fears they cannot be healed.

In the same house, in an adjoining room, a woman lay dying with no one to care for her but a little girl of nine or ten years. After we had talked with the poor body for a short time, and learned that she had no food, and no one to care for her, we asked her whether she could not get to the hospital, but when she threw back the few garments which covered her, and we saw her emaciated body, we said nothing more about the hospital. Yesterday she died, and we have been searching for relatives to take the child, but can find none, so the little one is with us. When she came in her hair and clothing were alive with vermin, but by clipping the hair short, taking off the old rags, giving the filthy body a warm bath, and clothing it with clean garments, the child was made a very different and much more companionable being, and is now happy with a book, doll, and some wool. If no one claims her we will try to find a comfortable home for the motherless little one.

In another house *five blind people are living*,—two men and their wives, and a widow woman. When making the rounds I did not discover how truly destitute they were, but last evening when a driving snow set in, I thought it would be well to send them a couple of warm quilts, and was glad to have done so, for the man who carried them returned with a sad tale of distress. The poor people were sitting in the cold, without fire, and the widow woman had no food whatever, and only half a cent to buy with. These are only a few cases out of many, and new ones keep coming, but our funds are getting so low that we dare not take in any more until those now under our care are more comfortable. As I did not wish to use any of the rice money for cotton, and as some eight, or more, quilts were needed at once,—one for each family who had tatami, or mats, to sleep on, and two for those who had no mats, I sold a quantity of unbleached muslin and bought cheap cotton for filling quilts, fifty sen worth being sufficient for one quilt. The muslin was not of as much service as the cotton. The dark calico is excellent for quilts, and I have kept a poor woman employed during the past week making bedding and underwear. She comes to the house so that I can oversee her work.

I have spent the half of almost every day, for a week past, in looking up the poor and in getting them more comfortable, so have not been able to do much but cut out and oversee the making up of the material. Most of the families visited now have a warm futon—quilt—apiece and underwear, so they are no longer so wretchedly cold. Last Friday I went to the hospital with dolls, books, and cards. In one room was a wee baby only a day old, and it was at once honored with an American doll. The baby was held up for inspection, but, as it looked as new born babies do, like a tiny wriggling mass of flannel, with a wee red face peeping out, I could not decide whether it was a particularly handsome baby or not, but was rather inclined to think it quite an attractive bit of humanity. Be that as it may, it was quite an event to present a day old baby born in a hospital, with a doll, and we send its thanks to the kind donor.

In an adjoining room a young mother lay dying. She was pleased with the doll which her little daughter, of some five years, had received, but was too weak to say much. As she seemed to know little, or nothing, of the love of Jesus, we tried to tell her of His love, and how He waits to welcome her to the heavenly home He has prepared for all those who love and trust Him. After singing the sweet hymn, "God is Love," and "There is a Fountain," we said good bye, trusting that the poor, dying soul would find rest and peace in the love of Jesus. To-day we went again to the hospital and learned that her sufferings were over.

Sad and amusing incidents have occurred in connection with the distribution of the gifts from our friends across the water. Two old men who have become almost childish from hardships and age, and who live together, seem very jealous of one another. The doctor ordered medicine for one and when it was given the other held out his hands, much as a child would do, begging that we would give him some too. To one we gave a red flannel shirt, as he needed covering most for the upper part of his body, and to the other a pair of drawers, as he seemed to need that kind of covering most: the one who had the shirt begged for a pair of drawers, also, and the one who had the drawers admired the shirt, and looked longingly at it, so I have decided to give the shirtless one a pair of drawers and the drawerless one a shirt, in order not to have them feel too bad nor quarrel over their garments.

The scrap book sent by a lady eighty years old, and marked "for hospital use," has been given to Kittie Poorbaugh. She speaks Japanese nicely, can explain about the book to the sick, better than I could do, and she seems much pleased with the idea of taking it to the hospital. The one marked "From an Aged Friend," is still in my possession, but when I find a suitable child to give it to, will report. Will, also, send replies to letters pinned on dolls as soon as they are received and ready to mail. A quantity of flannel, muslin, and calico, and numbers of dolls, books, and cards, have been put away for future use. If the donors of these things could see the happy faces of the little ones as they examine their wonderful dolls, or look with delighted eyes at the pretty picture cards and books, or could go with us to the wretched homes of the poor and see shivering bodies clothed in warm flannel garments, the sick covered with quilts such as they would scarcely have dared to dream could be theirs, hear them tell of the warmth of the soft flannel, see with what satisfaction they handle their treasures, and how much happier and more comfortable they are than when lying cold and half naked, all would feel amply repaid for any sacrifices they may have made in contributing these articles. Many thanks to each and all.

Yours in Christian love,

Annie Moore.

90 Higashi San bancho, Sendai, Japan, Jan. 26th, 1891.

The Family.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER X.

A SECRET CHAMBER.

In blank dismay, the captives gazed into the cavern. Thoroughly convinced that he and his friends were betrayed, and enraged at the thought, Otho stepped quickly forward, intending to seize the faithless man and hurl him into the pit, yawning before them. His purpose was instantly divined. Motioning him back with a gesture so commanding that the youth was compelled to obey, the monk said, reproachfully:

"Let there be no violence, my son. Trust me but a moment longer. I am risking my own welfare for yours,—strangers, whom I learned to know but yesterday. This is a cavern: it has an outside entrance through which you can make your escape, as soon as it is safe. The gallery that we have followed, is simply a secret way of entering and leaving the castle, to be used in cases of great emergency. To attempt to pass the gates, would have been folly,—madness. Even by this path, in a place I will show you, it will be necessary for you to hide for a time. Search will be made as soon as your escape is discovered."

"Pardon, father!" pleaded Otho, earnestly, convinced by the manner no less than by the words of their conductor, that his suspicions were groundless. "We have been taken like thieves by those who should have protected and aided us; have been treated as slaves. Pardon our mistrust!"

"Cheerfully, my son," replied the monk, kindly. "I erred in not giving you a hint of the place you must be taken to. But there was scarce time for reflection, and I thought not of mistrust. It is perilous, however, to talk longer here. Even now the servants are waking."

Undoing the bundle of pines, he proceeded to light three or four of the resinous knots. Giving these to the boys, and calling cheerfully on all to follow him, he stepped through the opening, and began to clamber down into the darkness. Otho, leading Madeleine, imitated his example, and was at once followed by the others. He found the descent by no means as precipitous as he anticipated; and after proceeding about twenty feet, he had the satisfaction of planting his feet on the rocky floor of the cavern. Then, in the light of the flaming torches, he beheld a scene of mystic splendor, such as he had never even imagined. On one side, seemingly illimitable in extent, stretched a sheet of still, dark water. The roof above was vaulted, and broken into arches of different sizes by pendant and glistening masses of white stone, that tapering to a point, reached to the very surface of the pool. On the other side, the wall, scintillating as though studded with gems, was broken by numerous entrances, leading into long avenues and mysterious recesses of the mountains. Forgetful of peril, the young people stood gazing at the scene of enchantment till roused by the voice of their guide, who, thinking himself followed, had proceeded some distance in advance.

"Haste! haste, my children!" he cried, "a few steps further and you can rest."

Roused from the spell of wonderment that held them, they hastened to overtake their guide.

"It will be at the risk of capture," he said, as they came up with him, "to leave this cavern till the search has spent its force. In an apartment I will lead you to, you must remain for a time. Yonder is the outside entrance."

"I see the stars! Yonder is their light!" cried Adam Heintzpeter, looking in the direction indicated.

"I see them, too! I see them, too!" responded Carl von Bebel. "Look, Michael! Look, Otho!"

"Yes, we see them," answered the two, "and glad we are."

"Ay," said the monk, "they are paling in the grey light of day. Follow quickly,—tarry no longer, for I must return to the castle before suspicion is aroused of your escape. Now, with caution," he continued, and at once began to clamber up the rugged wall toward the vault of the great cavern: wondering and in silence, the young people followed. Turning a huge rock that rested so close to the wall as to seem part of it, the monk, squeezing his body through a low opening entirely concealed from view by this rock, vanished from sight. But from the hidden chamber into which he had gone, came his voice, sounding hollow and dead:

"Fear not, but come! Here you can rest!"

And one by one, passing behind the great rock, the Crusaders disappeared from view, leaving the vast cavern wrapped in impenetrable gloom. The apartment in which they found themselves, was of an oval shape, perhaps twenty feet in length, and almost wholly free from pendant rocks. The roof was somewhat broken, and looking up, as directed, through a small crevasse, they saw the gleam of a star. Bidding the wondering children wait until he came to lead them out, and cautioning them to waste neither food nor lights, the monk lifted his hands in blessing upon them, and was gone.

"In silence all stood listening to the sound of receding feet, the sense of loneliness deepening upon them. As the last faint echo died away, in a half whisper of awe and fear, Madeleine asked:

"Who is he? Who is this that hath opened a path for us through the mountain?"

"That truly, I know not," answered Heintzpeter.

"A friend, most surely," remarked Von Bebel, "though I ne'er saw him before, that I know of."

"What wond'rous eyes he hath! He seemed to look into my very heart. I was at times afraid," said Michael.

And surely the strange monk had strangely luminous eyes, and a commanding and an impressive way with him.

"It seems like a dream—this wondrous journey that we have taken!" spoke Otho, soberly. "I scarce know whether I wake or sleep. Such a cavern I ne'er heard of."

"A dream! a dream!" cried Madeleine, scarcely waiting for Otho to finish. "It is more like a miracle! Ay, a miracle it is most truly! God hath sent him! We need have no fear. God hath sent him!"

"Think you so?" asked Otho.

"I doubt it not, I doubt it not," was the emphatic reply.

"I doubt it not, either," said Heintzpeter, who liked to agree with Madeleine.

"Nor I," chimed in Michael.

"God does wondrous things. Have you not heard how He sent His angel to the blessed St. Peter, as he lay in prison, and led him out, spite of locks and bars?"

"Did He so, Madeleine?" inquired Otho, in astonishment.

"Ay, that He did," returned the girl," "and many other things more strange and difficult, as the good father in our village hath often preached."

"Tell us, Madeleine; tell us of this deliverance of the most holy St. Peter," begged Michael.

"Ay, tell us the story," joined in the others. And sitting there on the floor of that hidden chamber in the mountains, Madeleine related the event as told in the Bible. This was followed by other stories from the sacred book, with numbers of which the girl was very familiar, though they were almost wholly unknown to her companions. From this to the legends of mediæval saints and the startling appearances of angels in their own day, was an easy transition. Many of the Crusaders claimed, as Madeleine did, to have seen visions, and to have received messages from Heaven through saints and angels; and as the five friends sat side by side in that subterranean chamber talking of these things, and their sense of the nearness of the heavenly world deepened, the thought that they were being guided by an angel in the form of a monk was not slow in coming into their minds.

"Did not the Lord Jesus Himself, in the guise of a priest, appear to Stephen of Cloyes?" exclaimed Otho.

"Did not Nicholas of Cologne behold a vision of a shining cross and hear a heavenly voice?" enthusiastically cried Michael.

"Then, what so strange in the thought that God sent an angel to help us? Are we not being guided by Heaven in our crusade?" came from Von Bebel.

Springing to her feet, Madeleine began pacing the narrow apartment in great excitement, saying: "He is—he is an angel! Oh, what dullards we have been! Saw you not what a shining face he had?"

"And what a heavenly voice!" responded Otho.

"Yes, he has a voice," affirmed Heintzpeter in his slow way; "that I might swear to."

"He is an angel!" cried Madeleine again, her face radiant with joy.

"Yes, that I think, too," said Heintzpeter, "but where are the wings? I see not the wings. An angel should have wings. I see not the wings."

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But excited by the thought that God had sent a heavenly messenger to guide them, the Crusaders, led by Madeleine, broke enthusiastically into song, their voices ringing through the darkness of the cavern, and waking a hundred echoes from its secret vaults and untrodden recesses.

"Fairest Lord Jesus,
Ruler of all nature,
Thou of Mary and of God the Son!
Thee will I cherish,
Thee will I honor,
Thee my soul's glory, joy and crown."

But the delusion of the captives was destined to be, for the time, at least, dissipated. As the last words of the stanza reverberated through the cavern, suddenly, as if startled by an unexpected but not clearly-distinguished sound, Madeleine cried, "Hist! hist!" and raised her hand to command silence. The girl's manner, far more than her words, produced the desired effect. Fear, inspired by the knowledge of their position, for a time forgotten, struck every heart. The light of joy died from their countenances instantly, and in an attitude of intense suspense, all stood intently listening. Some one, far off in the remote darkness, was calling, and the voice was full of pain. The cry was repeated several times before it was understood, then they heard:

"A light! a light! for the love of Heaven, a light!"

"Do not get one; it may be treachery," said Michael, in an intense whisper, as Otho reached for the torch burning in its niche in the wall.

But again they heard the voice, more near and more distinct:

"Otho! Madeleine! children! a light; for the love of Heaven, a light!"

"It is the monk!" cried Otho; "he is in distress," and seizing the torch, he crept through the opening into the main cavern. Lifting the flaming brand high over his head, he waved it to and fro. For a few minutes nothing was seen, then, coming out of the gloom appeared the figure of a man, walking forward in haste. Repeatedly he stumbled, and once in the obscurity he fell, but soon he gained the wall near Otho, and began to climb upward.

It was indeed the monk—pale, agitated, his garments soiled, and the stains of blood on his face. He panted for breath and tottered with exhaustion, as he entered the hidden asylum.

"I'm pursued!" he gasped. "I'm pursued! I trusted to the sanctity of my order for safety—oh, sacrilegious wretch that he is!—I trusted too far! They sought my life—they sought to murder me when I boldly told them I aided you to escape. Yet I thank God for the courage to face them! Put out the light! put out the light! or we will be discovered! and seizing the torch, he extinguished it by dashing it to the ground.

Almost immediately the hoarse shouts and shrill cries of the pursuers came sounding from the distance to the ears of the terrified group. Urged by a curiosity he cared not to resist, Otho, groping his way, sought the larger cavern—for he had retreated from it when the monk came—and taking his stand behind the huge stone or stalagmite, guarding the entrance in his rear, peered stealthily out for the first signs of the approaching enemy. Scarcely more than an instant did he wait, before he saw in the distance, glancing here and there, a score or more of torches, shining like stars in the gloom. As the lights drew near, the shadowy forms of the pursuers themselves could be clearly discerned, with the occasional gleam of a steel helmet, and the deadly flash of a weapon. The pursuers at length came so near that Otho could understand what they said; and the sense of the danger to which he and his friends were exposed deepened, as he listened to the terrible threats and horrible oaths that continually fell from the lips of the wretches. Then, to his utter surprise and consternation, he beheld one of the party abruptly separate himself from his companions, and, as though thoroughly acquainted with the position of the secret chamber, come directly toward the rock behind which he crouched. Reaching the wall, the man began slowly to ascend it.

(*To be Continued.*)

HOW TO MAKE LIFE HAPPY.

Take time; it is no use to foam or fret, or do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes and rattles it about the lock until both are broken and the door is still unopened.

The chief secret of comfort lies in not suffering trifles to vex us and in cultivating our undergrowth of small pleasures.

Try to regard present vexations as you will regard them a month hence.

Since we cannot get what we like, let us like what we can get.

It is not riches, it is not poverty, it is human nature that is the trouble.

The world is like a looking-glass. Laugh at it and it laughs back; frown at it and it frowns back.

Angry thoughts canker the mind and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals.

Youth's Department.

THE BOY WHO HELPS HIS MOTHER.

As I went down the street to-day,
I saw a little lad
Whose face was just the kind of face
To make a person glad.
It was so plump and rosy-cheeked,
So cheerful and so bright,
It made me think of apple time,
And filled me with delight.

I saw him busily at work,
While blithe as blackbird's song,
His merry, mellow whistle rang
The pleasant street along.
"Oh, that's the kind of lad I like!"
I thought as I passed by,
"These busy, cheery, whistling boys
Make grand men by and by."

Just then a playmate came along,
And leaned across the gate,
A plan that promised lots of fun
And frolic to relate.
"The boys are waiting for us now,
So hurry up," he cried.
My little whistler shook his head,
And "Can't come," he replied.

"Can't come? Why not, I'd like to know?
What hinders?" asked the other.
"Why, don't you see?" came the reply,
"I'm busy helping mother.
She's lots to do, and so I like
To help her all I can;
So I've no time for fun just now,"
Said this dear iittle man.

"I like to hear you talk like that,"
I toid the little lad;
"Help mother all you can, and make
Her kind heart light and glad."
It does me good to think of him,
And know that there are others
Who, like this manly little boy,
Take hold and help their mothers.

—*Golden Days.*

HOW GLENNIE WAS CURED.

There was no use to deny it; Glennie was a very cross boy, He was most always good-natured, but one day he was as "cross as a bear," as his grandma said. He was making her a visit. She tried to please him, but he was not ready to be pleased.

At last she said: "What is the matter with you, Glennie? You are awfully cross. Can't you be a little better natured?"

"No, grandma, because I feel cross. I guess I'll have to whip it out of me." At that, the little fellow took a stick and began to beat himself about the legs and shoulders. Pretty soon he looked up, wearing a smiling face instead of the cross one he had worn all the morning, and said: "There, grandma; it's all gone."

His aunt came into the room not long after, and he said to her: "Auntie, I've met with a change." She told him she was very glad.

I can tell you a better way than Glennie's, when you feel cross or naughty. Just go by yourself, kneel down and ask the Lord Jesus to take the naughty feeling away from you. He will do it every time, if you ask in earnest.

GOOD ENOUGH FOR HOME.

"Lydia, why do you put on that forlorn old dress?" asked Emily Manners of her cousin, after she had spent the night at Lydia's house.

The dress in question was a spotted, faded old summer silk, which only looked the more forlorn for its once fashionable trimmings, now crumpled and faded.

"Oh, anything is good enough for home?" said Lydia, hastily pinning on the soiled collar; and twisting her hair into a knot she went to breakfast.

"Your hair is coming down," said Emily.

"Oh, never mind; its good enough for home," said Lydia, carelessly. Lydia had been visiting at Emily's home, and had always appeared in prettiest morning dressses, and with neat and dainty collars and cuffs; but now that she was back home again she seemed to think that anything would answer, and went about tidy and in soiled finery. At her uncle's she had been pleasant and polite, and had won golden opinions from all; but with her own family her manners were as careless as her dress. She seemed to think that courtesy and kindness were to expensive for home wear, and that anything would do for home.

There are too many people, who, like Lydia, seem to think that anything would do for home; whereas efforts to keep one's self neat, and to treat father, mother, sister, brother and servant kindly and courteously, is as much a duty as to keep from falsehood and stealing.—*Ex.*

SPEAK KIND WORDS.

"Oh," said a little girl, bursting into tears on hearing of the death of a playmate, "I did not know that was the last time I had to speak kindly to Amy."

The last time they were together she had spoken unkindly to her, and the thoughts of those last unkind words now lay heavy on her heart.

Speak kindly to your father, mother, sister, brother, playmate, teacher, to every one you come in contact with. Cross words are very, very sorrowful to think of.

Pleasantries.

"What are you working at now?" said one young man to another. "Nothing." "It strikes me you ought to have had that done by this time."—*Washington Post.*

"What is the difference between Queen Victoria and the Mississippi River?" asked Squildig. "About 4,000 miles, I should say," replied McSwilligen. "That answer won't go this time." "What is it then?" "Queen Victoria holds levees, but the Mississippi River makes them let go."—*Pittsburgh Chronicle.*

NOTICE.

☞ *Editorial Correspondence address to* The Reformed Church Messenger, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* Reformed Church Publication House, *907 Arch Street, Philadelphia.*

☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,
907 Arch Street, Philadelphia, Pa.

THURSDAY, MARCH 5, 1891.

For various reasons it seems to be quite fortunate that Mr. Gladstone lives so long and that he still retains the use of his mental faculties. His replies to Huxley, a freethinker, are not among the least of his public services. He is superior to his opponent in learning and quite equal to him in the use of his pen. What he, a layman, says to the great scientist must have great weight in England, where some people think they are starting a new religion, a religion of reason, which, it is affirmed, is something better than Christianity. Mr. Huxley objects to the biblical account of the demons entering into the herd of swine, to which Christ is said to have given His consent. It involved a considerable destruction of property, and His acquiescence in the transaction, it is alleged, made Him a participator in a criminal act. Mr. Huxley takes it for granted that the herdsmen were Gentiles in the pursuit of a lawful occupation, but Mr. Gladstone informs him that this was not the case; that they were renegade Jews, engaged in an illicit business, forbidden by the Jewish law, but on the mountains they may have been lawless in other respects, and it is quite evident that Christ's presence in their country was a rebuke to them. As a result their guilty consciences prevented them from retaliating upon Him. God permitted Satan to afflict Job and the Jews to crucify our Lord, but that involved no participation of His in their crimes and no approbation of their wicked actions. God moves in a mysterious way, and the same is true of Christ, who when He was on earth would accept no testimony from demons, but was accustomed to make short work with them wherever they came into His presence. There was no better way to get them out of Galilee than by letting them go down with the swine to the bottom of the sea.

THE CHURCH UNION.

Recently we received a copy of the *Church Union* published in New York. It seeks to promote "actual and visible oneness" among all Christian denominations, and has moreover been engaged in this good work for a number of years. We, therefore, perused it carefully. As church unity is discussed from different points of view, we can agree with many things which it says, and also agree to disagree with many other things that are said. In another place we give our readers a few excerpts, which to us have the right ring about them. Manifestly, they prove that we are making some progress in the direction of that unity, in which all Christians shall be one as Christ and the Father are one. In this respect, certainly, an encouraging advance has been made during the last few decades, along all the lines of second, sober, churchly thought. We have some objections, however, to the "Principles of Church Union" in this union paper, not because they are not true in themselves, but because they are lacking in one thing, and that in an important particular. They are based on the Bible as the word of God and on Christ as the Son of God. But they say nothing of the Trinity, Father, the Son and the Spirit, which are one. Of course true faith in Christ involves faith also in the other two persons of the Godhead, but this should always be expressed as it is in the baptismal formula and the apostolic benediction. In the latter the Trinity seems to be based on the Incarnation; in the former the Incarnation on the Trinity. Both views are correct. The two are one and inseparable. We do not see how Christians can come together in the unity of the Spirit on any other principle or foundation. In the course of time the Apostles' Creed grew out of faith in the Trinity in the way of expansion and became its proper interpretation in the Christian Church generally. It contains, as we conceive, all the "principles" that are in any sense vital in the unification of the Christian church. It is a remarkable fact that at the late meeting of the Church of Japan, this old creed was adopted as the basis of union to the exclusion of more modern formula, and that such action was adopted mainly through the influence of Japanese Christians. Who knows that these Oriental brethren may not yet teach us in the Occident some things which we do not know or clearly see.

LAZARUS CAME FORTH.

The raising of Lazarus from the dead was on many accounts the most important and suggestive which Christ had as yet performed. It was the culmination, we may say, of all His previous wonderful works, just as His resurrection was the crown of His earthly life and the explanation of its sublime meaning. A careful reader of Scripture will see that there was progress from the lower to the higher in the character of His works, just as there was progress in His earthly life. The dead raised to life again at Bethany was a much more stupendous fact than the restoration to life of the widow's son at Nain or of the daughter of Jairus at Capernaum. In this more than in any other instance hitherto, Christ displayed the strength and power of His human nature. In other cases He seems to have performed His miracles at once without apparent forethought, just as they came in His way, or as He was moved by the Spirit. On this occasion He waited several days before He came to Bethany, evidently for the purpose of making the miracle just what it was, a savor of life unto His friends and of death to the enemies of God. He had been fully prepared through prayer for what He proposed to do, and He knew that His Father had heard Him; but He went to the grave with all the feelings of a man, a friend and a brother. It is said that He wept. Yet in His apparent weakness, He already possessed the power in His own human will to command Lazarus to come forth. At a distance beyond Jordan He had kept his dead body from corrupting and at the proper time He calls back his soul once more to control the material atoms or force of which his body was composed, doubtless in order to set aside all doubts concerning the reality of the miracle. What more could be asked to show who and what He was? All the world now knows it and rejoices in the knowledge of what He did. This resurrection at Bethany, however, was again only preliminary and preparatory to another and more enduring resurrection, when Christ Himself rose from the dead—to die no more. He thus silenced the Pharisaic sneer, that He could save others, but that Himself He could not save. Then He showed that He could do both, each at the proper time, neither at Satanic dictation. It was in fact His mission first as a man to save Himself from the hostile elements of this world in league with infernal powers, and then with the power which He acquired in this conflict to save others so much the more abundantly. Because He lives who once was dead, others shall live also although they die. Indirectly the miracle at Bethany hastened the death of Christ. It inflamed the malice of His enemies to such a degree, that, although they could not deny the fact, in advance they pronounced on Him the sentence of death in their hearts. Never before had Satan bound any class of men in such chains; but never before did God make the wrath of man to praise Him in promoting His own eternal purpose to save and redeem poor sinners.

INTERESTING EXTRACTS.

Generally, now the sin of sectarianism is confessed, and some of the evils of our denominationalism are recognized. Sectarianism is a sin to be repented of as any other sins. Religious sectarianism is an offence to the Head of the Body.

For any one to believe, or any church or school to teach, that it has *the truth, the whole truth*, and nothing but the truth, is not only absurdly presumptuous, but a great hindrance to the progress of evangelical religion.

Christianity is indebted to every denomination and school, which by emphasizing any important truth has contributed to the clearer knowledge and proof of the same.

The idea of finding in the Bible only what one thinks ought to be in it, is as foreign from the spirit of the early Protestants as was the profane traffic of Tetzel. The doctrines of the Christian faith seem to admit no higher appeal than to common assent, so far as this can be reached, of the mind and heart of the earthly body of Christ, which is His Universal Church.

The attempt to convert the Sacraments of our holy religion into mere "shadows," is to do violence to the prevailing sentiment of all ages in the Christian era. "We acknowledge one baptism for the remission of sins," is the doctrine of baptism proclaimed by Peter, held ever since by the Christian Church; and to-day, I suppose that it is within bounds to say that nine-tenths of the Christian world accept the creed (Council of Chalcedon) which contains this doctrine. And as pertaining to the subject of Church unity, can we expect that nine-tenths of Christendom will relinquish the substance for the "shadow;" or, on the contrary, may we not indulge in the hope that one-tenth will ere long embrace the Scriptural view?—*The Church Union.*

Synodical Editors.

(Elected by the Synods.)

Eastern, ...	Rev. Jonathan H. Pannebecker.
Pittsburgh, ...	" David B. Lady.
Potomac, ...	" J. Spangler Kieffer, D. D.

NOT BY BREAD ALONE.

Among the many lessons which the season of Lent serves to teach us is this, that man is not to live by bread alone. It was by quoting from the Scripture these words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," that our Saviour repelled the first one of the three temptations with which Satan assaulted Him in the wilderness. This is not the only instance in which our Lord cast upon earthly bread the disparagement of insufficiency. Rather, it is characteristic of Him to do so. He does it when he says, "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life;" and when, on another occasion, He says, "I have meat to eat that ye know not of."

And, in the particular instance to which we are referring, what He says in word, that He says also, and more impressively, in act. What an overwhelming disparagement of earthly bread our Saviour's forty days' fast was! When Jesus fasted forty days in the wilderness, eating nothing; when Moses, in the presence of the Lord, for forty days and forty nights, neither ate bread nor drank water; when Elijah ate and drank what God gave him, and, in the strength of that meat, went forty days and forty nights unto Horeb, what is this in each case, except a grand denial of man's absolute dependence on earthly bread?

Not by bread alone! This holds true even in respect of the natural and earthly bread itself. We eat bread, and we are nourished and strengthened by so doing; but where does the nourishing and strengthening power lie? Certainly not in the bread itself, considered simply as such, but in the Word, the Will, the Power of God, which uses bread as a means. The bread is so little in the case that it is almost nothing. This is a great lesson for us to learn, that it is not in reality bread, but God working by means of bread, that nourishes us; that we are daily and hourly supported by "the almighty and everywhere present power of God."

Not by bread alone! Bread stands for much. It means money, lands, houses, home, friends, company, pleasures, comforts; earthly goods of all kinds. Are any of us, in any sense, trying to live by these? Are we depending chiefly, or largely, on these things for nourishment and support? Are we deliberately and energetically seeking these things; are we laying ourselves out to obtain them; are we dwelling with complacency on the possession of them; are we dismayed at the prospect of the loss of them? If we are placed in such a situation that we must either miss or lose some earthly good, or else acquire and keep it in a way not in accordance with the will of God, can we rise to some degree of that spirit in which our Saviour resisted this temptation? Can we give up the object on which our hearts were set? Can we say: I give it up; I shall live without it; man shall not live by bread alone?"

Not by bread alone! There are those to whose lot but little bread falls in the shape of earthly comfort and pleasure. For them there has been but little brightness. Their life has been one long-continued struggle; disappointment after disappointment has befallen them; they have seemingly known no rest and no enjoyment; they have often eaten their bread with tears. And yet, somehow, they live. Seemingly destitute of all pleasures, they nevertheless live high, glad, joyous lives. It is because they are dwelling "on the heights;" they are living otherwise than "by bread alone;" they have "meat to eat" that the world knows not of.

That there is a higher bread to live by than that which is eaten with the mouth; that spirit is above flesh; that soul is above body; that there are worse things than poverty; that there are worse things than pain; that there are worse things than death,—these are some of the lessons which are taught by, and which we ought to learn from, the season which commemorates our Saviour's Temptation and Humiliation.

J. S. K.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

On Washington's birthday the regular working hours and school sessions were observed, but in the evening the occasion was celebrated in the dining-room with various games and an original "Birthday March," viz: the children were arranged in the order of their birthdays in the year and then took partners as they stood. This manner of getting partners and the style of marching caused a great deal of amusement and was thoroughly enjoyed by the children.

On Wednesday, February 25th, three nice porkers and 437 lbs. of beef were converted into sausage, hams, etc. This was the fifth and last butchering for the season at the Home.

The question is frequently asked, where do your children come from, are there any at the Home from our section, etc.? In order that the friends of the Home, who have a part in supporting this large family, may know where the 85 children under our care are from, we give a list of the places and the number of children from each place. Counties are given in italics, and the towns in the counties follow. Twenty-one counties in Pennsylvania are represented here and all the children are Church orphans except two which are indicated as boarders; for these two we receive $130 a year each.

Philadelphia County 2; *Montgomery*—Pottstown 4, Pennsburg 2, Skippackville 1, Norristown 1; *Bucks*—Quakertown 1; *Chester*—Spring City 1; *Northampton*—Easton 1, Wind Gap 1 (Boarder), Bethlehem 1, South Bethlehem 1; *Lehigh*—Allentown 3, Catasauqua 8, Seipstown 2, Schnecksville 2, Macungie 2; East Texas 1, Slatington 1, Egypt 1; *Monroe*—Sciota 2: *Berks*—Reading 6, Hamburg 1, Millersburg 1, Host 1: *Schuylkill*—Mahanoy City 2, Schuylkill Haven 1 (boarder); *Northumberland*—Milton 2, Snydertown 2, Watsontown 1, Shamokin 1, *Montour*—Danville 2; *Columbia*—Orangeville 1; *Lebanon*—Lebanon 4, Palmyra 1; *Lancaster*—Reamstown 2; *Dauphin*—Harrisburg 7, Elizabethville 1; *Centre*—Rebersburg 3, Bellefonte 1; *Cumberland*—Mechanicsburg 3; *York*—Hanover 1; *Adams*—Gettysburg 1, Fairfield 1; *Franklin*—Waynesboro 2; *Union*—Mifflinsburg 2; *Snyder*—Selin's Grove 2.

For Reformed Church Messenger.

EXECUTIVE COMMITTEE W. M. S. EASTERN SYNOD.

The Ex. Com. W. M. S. Eastern Synod met at the call of the President at 9.30 A.M. February 26, 1891, in the parlor of Palatinate College, Myerstown, Lebanon Co. There was a larger attendance of members on this occasion than heretofore. After the reading of Scripture and prayer by the President, in the absence of Secretary and minutes the transaction of business was immediately commenced.

Many questions being asked concerning the distribution of the published addresses, made at the meeting of the W. M. S. G. S. held at Lebanon in June last, the Cor. Sec. was directed to secure those intended for the society of the Eastern Synod, and divide and send them to the presidents of the Classical societies, so that they may be distributed before the annual meetings of these societies. In those Classes without a woman's organization the pamphlets shall be placed for distribution, in the hands of some lady interested in missions.

The custom of some of the Classical societies of reporting at the annual meetings monies which do no not properly belong to the *woman's* societies and which never pass through any of their treasuries, was discussed at some length, and the treasurer of the Synodical society was directed to send to each president of a Classical society a request to report only monies that pass through the treasuries of Woman's Classical Societies. It was resolved that all monies to be paid by Classical Societies toward the $700 assumed by the society of Eastern Synod, be paid into the treasury of Synod's society not later than September 30, 1891.

All presidents of Classical Societies were recommended to work up the subscription list of the *Missionary Guardian* to the best of their ability.

A communication from the Woman's Union Missionary Society of the Reformed churches in Harrisburg, earnestly inviting the W. M. S. Eastern Synod to hold its annual meeting in Harrisburg, October 23, 1891, was received and gratefully accepted. The Recording Secretaryship, made vacant by the removal of Mrs. Dotterer to a distant State, and the declination of Miss Graeff, elected at the last regular meeting of the society, was filled by the election of Mrs. A. C. Morey, Boyertown.

After the transaction of routine business the minutes were read, corrected and adopted, and the committee adjourned.

MRS. MOSSER, Sec. *pro tem.*

For Reformed Church Messenger.

SPECIAL MEETING OF CLASSIS.

At a special meeting of East Susquehanna Classis, convened at Catawissa, Pa., on Monday, Feb. 16, 1891, Licentiate Raymond E. Butz was received from the Classis of Lehigh, Eastern Synod; his call to the pastorate of the Catawissa charge was confirmed, and a committee of Classis appointed to ordain and install him. The ordination and installation took place on Monday evening, Rev. J. Calvin Leinbach preaching the sermon, which was in keeping with the interesting and solemn services of the occasion. The Liturgical services were conducted by Revs. Tilghman Derr and C. H. Mutschler. The young brother is to be congratulated upon being called to minister among the Catawissa people—a people whose sympathetic Christian hearts will thrill to every inspired word uttered, and will be ready to answer every call to duty. May the newly ordained brother enjoy a bright, useful and long ministry!

At the same special meeting, Rev. H. H. Sandoe was dismissed to the St. Joseph Classis, Synod of Ohio. STATED CLERK.

Sunbury, Pa., Feb. 1891.

FROM THOSE WHO HAVE BEEN READERS FORTY YEARS OR MORE.

Joel Hiser of Dewees, Clay county, Nebraska, says:

"I have taken the MESSENGER since May, 1846, and do not want to do without it."

Jacob C. Schriver of Gettysburg, Pa., writes:

"In the year 1845 or 1846, I subscribed for the MESSENGER. I also had it one year about two years before the above dates."

Peter Hoffer of Centre Hall, Pa., who is 72 years of age, says:

"I subscribed for the MESSENGER when I commenced housekeeping, which was in the year 1846, and have continued taking it ever since."

Benjamin Isenberg of Huntingdon, Pa., writes:

"I commenced taking the MESSENGER in the spring of 1850, and it has been a constant visitor to my house ever since. How a Reformed family can get along intelligently without the church paper is a question I am not prepared to answer."

P. H. Snyder of Everett, Pa., writes:

"I am now 63 years old, and have been a reader of the MESSENGER since I was a boy, as my father was a subscriber of it. No wonder it is so dear to me. I could not express my gratitude for its worth in words."

L. H. Diehl, Esq., of Astoria, Ills., writes:

"I have been a reader of the MESSENGER since 1842, a period of nearly fifty years. And for the past thirty years I would not have done without it for twice its cost. Every family in the Reformed Church ought to be a subscriber for life. I would not have missed the late Christmas number for its present cost."

Elder Geo. Hoobaugh of Green Park, Perry county, Pa., says:

"If I live another year I will have received the MESSENGER just fifty years."

W. G. King, Sr., South Bend, Pa., writes:

"I think I have had the MESSENGER since 1852. I would know but little about the work of the Church without it."

Poetry.

For Reformed Church Messenger.

THE CHURCH OF TO-DAY.

BY CHAS. KANE.

The Church of to-day as a pyramid high
Stands shedding her sunbeams afar;
With her foot placed on earth she points to the sky—
Basks in the bright radiance of Bethlehem's star.
She's been founded in sorrow, in trials and tears,
Her foes have sought to blot out her name;
Yet the stronger she grows with the lapse of her years,
For she's fed by omnipotent flame.

The Church of to-day—for what does she stand?
For all that is glorious, beautiful, true—
For all that enlightens, ennobles our land—
For all that makes us peculiarly grand;
Thrice blest is the work that she gives us to do.
With her breast plate of Faith and her anchor of Hope,
Charity true doth her ramparts adorn;
The kings of the earth shall arise at her call,
Her thanksgiving incense breathes forth on the morn.

They shall come from the East and the isles of the West,
And stand on her battlements high;
Those who dwell in her shadow shall call themselves blest,
For the day of her triumph is nigh;
From the furthermost ends of the earth,
To the uttermost bounds of the sea,
As a safe retreat for the nations and tribes,
They shall into her safe harbors flee.

An army with banners, a strong mighty host,
No foes can against her prevail;
The dominion of Satan shall be overthrown,
And his kingdom shall utterly fail.
Hail, grand and magnificent light,
To that city of refuge we flee;
The day-spring on high hath illumined our path—
We exulting thy glories shall see.

Murrysville, Pa.

Selections.

Here is a little test of character: what would you do if you were allowed to do what you most love to do?

Oh! many a shaft, at random sent,
Finds mark the archer little meant;
And many a word at random spoken,
May soothe or wound a heart that's broken. —*Scott.*

Let no knowledge satisfy but that which lifts above the world, which weans from the world, which makes the world a footstool.—*Spurgeon.*

The end of learning is to know God, and out of that knowledge to love Him as we may the nearest, by possessing our souls of true virtue.—*Milton.*

Cease, every joy, to glimmer on my mind,
But leave, oh, leave the light of hope behind!
What though my winged hours of bliss have been,
Like angel visits, few and far between!
Her musing mood shall ev'ry pang appease,
And charm when pleasures lose the power to please. —*Campbell.*

Science and Art.

Professor Holden is proposing to try for the parallax of some of the nebulæ at the Lick Observatory in a new way, by means of photography. He finds that with a sufficiently short exposure the image of the nucleus or central bright spot is almost as well defined as that of a star, and he expects that by measuring the distance between this image and a number of the smaller stars on the same plate, it will be possible to find the relative parallax of the nebula itself; which may be so, although it strikes one that the probability is that in most cases the nebula is likely to be quite as remote as the surrounding stars, and then the method would fail; but it is well worth trying.

The name Bacillus (a little rod), like the similar name Bacteria, is commonly applied to the rod-shaped forms of a group of minute plants which botanists know by the title "Schizomycetes," translated by German naturalists as Spaltpilze (splitting moulds). The word Schizomycetes refers to the mode of multiplication of these little rods. They attain a certain length and then divide across into two. Each half grows to the size of the parent and then similarly divides, and so on as long as food and other conditions of their life are present. One species (that common in old hay) has been observed to divide in this way every half hour, a rate which gives in every twenty-four hours more than three hundred billions (300,000,000,000) of individual rods, as the offspring of one parent rod. They are extremely minute, varying from the one-twenty-thousandth of an inch to the one-thousandth of an inch in length.

Items of Interest.

Inexhaustible supplies of very pure water have been found in the great Sahara Desert by drilling artesian wells. Some day this desert may be a blooming garden.

General Booth has secured $322,810 in cash and $189,980 in promises for his scheme of social regeneration. He asked for $500,000 to start the scheme and $150,000 a year to carry it on.

Messrs. O'Brien and Dillon have voluntarily surrendered themselves to the British authorities on their return from France, and they are now in prison in Ireland to serve out their sentence. The negotiations between the Parnell and McCarthy factions of the Home Rule party have failed.

Miss Kate Drexel, or Sister Catherine, made her final vows and took the black veil of the order of the Blessed Sacrament last week in Pittsburgh. This is a new order of which she will be the head, and which will be devoted to work among the Indians and Negroes, and which it is supposed will have the advantage of her millions of money.

The Cathedral of Notre Dame in Paris stands upon the spot once occupied by a Roman temple. The length is 390 feet; width of transept, 144 feet; height of western towers, 224 feet; width of front, 128 feet, and length of nave to transept is 186 feet. The Cathedral covers 64,108 square feet.

The art of printing from movable types was discovered about the fifth century, in China, by the Chinese. Practically, however, the art was invented by one of four men—Laurens Coster, of Haarlem; Johannes Gutenberg, of Mentz; John Faust, of Mentz; and Peter Schoffer, of Mentz. The Dutch say that Coster invented printing, and that Gutenberg, one of his workmen, stole the invention. The Germans say that Coster was a tallow-chandler, and that Gutenberg made the invention.

The Lutheran Church is a Church of many languages. The latest statistics show that of her baptized membership throughout the world 32,000,000 speak German, 5,300,000 speak Swedish, 2,500,000 Norwegian, 2,300,000 Danish, 2,048,000 Finnish, 1,250,000 English, 1,113,000 Hungarian, 624,000 Livonian, 480,000 Courlanish, 272,000 Esthnian, 70,000 French, 70,000 Icelandic, 48,000 Bohemian, and that in every other civilized tongue she is well represented, numbering in the world 28,406 educated ministers, 38,381 church edifices, and 50,061,280 baptized members.

Hints and Recipes.

A sprinkle of salt upon the carpet before sweeping diminishes the dust and brightens the colors, yet a frequent application induces dampness in a sunless apartment.

When chickens are scarce and high-priced buy a can of boned chicken and mix with it a like quantity of chopped ham, seasoning with pepper and adding a little melted butter. This will make two dozen large sandwiches.

Uses of Turpentine.—Somebody says: The value of turpentine in the household is well-nigh inestimable. It keeps closets and store-rooms free from insects and bugs, if sprinkled lightly over the shelves and in the corners. A spoonful added to a pail of warm water makes an excellent paint cleanser, and it renders clothing impervious to moths during the summer months. As well does turpentine soothe burns, and afford relief for rheumatism and sore throat.

Old-Fashioned Loaf Cake.—Take three quarts of sifted (and well heaped) flour, a pint of soft butter, one quart of sugar, six gills of new milk, half a pint of yeast, three eggs, two pounds of raisins, a teaspoonful of soda, two teaspoonfuls cinnamon, and two of nutmeg. Scald the milk, cool to blood-warm, add the yeast, then the flour to which all the butter and half the sugar have been added; then mix together and let rise until light. It is better to set this sponge over night, and in the morning add the other ingredients (flour the raisins) and let rise again. When light fill the baking-pans and let rise again. Bake in a moderate oven. This recipe makes three large loaves, and is a standard, economical loaf cake.

Farm and Garden.

Raising Geese.—A poultry authority tells us that, like turkey eggs, the goose egg requires one month for incubation. It is never best to permit the young goslings to visit a pond until they are at least three weeks old. The house is the proper place to get them well started growing. You then run no risk of losing them. The Toulouse, Embden, and White China are among the best varieties. A pair will often weigh from fifty to fifty-five pounds when grown. Usually they are quite hardy, and can live with very little expense to the owner. In the fields they find much that they like, and will wander about all day and return at night.

Setting Milk.—Milk when first drawn, or at a temperature of 93 degrees or 95 degrees, will yield all its cream as soon as, or very soon after, its temperature has been reduced to 45 degrees, if the reduction be quickly made. To determine whether all the cream has been obtained, especially where the cold deep-setting or Swedish system has been used, the creamed milk should be heated up to a temperature of 100 degrees. If no cream comes to the surface it will be pretty good evidence that it was all obtained at first setting. There will nearly always be a slight scum that will come to the surface at such a time, but it will not be cream. There will be no butter in it. So advises the *Butter-Maker's Guide.*

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

The Magazine of Art for March has for its frontispiece "Hunger Hath No Ears." Among the articles are—Current Art, The Proper Mode and Study of Drawing, The Use of Metal in Bound Books, and Japanese Pottery.

Cassell Publishing Co., New York, 35 cents a number, $3.50 a year, in advance.

Cassell's Family Magazine for March opens with the serial, "A Sharp Experience." Other articles are—How to Choose a New House, A Model Irish Town, Only Just, On Coloring Materials for Embroideries, How London Gets Its Fish, and Gatherer.

The Cassell Publishing Co., New York, 15 cents a number; $1.50 a year in advance.

Popular Science Monthly. Edited by W. J. Youmans. Contents for March. Some of the articles are—Supposed Tendencies to Socialism, Iron-Working with Tools, Hypocrisy as a Social Elevator, Cultivation of Sisal in the Bahamas, Koch's Method of Treating Consumption, The Tyranny of the State, Adaptation to Climate, and Sketch of Samuel Latham Mitchill, with portrait.

Published by D. Appleton & Co., 1, 3 & 5 Bond street, New York.

The Atlantic Monthly for March. Some of the contents are—Felicia, XVI., XVII., Richard Grant White, Capture of Louisbourg by the New England Militia, The State University in America, The House of Martha, XXII.—XXV., The Present Problem of Heredity, The Speaker as Premier, Railroad Problems of the Immediate Future, Pleasure: A Heresy, A New Silva of North America, Comment on New Books, and The Contributors' Club.

Houghton, Mifflin & Company, Boston, Mass.

Littell's Living Age. The number of The Living Age for February 28 contains—American Fiction, Edinburgh Review; The Shrouded Watcher, Blackwood's Magazine; Random Roaming, by the Rev. Dr. Jessopp, Blackwood's Magazine; Life and Labors of Schliemann, by Karl Blind, National Review; The Education of Genius, by James Sully, English Illustrated Magazine; Voltaire and His First Exile, Temple Bar; Maxims for Novel-Writers, Murray's Magazine; Frozen to Death, St. James's Gazette; Modern Fighting and Firearms, Army and Navy Gazette; Poetry and Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

On Thursday, February 5th, at Hummelstown, by Rev. J. F. Moyer, Mr. John A. Brightbill to Miss Kate C. Kremer, both of East Hanover, Dauphin Co., Pa.

On Thursday evening, February 12th, at the residence of the bride's mother, by the same, Mr. Harvey Aungst, of Linglestown, Pa., to Miss Katie E. Backenstoe, of Manada Hill, Pa.

On February 10th, by Rev. J. R. Miller, D.D., assisted by Rev. J. Wilbur Chapman, Cla[illegible] Doll Marshall to Geo. Walker of San Francisco. Mrs. Walker is a granddaughter of George Doll, of this city.

In the Reformed church at Shippensburg, February 11, 1891, by Rev. T. R. Dietz, Mr. Frederick G. Johns, of Lancaster City, Pa., to Miss Lizzie S. Dice, of Shippensburg, Pa.

At Greenville, Pa., February 18th, 1891, by Rev. J. M. Schick, Mr. Joseph Reuf to Miss Mary Ferguson.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DIED.—On Monday morning, February 2d, John Amos, youngest son of Rev. O. H. Strunck, aged 7 months and 18 days.

The funeral took place on Wednesday afternoon, with services at the St. John's parsonage. They were conducted by Revs. Allen R. Bartholomew of Pottsville, Calvin E. Bartholomew, of Cressona, and Willoughby Donat of town; after which the remains were interred in the Union Cemetery at this place.

Not eight months ago twins were born to gladden the hearts of our brother and his wife. Four months later they were called upon to part with the one, a girl; and now the other has gone to join his little sister, and be numbered with the angelic choir, and live with Him who ever loveth the little children. The bereaved parents have the deep sympathy of the St. John's congregation, over which our brother presides, together with that of the many friends, who pray that they may find strength and consolation in this dark hour in Him "who loveth whom He chasteneth;" and that it may be inspiring to them to know that when the last trumpet shall sound, and the faithful shall be gathered together, they shall see their dear ones in a place where there is no more parting, nor pain, nor sorrow; but where all is peace, and joy, and happiness.

DIED.—On Tuesday, January 13th, Mrs. Lydia K. Koch, aged 24 years, 9 months and 15 days.

Mrs. Koch died in the home of her father, Mr. Cyrus Alison's, near Shippensburg, Pa., whither she was taken from Philadelphia a few weeks before her death. Consumption, that insidious disease, marked her for its victim, and laid her low in death. In the fall Mrs. Koch desired to confess Christ before men, having made earnest preparation for this step, when Rev. Dr. G. H. Johnston, of the Church of the Strangers, Philadelphia, baptized and confirmed her. From this time on to her departure, she gave good evidence of her faith, and showed the spirit of quiet resignation to the divine will. Peacefully and happily she passed from the loving presence of a sorrowing husband, and tender parents and friends, into the blessed communion beyond the grave.

"It is not death to die,—
To leave this weary road,
And midst the brotherhood on high,
To be at home with God."

She was buried at Shippensburg, in the presence of a large congregation, the Rev. T. R. Dietz, pastor of the Reformed church, conducting the services, who impressively brought the consolations of the Gospel to all mourning hearts.

DIED.—January 17, 1891, Mrs. Catharine Klingensmith, of the First Reformed church, Greensburg, Pa., aged 68 years, 11 months and 15 days.

After passing through the troublous waves of this life, this faithful handmaiden of the Lord gently fell asleep in Jesus. She was baptized and confirmed by Rev. Dr. N. P. Hacke, and ever remained faithful to her Christian vows. As a constant reader of the MESSENGER, she took a deep interest in the work of the church at large, and as a regular worshipper of the congregation of which she was a member, she was devotedly active in furthering her interests. She was indeed a child of God, living the life of faith, and exemplifying her religion in all the walks of life; God's word was the meat for her soul and Christ her only hope—in Him she daily lived and in Him she peacefully died. Forgetting self, the well being of others seemed to concern her more than her own comfort, and the advancement of the Church was more to her than her own worldly prosperity. As death drew near she welcomed his coming, and hailed him as the messenger of God sent to take her home.

We mourn *our* loss in her death, but we rejoice in her victory and eternal gain. The two sons, whom she has left, mourn the loss of a mother's love and devotion, such as few children have enjoyed. May they continue to follow her godly example.

C. R D.

DIED.—Entered into rest, on Sunday, February 1, A.D. 1891, at 4.20 P.M., at Woodstock, Va., Mrs. Elizabeth Jane Lichliter, wife of Conrad Lichliter.

The deceased was the daughter of Frederick and Elizabeth Dinges. She was baptized in early childhood. On May 2, 1834, she was admitted to full membership in St. Paul's church, by the solemn rite of confirmation, by Rev. Jacob F. Dieffenbacher; and on March 21, 1844, was married to Conrad Lichliter by Rev. John Wm. Hoffmeier. Her husband survives her, and also their four children, Rev. Wm. F. Lichliter, pastor of St. Luke's church, Lancaster, Pa., J. H. Lichliter, Esq., Washington, D.C., D. C. Lichliter, M.D., Dayton, O., and Lizzie L. Whitmore, wife of Rev. G. A. Whitmore, Mechanicstown, Md. These three sons and her son-in-law were the pall-bearers at her burial. She was a woman of strong character, a devoted wife and mother, a kind neighbor, a devout Christian.

DIED.—Near Brady's Bend, Pa., February 1st, A.D. 1891, Elder James McKelvey, at the age of 61 years, 1 month and 11 days.

In the death of Bro. McKelvey the family parted with a kind husband and father, the community with a good citizen and helpful neighbor, and the church with a consistent and faithful member.

The funeral services were held in the St. Paul's Reformed church, Sugar Creek charge, and he was laid to rest in the Oak Grove Cemetery, which adjoins it. The sermon was preached by his pastor, based on the words of Christ to Martha, in the Gospel according to St. John 11: 25, 26. A large concourse of people attended the burial, thereby showing their high regard for the deceased as a man, a neighbor and fellow Christian.

Rest from your labors, dear husband, father, brother and fellow pilgrim. When the voice of the Son of Man will call the dead from their graves, may you come forth "*unto the resurrection of life.*" John 5: 29.

PASTOR.

DIED.—February 3d, 1891, Margaretta Alberta, infant daughter of Rev. N. H. and Emma Skyles, of Jeannette, Pa., aged 2 months and 15 days.

The love of the home centred on this little one, and by her departure a dark cloud rests upon the family which is only dispelled by faith hearing Him say "Let the little children come unto me." Faith looks up, through tears, and says, "it is well with the child," knowing that in the atmosphere of heaven and in the rays which shine forth from the throne of God, she shall live the immortal life.

Revs. A. E. Truxal and C. R. Dieffenbacher officiated, assisted by local clergy. Burial in Brush Creek Church Cemetery.

C. R. D.

DIED.—Fell asleep, at her residence, on East Cumberland street, Lebanon, January 29, 1891, Mrs. Margaret Arndt DeHuff, in her 87th year.

In this occurence, not only a large circle of relatives were made to mourn, but St. John's congregation is again called upon to behold one of its most brilliant lights expire, or become absorbed in heavenly glory. Mrs. Dehuff was in all respects an exceptionally estimable woman. During all her long residence in this community society found in her a chaste and beautiful adornment. Her tastes in social matters were always up to the highest standard; her judgment was of the most valuable and reliabie kind, and her sympathetic interest in the general weal was ever strong and marked. She was a rare model of hospitality. It mattered not what might be the prevailing circumstances, she was always ready with a cordial welcome for those who sought admission to her home; even up to the close of her earthly career she evinced a perfectly guileless sympathy with all stages of life. Childhood was the object of her tender affection; she was glad to lay her hand in kindly benediction upon the head of youth, with all its bounding hopes and hilarious spirits; she took a just pride in the achievements of vigorous manhood; and yet preserved in a singularly beautiful manner the dignity of age.

But it was as a handmaid of Christ that the character of Mother DeHuff shone in its greatest beauty. In all her life the image of Christ appeared with an exquisite lustre. Her whole bearing, like His, was of the gentle and unobtrusive kind, but her influence was of irresistible force. A Christlike humility was the very foundation of her profession, and all the correlative Christian virtues followed in happy order. Her spiritual home, the Church, was her supreme earthly delight; the offices of devotion and means of grace there provided she prized far above the pleasures of this world, as highly as she valued these latter, and charity, benevolence, and mercy were channels in which the feelings of her heart continually flowed. Especially was her heart set upon the prosperity of our own beloved Zion. She read and studied with unusual intelligence and judgment all schemes and operations which aimed at our denominational welfare. The assembling of our Judicatures was a thing of peculiar significance to her; and many a clergyman whose eyes shall fall upon this statement will be able to recall experiences of her hospitable treatment upon such occasions.

Mother DeHuff was given a long time to testify in behalf of Christ, and, having done this faithfully and well, the end at last came; only to pass, however, into the realization that she was going home to be with the Lord. This brought sorrow both to the immediate friends to whom she had been so much, and also to the whole community. Her home, at which the service was held, was not sufficient to accommodate the large number of those who came to pay the last tribute of respect to her remains; and as she lay there in the casket, as if sweetly sleeping, holding a palm branch in her hand, we thought, "How nobly and truly she has gained the victory, through Jesus Christ our Lord!"

On the 2d ult. we tenderly laid her in her quiet resting place amidst some tears of grief that we must be separated a while from one who was such an inspiration to us; but at the same time with joy for the promise of Him whom she so faithfully held up to us, that He will some day take us to the blissful home in which she now dwells.

PASTOR.

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Miscellaneous.

For Reformed Church Messenger.

PITTSBURGH SYNOD'S PROFESSORSHIP.

Dear Messenger:—I made my first and only attempt to contribute to your pages, several years ago, on my way back from Europe, during a storm at sea, whilst our snug little ship, the Rhyneland, was ploughing her way through the fierce and boisterous waves of the briny deep. There was something interesting, if not inspiring, in that terrible voyage which I undertook to describe; and I was both pleased and surprised to receive many kind words of compliment, both spoken and written, from different sources, on my contribution—pleased because my effort was appreciated, and surprised because mine is not the pen of a ready writer. I had then nothing to lose, and everything to gain. In this second contribution it is different; as I might now lose the reputation I made in my first article.

I am urged to take my pen at this time however by an important interest claiming the attention of the people of Pittsburgh Synod; and I will try to add my mite to the efforts being put forth to raise the money to endow our Seminary Professorship, by writing to the good people of our own Synod, who are expected to raise this money, and who are able and I believe will be found willing to do so, when the matter is presented to them in earnest and in the proper way.

Why are we so slow in this matter? Why not make up our minds to do this work at once? It can be done if we exert ourselves and go to work to do it, and if others do not throw cold water on our undertaking by writing in the Messenger that we do not need the Pittsburgh Synod's Professorship as much as we need the new Seminary Building. Why should we have been urged to and have consented to begin this work if the Professorship was not needed; and why do we continue to work if we are not in earnest about the matter? Let us do one thing at a time, as a Synod, and do that well, and then we can help to do something else. The writer long since secured one-tenth the amount needed. He is not done yet, but only waiting for some one else to move, when he will move, or at least try to move again. He will make a double effort to raise the last tenth, if the other brethren of the committee will secure the eight tenths in between.

Let us work together, fellow church members! I don't see why we cannot raise this money! We must make this *our business*. Why not make our church work our business as well as our secular work! We do not move so slow in our other enterprises. Look at the energy, activity, hurrah, and bustle displayed in worldly matters! My dear reader, compared with the good work of every other profession and occupation and of every person interested in the welfare of his fellow-men, how great a work is the church doing for you and me and for the whole human family. Suppose you have $20,000 to lay by for your children, won't every one of you agree with me that it will be a good investment for you and your children to put $1,000 in the church for them and have them form the habit of going to church instead of running loose and becoming Sabbath-breakers and forming bad habits? Won't $19,000, with good morals, be worth far more to your children than $20,000, with the opposite? Vastly more, *and we all know this*, without taking into consideration their spiritual welfare at all. We all know that children who are regularly in the sanctuary are not so apt to be bad and worthless, and more apt to be able to make money and to know the value and right use of it than those who have no church to go to. I think we will all agree that money spent judiciously for the church, instead of robbing our children, will enable them to make more money than they otherwise would and to use it rightly when made; and it will make them better men and women, which will tell on the future of this great country of ours.

Look at our nation. What a grand country we have, stretching from Maine to the Gulf and from the Atlantic to the Pacific Ocean, what a length and breadth is here of fertile acres and rich soil, what a variety of climate, what an inexhaustible storehouse of minerals and oil and gas, what towns and cities and what an immense population! When we look back and see what we were a hundred years ago, what great progress we have made during the last century, and then endeavor to realize what this nation will be a hundred years hence at the same rate of progress, we are lost in amazement. And Western Pennsylvania, Pittsburgh Synod's field of operations, is not behind the rest of the country in any respect. Look east, look west, look north, look south, look anywhere and everywhere, throughout the bounds of our Synod, and you see that we are actually outstripping the rest of the country in wealth, population and progress. In some parts of our territory the population and wealth is twice what it was a few years ago. Look at our great coal fields and coal and coke work and natural gas wells. Count the new railroads which have lately been built. Our towns are becoming cities and new towns are springing up with unprecedented rapidity. We live in an age of activity and progress never before experienced, an age of wonderful achievements in every occupation or calling in life. Look at the people coming into our midst, who must be furnished with spiritual food from some source. Will we not endeavor to do our share in this great work by helping to prepare ministers, fully equipped for the work, to gather in the harvest?

Years ago I had an old neighbor who when a little boozy always claimed that every generation was getting smarter, that he knew it by himself, that he was much smarter than his father ever was. And is there not something in this after all? Do we not need to have our ministers better and more thoroughly equipped for their work, each decade, to do their share in Christianizing the world? In our church work we must learn a lesson from the activity of the world, if we would make the world better. Why will we lag behind our neighbor churches, or the world, with what we undertake to do for the purpose of making the world better, when we have such a short time to do it in? Let us do something that will stand for all time to come. Is not endowing the School of the Prophets the best work for our Synod to do now? Come, let us get to work, each one, and finish this matter now, Don't we all feel for, and pity the *one-horse power* minister? Many a poor man is in the ministry who had better be in some other occupation where he might amount to something for himself and the world. We don't believe the Lord calls any one to proclaim His inspired Word without giving him the talents to be successful, if he makes the right use of them by thorough preparation. We can not all be ministers, but we can all help to prepare those that are called by loosing our purse-strings and helping to endow our different institutions of learning.

Our love for our country should stimulate us to do this. We think we love our country, and yet we hardly know how dear it is to us and what a great country we have, until we view it from some of the nations of the old world. We then find out not only how we love our country, but also the opinion other people have of our country and our countrymen. We are proud of the standing of our countrymen in Europe. You don't need to tell where you are from, as the American citizen appears to be known everywhere, and has a name and reputation he may well be proud of. Will we try to raise the standard of American character? We should at least exert ourselves to our utmost, to maintain that standard. To what influence do we owe what we prize so highly if not to the Christian Church? It is plain to us that to maintain or raise our standard as citizens of this great nation, we must do so through the church of the living God. Let us go on with our Synodical Professorship, leaving others to work for the Building for the present.

We know that we have men in this Synod who singly and alone could endow this chair. But they apparently don't see it in that light. We have a number of men who could give $5,000 each, and thus make a short job of it. But they don't see as we see in this respect. We have many men in this Synod who could give $1,000 each and not feel it much. But some of them have put their thousands into new churches and likely have large families to provide for, and thus they do not think as we sometimes imagine they should. We really think, however, that we have several, or at least, one hundred men and women in this Synod who have $100 a piece to put into this fund during the present year. Surely this could be done now. Would not a single $100 from a hundred persons, with a number who would give more, perhaps $1 000, or who would double up to meet the end, in addition to the many who would give in less amounts, give us such a send off, that we could soon close the books. Cannot the minister or consistory in each charge in the Synod get a few large subscriptions towards this fund without a close canvas by any person?

Dear reader, could you have gone aboard the little Rhyneland in mid-ocean on our return trip, during the most of that terrible storm, which the captain said was the worst he ever had during the summer season, and seen every face aglow with cheerfulness, and every tongue loose with mirth and words of comfort to and for each other, you would no doubt have asked, what does it all mean?—poor, weak mortal man, why art thou not cast down and weeping? The answer would have been, poor, weak mortal, why we are as strong as the ship, we have faith in the Red Star Line, faith in the captain, and (some) faith in the snug little ship, and if the ship goes through, so will we. We dared not let you or our fellow-passengers know that we had an inward fear that our little boat might not be able to hold out to battle with the angry sea. How with our voyage through life in the ship of the church! Have we faith in the Most High? Have we faith in the Captain of the ship? Have we faith in the *ship?* The ship on the briny deep may and does go down. This one never. We have the assurance that the gates of hell shall not prevail against her. If it were not for this poor, weak humanity, this old Adam within us, and we could say that we are as strong as this ship, our faces would be all aglow with cheerfulness, our tongues loose with words of comfort for each other, our purse-strings untied, and our hands ever ready to pay over some of our funds, the Lord's share at least, to help gather other poor mortals into the *ship*.

Pardon me, dear reader, if I have aimed too low or too high and missed the mark in this article, and so have accomplished nothing. Charity (even money contributed to a good cause) covereth a multitude of sins. May you and I not be found wanting in our duty in this respect. We may not be as skillful in saying what we mean as some others. But money talks as well as fine writing, and each one according to his ability may, in this way, make himself heard for the *Pittsburgh Synod's Professorship in the Theological Seminary at Lancaster*.

W. R. Barnhart.

Greensburg, Pa., Feb. 25th, 1891.

For Reformed Church Messenger.

AN ANNIVERSARY.

On Sunday evening, February 22d, the Young Men's Association of St. Paul's Reformed church of Reading, Pa., held its sixth anniversary. The large pulpit arch was spanned with a few suitable decorated mottoes, and in the chancel and on the pulpit were many tropical plants, presenting a cheering garden-like picture. The large church was packed with an interested congregation. Rev. Stanley L. Krebs, of St. Andrew's Reformed church, delivered the anniversary address. Speak-

Continued on Page 13.

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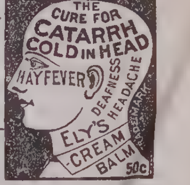

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*

REOPENING OF TRINITY CHURCH, COLLEGEVILLE, PA.

This church was reopened for worship on Sunday, the 15th ult., after having been closed for four months, during which time extensive improvements have been made to the interior of the edifice. Dedicatory services were held Sunday morning and evening.

At the Sunday morning service, Rev. George W. Williard, D.D., LL.D., Professor of Theology at Ursinus College, delivered the dedicatory sermon, the dedicatory services being conducted by the pastor, Rev. Joseph H. Hendricks. The evening services consisted of addresses by Rev. Henry A. Bomberger, of York; Rev. S. O. Perry, Lower Providence; Rev. Charles E. Wehler, Blue Bell; Rev. H. T. Spangler, Collegeville, with appropriate music by the choir under the leadership of Abraham H. Hendricks, Esq.

During the morning the Building Committee having charge of the alterations to the church interior submitted a detailed report. The committee consisted of Messrs F. G. Hobson, Joseph C. Landes, A. D. Bechtel, Frank M. Hobson, R. J. Casselberry, J. H. Hendricks, J. S. Weinberger, Isaiah H. Detwiler and H. H. Fetterolf. The auditorium has undergone a complete transformation and is now one of the most stylish and comfortable places of worship that can be found in the country districts.

The old fashioned doors have been replaced by glass doors, swinging on noiseless hinges. All the wainscoting of the church has been removed and ash doors substituted. The woodwork in the church was formerly painted white. This has all been removed and ash and walnut substituted. The pulpit plan has been changed from the square to a circular form with handsome chancel rail.

New carpet has been laid over the church floor and in the vestibule, and the old pews have been replaced by circular ones of the latest design and finish. The church windows had square tops. These were taken out and gothic windows put in, and stained glass put in place of the old fashioned white glass.

Several of the windows have been donated. The congregation placed one suitably inscribed to the memory of Rev. Abraham Hunsicker, founder of the church, and of the Freeland Seminary; another is from the students of Ursinus College, and is to the memory of the late Rev. J. H. A. Bomberger, D.D., LL.D., President of Ursinus College. Two of the windows are donated by the Ladies' Aid Society and by the Sunday-school respectively.

The ceiling of the church has been beautifully frescoed, and the woodwork finished in oil. New pulpit furniture, corresponding in style and finish to the surroundings, was given by some special friends of the pastor.

The prayer meeting room has been divided into two rooms and vestibule, one of which is to be used for library purposes and the other for prayer meeting and Christian Endeavor purposes These rooms have been handsomely finished, painted, carpeted and decorated.

The total amount expended in the improvements in $3062.92, most of which has been raised.

Trinity church was built in 1863 and was remodeled and enlarged fourteen years ago. Rev. Joseph H. Hendricks has been pastor for twenty-eight years.—*Norristown Herald.*

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

PENNSYLVANIA.

St. Clair.—Rev. T. J. Bower, pastor. On February 25th, the Willing Workers' Aid Society and friends of Frackville Mission, which is a part of St. Clair charge, made their pastor a surprise visit. They made their appearance at 8 o'clock, having come on the P. & R. R. R. They marched to the parsonage, and rang the door bell with such force that the family could not understand its meaning. The happy party expected to find the pastor at home, but were sadly disappointed. Business had called him to the Newcastle Mission, but he was sent for at once. They demanded possession of the house. Mrs. Bower at once surrendered. The party, numbering 30, were entertained as well as could be in the absence of the pastor. At 9.30 they made their way to the depot, just when the pastor arrived home. He at once went after them, and had time enough to receive their warm hands and thank them for their kindness, and also bid them a kind good night. The pastor, on his return to the parsonage, could only say, "Well, well, well." He and his family realized that "it is more blessed to give than to receive." The good things brought amounted to about $35, with over $5 in cash for the pastor's wife.

Hegins.—Deep Creek Charge. On the evening of February 14th, while the pastor, Rev. George J. Lisberger, was in the church giving catechetical instruction, some of the members of his flock took possession of his home, and on returning he was quite agreeably surprised to find in place of his old book-case a very handsome and spacious "receptacle of wisdom," filled with books—a birthday gift. It is not only a very useful gift, but best of all, it serves to strengthen the cords of love and fellowship between pastor and people.

Divine service was held in Frieden's church of this charge on Ash Wednesday, at 3 P.M. Regular midweek afternoon and evening services will be held during the entire Lenten season, anticipating daily services during Holy Week, and the celebration of the Lord's Supper on Easter Sunday. During this season efforts will be put forth toward a closer union and communion of the members, as well as a more thorough organization of the congregations and charge in general.

Sugar Creek Charge.—St. Paul's congregation, Rev. D G. Klein. Communion services were held in this congregation on the 22d of February. A special effort was made in behalf of Japan Missions, which resulted in envelope contributions to the amount of $13 21, whilst the regular communion collection, for classical apportionment, amounted to $8.21.

The congregation is gradually reviving from its depressed state and persons who had not communed for some time are coming back to their places at the Lord's table.

A missionary society was organized on Sunday evening, same date, and the names of fourteen members were enrolled, with prospects of early increase of numbers.

Martinsburg.—Rev. J. W. Pontius. On the 28th ult., the members of St. John's church remembered their pastor and family very liberally. Rev. Schafer made the presentation speech, to which the pastor replied, and after thanking them invoked the blessing of God upon them.

Fairview Charge.—Rev. H. S. Garner. At the winter communions held recently in this charge there were eight additions to the church, five of whom are heads of families. A week's service was held previous both at Millerstown and Fairview. At the former place the pastor was assisted at two services by Rev. J. J. Wagoner of Emlenton, Pa., and at the latter by Rev. D. N. Harnish, of Butler.

Kutztown.—St. Paul's, Rev. F. B. Hahn. Tuesday, February 10, St. Paul's Missionary and Aid Society was favored with an excellent address by Mrs. Mary G. Heitshue, President of the Women's Missionary Society of the Eastern Synod. Her subject was, "Woman's Work and Woman's Influence." Mrs. Heitshue has gained many warm friends for missions by her enthusiasm for the cause of Christ. Her address was highly appreciated by the audience. They say, "Come again, Mrs. Heitshue!"

Boalsburgh.—Rev. A. A. Black. The mid-winter communions of the Boalsburgh charge were brought to a close on Sunday, February 22d. They were each preceded by almost a week of evening services, all of which were unusually well attended. The pastor was assisted at Pine Grove and Pine Hall by Rev. S. H. Eisenberg, and at Boalsburgh and Houserville by Rev. M. O. Noll. The communion offerings were as follows: *Pine Grove*, $6.50; *Boalsburgh*, $35; *Pine Hall*, $17.73, and *Houserville*, $1.10. Total, $69.33. This amount squares up the apportionment for the present year.

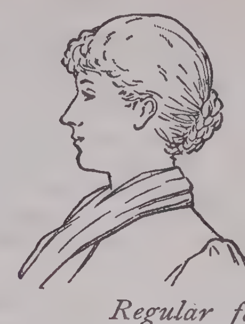
Freeburg.—The Pennsylvania Normal Music School, Prof. F. C. Moyer, Musical Director. Announcement is made that the 39th session of this popular and successful institution will open on Monday, May 4th next. The many students of the school now occupying prominent places as teachers, organists, etc., in different parts of the country and commanding good salaries speak well for it. Professor Wm. Moyer, known to many of our readers, still occupies his old position. Terms can be had by addressing the Director.

York.—Heidelberg, Rev. H. A. Bomberger, pastor. The new chapel of Heidelberg church, York, Pa., was opened on Sunday, the 1st inst., with appropriate services. Rev. Drs. Klopp and Good were present and took part.

Pottstown.—The ninety-fifth anniversary

Continued on Page 14.

Cleveland's Baking Powder
Is Absolutely the Best,
Because—"It is richest in cream of tartar."
—*Gen. Hurst, late Ohio Food Commissioner.*



Regular features of every "wash day" are clothes torn, twisted and rubbed out of shape; and an aching back. You can't have any of these if you use *Pearline.* It cleans the house or hands, as well as it washes clothes. It injures nothing except dirt. Your heart will be heavy 'till you get it; your labor will be light when you have it.

Beware, Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back.* 222 JAMES PYLE, N.Y.

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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.* Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus:
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COMPOUND light-spreading Silver-plated Corrugated Glass
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WE MAIL FREE to any address a sample vial of RUBIFOAM for the Teeth. Deliciously flavored.
E. W. HOYT & CO., Lowell, Mass.

of Zion's Reformed church, Rev. C. S. Wieand, pastor, was observed March 1st, with special services. The congregation worships in the oldest church building in the city, which was built in 1796 for the Lutheran and Reformed congregation. On the side of this building a log church stood for many years, but when it was erected is not known, the earliest legible date on a tombstone in the graveyard adjoining being 1770.

Emlenton.—Rev. J. J. Wagoner, pastor, St. John's church, of this place, celebrated the Holy Communion February 8th. Six were received by confirmation. Two children and two adults were baptized. Rev. R. C. Bowling, of Kittanning, a former pastor, was present on Friday evening and Saturday, and rendered efficient service.

Salem.—Rev. J. J. Wagoner, pastor. Communion service was held in the Salem Reformed church, February 15th. Five persons were received into the communion of the church—four by confirmation, one by renewal of profession. Five children were baptized. Rev. S. T. Wagner, of the Beaver charge, was present on Friday and Saturday. His service was highly appreciated by pastor and people. Offerings $14.

Norristown.—Church of the Ascension. A correspondent writes: "On the evening of February 24th Rev. Dr. H. M. Kieffer of Easton, Pa., delivered his lecture on "Angels in Stone," in the Church of the Ascension, for the benefit of the library fund of the Sunday school. Dr. Kieffer was pastor of this church for eleven years and was gladly received by his many friends and former parishioners, and he himself evidently enjoyed the occasion very much indeed. His lecture was well received and highly spoken of by those who heard it. His familiar voice and face awoke many fond recollections, and his sayings have softened the stone so that the angels can be gotten out a little further."

The Voice

Is easily injured—the slightest irritation of the throat or larynx at once affecting its tone, flexibility, or power. All efforts to sing or speak in public, under such conditions, become not only painful but dangerous, and should be strictly avoided until every symptom is removed. To effect a speedy cure no other medicine is equal to

Ayer's Cherry Pectoral

The best of anodynes, this preparation rapidly soothes irritation, strengthens the delicate organs of speech, and restores the voice to its tone and power. No singer or public speaker should be without it. Lydia Thompson, the famous actress, certifies: "Ayer's Cherry Pectoral has been of very great service to me. It improves and strengthens the voice, and is always effective for the cure of colds and coughs."

"Upon several occasions I have suffered from colds, causing hoarseness and entire loss of voice. In my profession of an auctioneer any affection of the voice or throat is a serious matter, but at each attack, I have been relieved by a few doses of Ayer's Cherry Pectoral. This remedy, with ordinary care, has worked such a

Magical Effect

that I have suffered very little inconvenience. I have also used it in my family, with excellent results, in coughs, colds, &c."—Wm. H. Quartly, Minlaton, Australia.

"In the spring of 1853, at Portsmouth, Va., I was prostrated by a severe attack of typhoid pneumonia. My physicians exhausted their remedies, and for one year I was not able to even articulate a word. By the advice of Dr. Shaw I tried Ayer's Cherry Pectoral, and to my surprise and great joy, in less than one month I could converse easily, in a natural tone of voice. I continued to improve and have become since a well man. I have often recommended the Pectoral, and have never known it to fail."—George R. Lawrence, Valparaiso, Ind.

Ayer's Cherry Pectoral,

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

Sold by all Druggists. Price $1; six bottles, $5.

Martinsburg Charge.—The Lord's Supper was celebrated in the Salem's church on the 8th ult., and in the St. John's church, Martinsburg, on the 15th ult. In each congregation services were held every evening during the previous week. One was admitted in Salem's by letter, and into St. John's church one by adult baptism and five by confirmation. On the evening of the 1st ult., St. John's Sociable celebrated its fifteenth anniversary. It was a very enjoyable service. On the 21st ult., the St. John's Sunday school gave a very interesting entertainment in ths Seminary Hall. The proceeds to be devoted to the library fund.

Bethel.—Rev. I. N. Burger, pastor. Christ Reformed congregation celebrated its first communion in the new church January 25th, just two weeks after the dedicatory services. All the services were well attended and a deep interest was manifested in them. With but a single exception, the members were all present and communed. Nine persons were received as follows—two by confirmation, three by certificate and four on renewal of profession.

This congregation struggled long against adverse winds and without a spiritual home, but having at length secured one wherein they may worship the God whom they love, all is zeal and earnestness. May the great Head of the Church bless their every endeavor to serve and to worship Him.

Centre Hall.—The winter communions closed in the Centre Hall charge on Sunday, February 8th. Unpleasant weather and bad roads interfered greatly with the services which began in each congregation on Wednesday evening, but there was generally good attendance and deep interest. The pastor was assisted at Spring Mills by Rev. A. A. Black, of Boalsburg, Pa. Additions, 6. Alms for classical apportionment, $58. At the close of service in the Spring Mills congregation the consistory requested the pastor to call a congregational meeting to consider the project of building a church during the coming summer. This congregation has been renting for several years and the time has fully come when they must have a house of their own. Rev. S. H. Eisenberg is pastor.

OHIO.

Baltimore.—Rev. N. H. Loose, pastor. At the midwinter communion services in St. Jacob's church there were seven additions.

Mt. Olivet.—Rev. L. M. Kerschner, pastor. At the midwinter communion services in this charge the following additions were made—*Paradise*, four; *Mt. Olivet*, nine. This closed the second year of the present pastorate, during which time 68 have been added to the latter and 14 to the former congregation. The benevolence has been increased three-fold over what it has been.

West Alexandria.—Rev. H. L. Hart, pastor. The midwinter communion services were held in West Alexandria and Johnsville congregations, on the 1st and 8th ult. Nine persons were added to the congregations.

Akron.—Rev. J. Dahlman, D.D., pastor. The Sunday-school rooms in the new church now being erected by the First church in Akron, O., were dedicated on the 8th ult. The dedicatory sermon was preached by Rev. L. Praikschatis, editor of the *Kirchenzeitung*.

In the afternoon appropriate services were held by the Sunday-school. Rev. A. Becker, of the German Publishing House, delivered an address in the German language, and Rev. E. D. Wettach, of Trinity church, Akron, an English address, bearing the greetings of his infant church to this mother of Reformed churches in that city.

In the evening the sermon was preached by Rev. Becker, in the German language. He was followed by Rev. R. C. Zartman, of Grace church, Akron.

Louisville.—Rev. J. J. Leberman, D.D. The Louisville congregation enjoyed a precious communion service on February 22d. Eighteen were received into fellowship with the church at preparatory service—fourteen by confirmation and four by letter. Nine children were also consecrated in holy baptism. Revs. Kendig of Canfield, and Herbruck of Canton, rendered valuable assistance by their excellent sermons. The work of the Lord is prospering there.

NORTH CAROLINA.

Concord.—About the middle of January Rev. P. M. Trexler and family received from Lebanon, Pa., a box containing many articles for their use. Such gifts are highly prized for their material value, but when it is remembered that they are expressive of that charity which is greater than faith and hope, they are still more highly prized. The kind givers have the sincere thanks of the receivers, and will be long remembered by them. Their prayer is that the richest blessing of our Heavenly Father may be their reward for this act of Christian kindness.

Change of Address.

The address of Rev. S. N. Callender, D.D., Secretary of Board of Foreign Missions, will, after April 1st next, be *Mechanicsburg, Cumberland county, Pa.* Those having business with the Secretary will please bear this in mind.

A GRAIN OF SAND.

"Between us and hell and heaven there is nothing but life, which is of all things the frailest."

One of the greatest of Frenchmen attributed the death of Cromwell, the subsequent ruin of his family, and the overthrow of his government to a seemingly trivial cause, "a grain of sand."

Do not neglect slight symptoms of disease, "While I was musing the fire burned."

DRS. STARKEY & PALEN:—"Mrs. Latshaw had a severe attack of pneumonia. She barely escaped with her life; her lungs were very badly affected. In this condition she used your Compound Oxygen Treatment with great benefit, and is now better and stronger than at any time since the first attack of the disease." REV. D. LATSHAW, Parker's Landing, Pa., Oct. 8, 1888.

DRS. STARKEY & PALEN:—"Your Compound Oxygen Treatment has saved my wife several times from pneumonia." S. M. JEROME, No. 98 Grand Ave., New Haven, Conn., Jan. 3, 1880.

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Mr. T. P. Causey, Law School, St. Louis, Md., writes: "I appreciate the benefit I derived from your treatment, and feel that the cure is a lasting one in my case."

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A walk along the extensive stretch of counters devoted solely to the display and sale of black stuffs would furnish convincing testimony to every observer, of the great volume and importance of our dress goods trade.

Nowhere else in any city of the world, can there be found such a gathering of high class mourning goods, as well as every other description of black dress fabrics. In the whole range of manufacture there is nothing in weave and quality which can be desired, that is omitted from this great and valuable collection, which is really *An Industrial Exhibit*, on a grand scale, of the world's products in this line.

From all over the country orders come to us in increasing volume, as dealers and their customers in every State of the Union grow to recognize the absolute reliability of our fabrics and the care that is taken in their production. We are glad to supply them whenever we can, but under no circumstances do we allow the assortment at our own retail counters to be impaired, intending as we do, that such assortment shall remain unapproached and unapproachable.

We offer

A New and Complete Collection

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Black Goods for Spring and Summer

and commend the partial list herewith submitted to the examination of our patrons and the public.

It includes, in every quality and width of each,

Black Silk and Wool Sublime.
Black Silk and Wool Gloriosa.
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Black Crepe Grenadine.
Black Voile de Cannes.
Black Tamise Stripes.
Black Fancy Pebble Cloths.
Black Brocade Grenadines.
Black Wool Batistes.
Black Wool Challies.
Black Wool Tamise.
Black Wool Poplin.
Black Mohair Brilliantine.
Black Sewing Silk Grenadines.
Black Camel's Hair Grenadines.
Black Bordered Grenadines.
Black Wool Carmelite.
Black India Stripes.
Black Bourette Tamise.
Black Polka Dot Serge.
Black Silk Warp Clariette.
Black Princetta Cloth.
Black Wool Nun's Veilings.
Black Wool Crepe Cloth.
Black Hemstitched Grenadines.
Wool Henrietta, Cashmere, Serge, Surah, Mohair, Plain Cloths, &c., &c.

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& Clothier,
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HORSFORD'S ACID PHOSPHATE

A Healthful Tonic.

Used in place of lemons or the juice it will harmonize with such stimulants as are necessary to take.

For Reformed Church Messenger.

A VACANT CHARGE.

St. John's charge, Clarion Classis, which is vacant since January 20th, is deserving of some notice.

This charge, as it is now constituted is composed of three congregations Eddyville, Worthville and St. John's. The members are few in number, and from the farming and laboring classes. The salary paid the former pastor is not large, but the cost of living is correspondingly low.

The people are liberal in their contributions. The average per member for salary was higher than that in any other charge in the Classis. The report last year shows that the charge paid for benevolence $1.81 per member. In this charge has for a number of years led the Classis and stood with the few in the whole Church whose benevolence exceeded one dollar per member. This is only one way in which these people evince their love to the Church. But this is the best evidence a people can give that they are interested in the cause of Christ.

The people of St. John's charge desire a pastor. They are deserving. The prospects are encouraging. Any live, earnest, self denying pastor would be acceptable, and could accomplish much good.

Rev. W. W. Deatrick is the chairman of committee of supply, all communications respecting this charge should be addressed to him at Rimersburg, Pa. W.

NOTICE.

Harbor Missions at New York: 30 State Street.

All those who may expect relatives or friends from Europe to arrive at the port of New York, and those departing from here to Europe should communicate with our Harbor Missionary, Mr. Paul Sommerlatte, No. 30 State Street, New York City, and he will gladly give them all the advice and assistance possible without any charge. The names of the parties expected from Europe and the name of the ship they will arrive in, should be given to the missionary in time, and steerage passengers should be advised to carry the name of the missionary in sight while landing at New York, because the missionary is always present upon the arrival of steerage passengers in the Barge Office, and will take care of those directed to him.

Convenient lodging, good transportation, railroad and steamship tickets, passes, etc., can also be secured through the aid of our missionary. Address,

PAUL SOMMERLATTE,
30 State Street,
New York City, N. Y.

ACKNOWLEDGEMENT.

Beneficiary Education.

Receipts during December and January.

Per Treas of Juniata Classis, Greenfield chge, 27.63, Yellow Creek chge, 26.50 Martinsburg chge, 25.00, Waterstreet chge, 22.50, Second Ref ch of Altoona, 21.50, St Clairsville chge, 20.34, and First Ref church of Altoona, 5.00, making	$147 97
Per Treas of Maryland Cl, Third Ref ch of Baltimore, 58.00, First Ref ch of Hagerstown, 23.70, Jefferson chg, 17.00, and Mechanicstown chge, 9 30, making	108 00
Per Treas of Mercersburg Cl, First Ref ch of Chambersburg, 60.00, Waynesboro chge, 20.00, and one year's interest on Studenour legacy from Treasurer of Synod, 12.00, making	92 00
Per Treas of Zion's Cl, First Ref ch of York, 25.00, and Shrewsbury chge, 25.00, making	50 00
Per Trees of Carlisle Cl, Carlisle Springs chge,	8 90

NOTE.—Funds are greatly needed at present, and unless furnished some of the beneficiary students will be compelled to discontinue their studies. This is particularly the case with reference to the beneficiaries of the Maryland, Carlisle and Virginia Classes.

WM. M. DEATRICK,
Treasurer Board of Education.
Mercersburg, Pa., Feb. 2, 1891.

Acknowledgments.

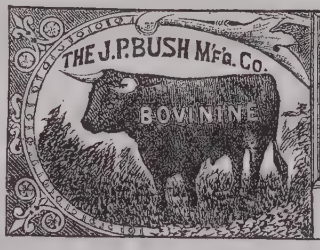
Statement

Of moneys received by the undersigned for Home Missions and Church Building Fund since November 24, 1890, viz.:

Rec'd per Rev U Henry Heilman, treas of Md Cl, from 1st Ref ch, Baltimore, 35.40, Christ Ref ch, Hagerstown, 35,62, Glade chge, 10.00, Weymer Miss Soc, Hagerstown, 34 22,		$115 24
Rev Wm A Haas, treas of W Susq Classis, from New Berlin chge, 3.91, Aaronsburg chge, 56.00,		59 91
Beaver Springs chge, 20.00, Rebersburg chge, 10,70, Liverpool, 20.43,		51 13
Jacob Funck, treas of Lebanon Cl, from Rev T C Leinbach, 38.61, Rev J B May, 6.50, Rev T M Yundt, 11.37, Rev J E Hiester, DD, 146.80, Rev S A Leinbach, 15.38, Rev J A Wickert, 42.00, Rev H J Welker, 20.00,		280 66
Rev Dr Klopp's church, Lebanon, for use of Zwingli Ger Ref ch of Harrisburg,		45 00
St Michael's cong, Rev S A Leinbach, 26.75, do, do, 47.65, Rev L D Stambaugh, 4 50, Women's C Miss Soc of Lebanon Cl. for one of the 1000 tens, 10.00, Rev T M Yundt, 4.56,		93 46
J A Fisher, treas of Oregon Cl, from Ref cong of Mink, Clackamas Co, Oregon,		28 00
Geo J Sweigert, adm of the estate of Catherine Sweigert, deceased, Jacksonville, Dauphin Co, Pa,		8 00
Rev A C Whitmer, on account of the 1000 tens, viz., from M F Koenig, Hazleton, 10.00, Miss Soc of Pennsburg, Pa, 10.00, do, St John's ch of Chambersburg, 10.00, do, Upton, 10.00, do, New Providence, 10.00, Mrs. ——, 10.00,		60 00
Ladies' Aid Soc of Kansas City,		60 00
Miss Soc and Little Workers of the Ref ch of Seattle, Wash,		15 00
Dr J Deisinger, Hellem, Pa, 10.00, Mite Soc of Rev C E Wehler, 10.00, Mrs Mary Harling, Duncannon, Pa, 10.00, Michael N Fringer, near Baltimore, 10.00, Miss Soc of Gettysburg, Pa, 20.00, Edmost Zahn, Lanc Pa, 10.00, Rev Geo A Whitmore's chge, Md, 40.00,		110 00
Mrs M A Wiest, treas of the Ref S S of New Holland, Pa,		6 60
Dr F A Gast, from Mrs Adeline Gast, Lancaster, Pa,		5 00
Rev J H Pannebecker, treas of Lancaster Cl, from Trinity Ref ch, Columbia, 4 59, Hummelstown chge, 16.57, Millersville chge, 32.98, St Luke's ch, Lan, 4.00, St Stephen's ch, Lan, 9.00, Elizabethtown chge, 4.04, First ch, Lan, 30.00, Willow Street chge, 33.34, New Providence charge, 4.07, St Paul's ch, Lancaster, 35 00,		173 59
Mrs Pilkey, treas, etc, birthday and Missionary money, first department of Salem Ref S S, Harrisburg, Pa,		6 56
Rev M H Dietenderfer, treasurer of Lehigh Claasis		100 00
From Miss Soc of St John's cong, Allentown, 64.75, S School 70.30, Young People's Guild, 12.46, Lehighton cong, 16.62, do, S S, 9.97, D Frank Knorr, per Dr Dubbs, 50.00, Salem Ref S S, 40.00, receipts for salary paid missionaries, 128.50,		264 10
Rev A Houtz, treas of Wyoming Cl, from Turbotville, 15.50, Watsontown, 28.00, Hazleton, 18 75, Plymouth, 6.00, Wapwallopen, 30.73		98 48
Conyngham, 4.41, McEwensville, 28.00,		32 41
Briar Creek, 3.36, Orangeville, 17.71, Freeland, 1.00, Milton, 15.15, Danville, 44.03,		101 25
Jesse Bollinger, treas of the Miss Soc of Emanuel Ref ch, Hanover, Pa, for use of Rev A M Schmidt, Bal, Md,		25 00
Do, do,		25 00
B Schmidt, Woodstock, Va,		20 00
Rev S R Bridenbaugh, from the Church of the Ascension, Norristown, Pa,		70 00
D B Mauger, treas of Gosh Cl, from		
Pennsburg chge,		119 00
Wentz's chge,		126 00
Oley chge,		50 00
S S of Good Shepherd, Boyertown Ref ch, 33.69, Miss Soc, Zionsville Ref cong, 10 00, Trinity Ref cong, Pottstown, Pa, 56.75, Oley cong, Rev I Stahr, 25.00,		125 44
Rev T J Barkley, treasurer, from Gettysburg Classis,		150 00
Rev J David Miller, treas of Carlisle Cl, from Zion's charge, 23.90, Sulphur Springs charge, 33.09, Newburg chge, 25.75,		82 74
Rev F M Shultz, pastor of the Ref ch of Lisbon, Iowa,		12 50
Rev J O Miller, DD, York, Pa, dividend No 153 of Spangler legacy,		25 00
Rev E D Miller, Freeland, Pa, from "Little Gleaners" Juvenile Missionary Society of his congregation,		10 00
Rev Jno W Steinmetz, treas of Schuylkill Cl, from Olivet Mission, Reading, 16.55, St Mark's S S, do, 10.93, S S 1st Ref ch, do, 23.23, Young Men's Association, 1st Ref ch, do, 25.00, Ladies' Guild of do, do, 50.00, Orwigsburg chge, 18.73, Leesport Miss Soc, 17.27, Gernant's do, 2.15, Trinity Ref ch, Tamaqua, 24.00, 2d Ref ch, Reading, 38.00,		225 86
Isaac Lefevre, treas of the 2d Ref ch, Hbg, com collections,		13 96
Rev Wm M Deatrick, DD, treas of Mercersburg Cl, from		
St Thomas chge, 19.00, Mont Alto ch, 10.00, Middleburg ch, 4.33, Upton ch, 2.95,		36 28
Grindstone Hill ch, 25.00, St John's ch, Chambersburg, 20.00, Shippensburg ch, 13.54,		58 54
Rev F A Rupley, DD, treas of Juniata Cl, from		
Hickory Bottom chge,	6 30	
Trinity Mission, Altoona, ($10 for one of the 1000 tens),	25 00	
Water Street chge,	23 38	
Woodcock Valley chge,	20 00	
Martinsburg chge,	13 25	
Altoona, Christ church,	55 00	
St Clairsville chge (1½ of tens),	15 00	
Sulphur Spring chge,	7 00	
Friends' Cove chge,	10 00	
		174 93
		$3094 64

Church Building Fund.

Rec'd per Jacob K Funck, treas of Lebanon Classis, from		
Swatara chge,	15 00	
Tulpehocken chge,	5 00	
Annville,	33 00	
		53 00
Rev W A Haas, treas W Susq Cl, from		
Aaronsburg chge,		11 00
Rebersburg chge,		11 00
Rev A C Whitmer, from Women's Miss Soc of Philada Cl,		50 00
Sellersville chge, towards Tohickon Cl Ch Building Fund,		100 00
From the Immanuel Ref ch of Hanover, Pa, for use of the Trinity Ref Mission church of Altoona, Pa,		50 00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Per Rev A Houtz, treas of Wyoming Classis, from		
Conyngham,	5 43	
Bloomsburg,	5 00	
Watsontown,	10 00	
		20 43
Personal contribution of Treasurer to Hazleton Mission,		5 00
Per Jacob K Funck, treas of Lebanon Cl, from Rev Dr Klopp's ch, for Steelton Mission,		50 00
D B Mauger, treas Gosh Cl, from		
Sassaman's Ref cong,	19 39	
Rev Dechant's chge,	22 00	
Trinity Ref cong of Pottstown,	24 00	
Rev Dr Weiser's chge,	35 00	
Rev Stahr's chge,	10 42	
Rev Huber's chge,	23 00	
Rev Keller's chge,	21 25	
		155 06
Charles Santee, from Mrs C T Barnhart, Greensburg, Pa, contributed for Sioux City, Iowa, Mission, viz, by		
Woman's Miss Soc of Amity Ref ch, of Myersdale, Pa,	7 50	
Conard Miss Soc, Berlin, Pa,	10 00	
Ladies' Aid and Miss Soc, St Paul's Ref ch, Meadville, Pa,	10 00	
Soc of Christian Workers, 1st Ref ch, Greensburg, Pa,	22 50	
		50 00
		$355 49

W. H. SEIBERT, Treasurer.

Publication Board.

Rec'd of Charles G Fisher, in payment of percentage from Reformed Church Publication House, for fourth quarter, 1890,	$300 00

GEO. W. HENSEL,
Treasurer P. B. of R. C. U. S.

Beneficiary Education.

Rec'd from "S,"	$3 00

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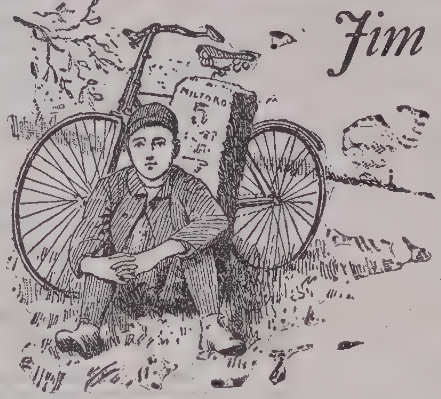

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1891.

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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

VOL. LIX.—NO. 11. PHILADELPHIA, THURSDAY, MARCH 12, 1891. WHOLE NO. 2931.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.
ISSUED WEEKLY
IN THE INTERESTS OF THE
REFORMED CHURCH IN THE UNITED STATES
BY THE
REFORMED CHURCH PUBLICATION HOUSE,
CHAS. G. FISHER, Proprietor,
Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—In response to the appeal in behalf of the Beneficiary Education cause we have received several contributions, some of which were anonymous. May others follow !

—" Wyoming " gives this week an account of the preliminary meeting at Lancaster, Pa., in reference to the organization of a Pennsylvania German Society. The prospects are that a society with a large membership will be organized at an early date.

—As we go to press we learn of the extreme illness of Rev. M. A. Smith of Nazareth, Pa. He is suffering from a complication of diseases of such a nature that his physicians have given up all hope of his recovery. The Lord be with him and his !

—Our request that the women of the Church lend a helping hand in the work of increasing the list of subscribers for the MESSENGER, has, we are glad to say, been favorably considered by several, and we expect good results. We trust many more will see their way clear to engage in the good work ; yea, we would like to have one active lady agent in every congregation. We could have it, if all pastors would do like some few have done.

—It should have been *Tuesday* and not Monday evening, March 17th, in the announcement given last week of the Concert by Franklin and Marshall Glee and Mandolin Clubs, in Association Hall, this city. The prospects are that a large audience will greet the clubs upon their first appearance here. It is to be hoped the Alumni, and friends of the College, and lovers of good music, will lend their presence upon the occasion. Tickets are to be had at 907 Arch St.

—By reference to the monthly report of J. L. Lemberger, Treasurer of Board of Foreign Missions it will be seen that the Church has responded nobly to the earnest appeal of the Board for contributions to its depleted treasury. And it is sincerely hoped that the good beginning in the way of coming to its help will not soon end. And surely would the Church stand by the work as it is now before her in Japan and encourage and hold up the hands of her missionaries there, she must continue to increase her contributions. There is every evidence that she will.

—We regret to announce the death of Nevin S. the only son of Rev. Samuel Mease, D. D., of Beatrice, Neb., which occurred on the 20th ult., in that city. He was a victim of the disease consumption. He was young man full of promise and gifted with noble qualities of heart and mind, making many friends and endearing himself to all with whom he came in contact. His death cast a gloom on the community and deep was the regret that one so young and useful, being in his 30th year, should be taken hence The bereaved father and sister have the sympathies and prayers of the Church.

—This week we are called upon to chronicle the death of two aged members of the Reformed Church, residing in Franklin county, this State, both of whom were somewhat known beyond the limits of their respective homes. The one, George Harbaugh of Waynesboro, Pa., died on the 4th inst., in the 76th year of his age. He was the son of George H. Harbaugh, and was born in Harbaugh's Valley, about two miles from Waynesboro, and was a brother of Rev. Henry Harbaugh, D.D., of blessed memory. He was married Dec. 20th, 1842, to Nancy Hoover. Two children were born unto them, both of whom preceded the father to the heavenly world, the son, Theodore, died last October. In 1860 he left his home, the old homestead, and since lived in retirement in Waynesboro. He was an active member of the Church and was greatly esteemed by all who knew him. His funeral took place on Saturday morning. Services were held in Harbaugh's church, of which he was a member; Revs. S. E. Stofflet, J. W. Santee, D.D., and I. M. Motter took part in the same.

—The other, Hon. Henry Ruby of Chambersburg, died Thursday night, the 5th inst., in the 87th year of his age. Judge Ruby, as he was generally known, occupied a number of prominent positions in life. In his early years he was connected with journalism, learning the trade of a printer in Chambersburg, Pa. At one time he was Superintendent of our Printing Establishment in that town, and made a manly struggle to carry it through one of its crises, brought on by the failure of the Church to give it her full and cordial support. He afterwards engaged in merchandizing in Orrstown and Shippensburg, Pa. When well advanced in years he retired from business and returned to Chambersburg, there to pass the remainder of his days. He has gone to his rest after an honorable and consistent life, mourned by many loved ones and the community in which he lived. His funeral took place on Monday, the 9th inst.

—Revs. G. W. Williard, D. D., and H. T. Spangler of Ursinus College, were in our city last week, soliciting contributions towards the fund now being raised to erect a new college building in memory of the late Rev. J. H. A. Bomberger, D. D. On Sunday, the 1st inst., Dr. Williard occupied the pulpit of the First church and delivered a Memorial Sermon upon Dr. Bomberger, and presented the claims of the college to the congregation, as Dr. Bomberger was for a number of years its pastor. Rev. Spangler occupied at the same time the pulpit of Heidelburg church, now vacant, but which has called Rev. R. C. Zartman of Akron, Ohio.

—The above named financial agents of Ursinus College have met with encouraging success in securing the amount needed to insure the erection of the proposed Bomberger Memorial building. The plans for it are well under way. It, we are told, will occupy a site on the college campus, east of the present structures, and will be of stone, four stories in height. The floor plans contemplate an auditorium of a seating capacity of about 1200 persons. There is to be a hall each for the Schaff and Zwinglian Societies, and a suitable room for the library. The Young Men's Christian Association is to have commodious rooms, and a laboratory will occupy one compartment. There will be study rooms for each sex, separately, and several recitation rooms and other apartments. The estimated cost is $40,000, and it is thought the furnishing will reach about $10,000, making the total cost $50,000. Of this sum $25,000 has been pledged by Mr. Robert Patterson, of Philadelphia, conditioned on the College authorities raising the remainder.

—We regret, as does the pastor, that the appeal in behalf of the Steelton Mission church to be found elsewhere, failed to reach us in time for insertion in our last issue. The pastor, Rev. M. H. Sangree, informs us that on account of the uncertainty of receiving the glass for the windows before the time fixed for the dedication and pressure of much work, made it impossible for him to prepare it earlier for our columns. However, it is to be hoped, that it will reach our readers in time to have them read and respond to it in a tangible way before that day, March 15th, so that their offerings may be then laid upon the altar. It is the desire of the energetic and self-sacrificing pastor that the church may be dedicated to the service of God free of debt. It can be if the strong appeal he makes is liberally and generously responded to. Should the time be too short for all to send their offerings before the day of dedication, they can be sent so as to have them in hand before Easter.

—Thursday evening, the 5th inst., it was our pleasure to be present at a reception tendered by the Mite Society to the new members received during the past year into the First Reformed church, this city. The exercises of the evening consisted of an interesting address by Mr. M. J. Brown of the *Public Ledger* and *The Press* of this city, upon the benefit of Guilds or Societies in a social and literary way upon churches, and vocal and instrumental music of a high order, followed by the partaking of refreshments and engaging in general conversation. Quite a large number were present, a greater part being young people, many of whom have come recently into the church. It was an enjoyable occasion. Pastor Sechler and his people have reason to be encouraged in their work.

Poetry.

"NOT I, BUT CHRIST."

(Galatians 2 : 20.)

"Not I, but Christ," be honored, loved, exalted ;
"Not I, but Christ," be seen, be known, be heard ;
"Not I, but Christ," in every look and action ;
"Not I, but Christ," in every thought and word.

"Not I, but Christ," my yearning supplication ;
"Not I, but Christ," my longed-for wished-for goal ;
"Christ, only Christ, my fondest meditation ;
Christ, only Christ, theme sweetest to my soul.

"Not I, but Christ," to gently soothe in sorrow ;
"Not I, but Christ," to wipe the falling tear ;
"Not I, but Christ," to lift the weary burden ;
"Not I, but Christ," to hush away all fear.

"Not I, but Christ," in lowly, silent labor ;
"Not I, but Christ," in humble, earnest toil ;
Christ, only Christ ! no show, no ostentation ;
Christ, none but Christ, the gatherer of the spoil.

Christ, only Christ ! no idle words e'er falling ;
Christ, only Christ ! no needless, bustling sound ;
Christ, only Christ ! no self-important bearing ;
Christ, only Christ ! no trace of "I" be found.

Christ, only Christ, ere long will fill my vision ;
Glory excelling soon, full soon I'll see—
Christ, only Christ, my every wish fulfilling—
Christ, only Christ, my all in all to be.

—*The Churchman.*

Communications.

For Reformed Church Messenger.

THE PENNSYLVANIA GERMAN SOCIETY.

On Thursday, February 26th, 1891, a preliminary organization of a Pennsylvania German Society was made in the city of Lancaster. As an event of large significance to the people whom it proposes to represent we give herewith a somewhat detailed account. We quote from the Lancaster *New Era :*

"Several months ago a spontaneous movement seems to have animated a number of newspapers in Eastern Pennsylvania looking towards the organization of a Pennsylvania German Society. The Philadelphia *Inquirer*, *The New Era*, *The Lebanon Report*, *The Easton Express*, The Harrisburg *Telegraph*, The Reading *Times*, and a number of other papers, all contained articles favoring the movement."

As the immediate result, on February 14th, five gentlemen quietly met in Lancaster, and discussed the question at issue. Their conclusion was that the public seemed ripe for the organization of such a society, "and it was determined to send out invitations to a number of representative men in the several Pennsylvania German counties of the State, asking them to meet in a conference . . . to discuss the matter thoroughly and determine what further action was desirable."

"In accordance with that invitation the following persons met at 10 o'clock, February the 26th, in the study of the Rev. Dr. J. Max Hark, No. 36 West Orange street.

"From Lehigh county : Judge Edwin Albright ; Dr. A. R. Horne.

"Northampton county : Hon. Jeremiah S. Hess ; Paul de Schweinitz.

"Carbon county : E. H. Rauch, editor *Mauch Chunk Democrat.*

"York county : Hiram Young, editor *York Despatch.*

"Lancaster county : Rev. Dr. J. Max Hark ; F. R. Diffenderffer, of the *New Era ;* Rev. H. A. Brickenstein.

"Lebanon county : Rev. Theodore Schmauk : L. L. Grumbine, editor of the Lebanon *Report.*

"Luzerne county : Rev. F. K. Levan.

"Dauphin county : Dr. W. H. Egle ; Maurice C. Eby, and Ews. Parthemore.

"Chester county : Julius F. Sachse"

Dr. W. H. Egle was chosen president, and F. R. Diffenderffer, secretary.

Letters strongly commendatory of the objects to be had in view by the proposed Society were read from Rev. J. M. Levering of the Moravian church at Bethlehem, Rev. Theo. E. Schmauk of Lebanon, Prof. Oswald Seidensticker of the University of Pennsylvania, J. F. Sachse, Esq., of Berwyn, Hon. Geo. F. Baer of Reading, Rev. Dr. A. J. G. Dubbs of Allentown, Rev. Dr. Clement Z. Weiser of East Greenville, Rev. F. K. Levan of Wilkesbarre, Hon. John W. Bickel of Norristown, Hon. J. S. Hess of Hellertown, Dr. A. R. Horne of Allentown, H. L. Fisher, Esq., of York, Rev. J. G. Dengler of Sellersville, E. H. Rauch of Mauch Chunk, Hon. Joseph C. Bucher of Lewisburg, Hiram Young, Esq., of York, Rev. Dr. Sheeleigh of Fort Washington, H. A. Schuler, editor of the *Welt Bote*, Allentown, and Frederick D. Stone, Esq., Librarian of the Pennsylvania Historical Society.

We copy again from *The New Era :*

EXPRESSION OF OPINION.

"The chairman then called for an expression of views, asking Prof. Horne to give his opinion. The professor thought the time had come for the Pennsylvania Germans to assert themselves. He believed a general meeting should be called.

"Judge Albright said two objects should be prominent in such a society, the literary and historical feature, and the social feature. Once a year or oftener, we should meet at the festive board, to secure it the regard of our own people and of outsiders. We should not be exclusive ; but it should not be a mass meeting either. Certain men should be selected to issue an invitation to Pennsylvania Germans who are in favor of such a movement.

"Mr. Parthemore also endorsed the latter name, and hoped it would be applied to the new society.

"Mr. Hess thought this should be a parent society. After that local societies might be formed in other States and cities.

"E. H. Rauch believed 'Pennsylvania Dutch Society' would best answer all the conditions of the proposed society's name.

"Rev. F. K. Levan said : The name question is important. He had a fixed opinion on the matter. He was no admirer of the name 'Pennsylvania Dutch.' In literature we are spoken of as descendants of the Germans and not of the Dutch. The phrase 'Pennsylvania Germans' has become proverbial everywhere. The term 'Pennsylvania Dutch' is a misnomer, to say the best of it. Mr. Levan made a strong and able argument against the name 'Pennsylvania Dutch.'

"Prof. Horne, who had to leave on an early train, endorsed the name Pennsylvania German, and promised hearty support to any action the conference might take. Prof. Horne moved the name to be assumed by the new society should be 'The Pennsylvania German Historical Society.'

"Rev. Mr. Schmauk said in New York city to-day the term 'Dutch' was used as a term of derision. He was in favor of adopting the best known and true name, that of Pennsylvania German.

"Rev. Mr. Brickenstein thought it would be a waste of time to call another meeting to organize still further. He thought prompt action should be taken now.

"Mr. Parthemore amended Prof. Horne's motion by proposing to call it a 'German, Dutch and Swiss Congress of Descendants of Early German Settlers of Pennsylvania.'

"Judge Albright opposed the amendment.

"The original motion was then carried."

So far the report from *The New Era.* Of course all this is a very brief synopsis of what was said. We may add that the very best spirit prevailed throughout. The proverbial *Gemuethlichkeit* of our race could be fairly felt. Some difference of opinion cropped out here and there, but it readily gave way to the general sense of what was the right thing to do in each case. It was easy to see that the members of the conference knew what they had come for, and meant to do their duty in the premises. Considering the few hours the session lasted there was much business done.

It was resolved to have a more general meeting for permanent organization. Several places were suggested for said meeting, particularly Philadelphia, Lebanon and Lancaster. After some discussion, Lancaster was selected, and Wednesday, April 15th, fixed as the day.

It was further resolved that the chairman be instructed to appoint a committee of five, of whom he shall be one, to formulate a call for the next meeting, and to have full executive powers.

Sincere regret was felt that President J. S. Stahr of Franklin and Marshall College, and Prof. O. T. Lyte of the Millersville Normal State School, who had both been active in initiating this conference, could not be present, owing to other binding engagements at the time.

WYOMING.

For Reformed Church Messenger.

TO THE WOMEN OF THE REFORMED CHURCH IN THE UNITED STATES.

LETTER NO. V.

My Dear Sisters : One of the most difficult, yet one of the most important lessons the Saviour desired to teach His disciples was that they, as the children of God, were to be free from ambition for position or place in His kingdom on earth, because their relation to the Father constituted in itself the greatest possible calling man can have. Discontent on the part of a Christian with his position or calling in life because it is too narrow for him, is simply an evidence that his worldly ambition is greater and stronger in him than his Christianity. The humblest position in life is glorified by the life and love of the glorified Christ in the occupant.

The female Christian slaves of the first two centuries of this era, did more effectual work for Christ and Christianity than all their modern sisters can do in pulpit or on platform in a thousand years, and simply because the glow of the newly-found heaven-born love gleamed through all their conduct, making every burden light, and winning respect for, and often faith in, the unseen Master from those whose bond-women they were. Imagine, if you please, the effect if they had constantly changed because of their humble position, and had put on supercilious airs, because, as children of God, they were superior to the "barbarians" who owned them.

The most important question for each one of us is not, "How can I better my position ?" nor yet, "What is my position ?" but "*What am I in my position ?*" The voice of Him who does not "keep the word of promise to the ear and breaks it to the hope," is, "He that is faithful in that which is least is faithful also in much." "He that humbleth himself shall be exalted." It is altogether another voice that came to mother Eve, saying : "Your eyes shall be opened and ye shall be as gods," if she only had courage enough to break through the barrier of her position.

It is supposed by some, however, that whatever may be the law and correct theory in this matter, and whatever may have been the practice in the past, the Church of our day is confronted by a condition which not only demands the public activity of at least some of her female members, because these by their training and education are fitted to do effectual work in many directions formerly deemed outside of woman's province ; but also that they must be so employed to retain them in the Church at all, because these are no longer content to sit in silence in the seats of the synagogue. I believe that the supposition is not strictly true. For the condition, if legitimate, which, it is supposed, demands such activity, must itself be the outgrowth of the life of the Church. But there is very good authority for saying that "a good tree cannot bring forth evil fruit. And I believe I have clearly shown in the preceding letters that the thing supposed to be demanded by the condition is in violation of the revealed law of God.

If the condition be a disease coming from baneful influences from without, it is certainly better and wiser to get rid of the condition itself than to make it the basis of the justification of, or the excuse for, a violation of the law in question. For the farther one goes in a wrong direction the more wrong one becomes.

In to-day's edition of a popular daily paper, I see a notice of a public service in a church belonging to a prominent denomination, which, after giving the names of half a dozen misses who took part in the service, closes by stating that "the Rev. Dr. —— offered prayer." This is a specimen of the way in which the condition is met in many congregations of our day. Is there a better way? Yes, immeasurably better.

There is an old maxim, you know, that not anything comes of nothing. So here, if we would find a true remedy for the condition, we must first know the process of which it is the result.

It is a self-evident truth that the principle in anything governs everything developed from it. It matters not in how many directions or how far the developments may go, if they are legitimately unfolded or deduced from the principle, they can neither be antagonistic to it, nor to each other. This is true in the world of nature and in Christianity. Our Saviour Himself, we are told, grew in wisdom and stature. We cannot conceive that such growing could have been anything else than Godlike and manlike in its truest sense as well, for in His Person He was the Son of God and the Son of Man. And in such unfoldings of the powers of His life there could be no antagonism between Him and the Father, nor between Him and those who were true to the revealed law of God. If there was any antagonism against Him, as there was, it came from those who were faithless to the God of Abraham. It did not arise from their inferior relation to God, but from their perverseness in that relation. So in the Church of Christ. We all are governed by one Head, guided by one Spirit, knit together by one love and made to live by one faith. So long and so far as these control our thoughts, words and deeds, we must be in harmony both with God and each other. But here comes in the fact of our position again and of our twofold relation to God and to man. We are not in heaven, but upon earth; and these heavenly powers are to be unfolded in us where we are. Each member is to be governed and influenced in his or her position. Each branch in the Vine can serve the Vine best and the other branches as well, not by despising its position, nor by hindering the powers at work within itself, nor yet by coveting the position and powers at work in the others, but by simply making the best possible use of those it has.

Warrings and contentions in a Christian family may come from without, but they cannot legitimately come from within, so long as each member of it is loyal to the Master in the right use of the entrusted talent or talents. It matters not how much more the sons and daughters of our day may know than their parents, if such knowledge be sanctified by the wisdom of Heaven, it is not necessary to readjust the God-ordained law which regulates their conduct as children, to preserve the harmony of the family. The same is true in the congregation. And there must be something wrong in our modern system of education itself if it results in the condition in question. It is wiser, far, to let Paul's wisdom test the character of our education, than to make our education the test of Paul's orthodoxy.

It needs but little discernment to see that our system of education as controlled by the States makes no account whatever of the heavenly power referred to above. Its basis is the natural, not the spiritual order. It does not enjoin upon the pupils of its domain to "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ," for as a system it knows nothing of either. Nor does it know anything of the law of man's sovereignty. The pupils of both sexes have the same curriculum from the primary to the high school. In most of the normal schools and many of the colleges the same system prevails. Both sexes are in constant rivalry in the class-room, in the debates of the societies, on the platform at commencements and anniversaries, at all times, in all places and under all circumstances they are in constant competition, without any thought of, or reference to, the present or future condition and position of either sex. Is it any wonder that shamefacedness innate in true womanhood is eliminated under such a process; and that woman cultured (?) in such a way should deem her rights abridged when she comes within the portals of the sanctuary of God and is there told that whatever has been the past non-distinction in sex between her and the young man in the pulpit, during all the years of their co-education, *she* is not now permitted to speak? Is any other outcome to be expected?

The same process is likewise going on, here and there, in the Church. At Sunday-school anniversaries, at missionary services, and even at some of the church festivals, boys and girls of tender age recite set pieces, repeat dialogues and *play at preaching* generally, while the pastor, perhaps, is director of the performance, and a large audience (the parents of the performers especially) looks on and listens with approving countenances at least, if not with audible demonstrations of applause.

Let no one justify these things on the ground of the Saviour's quotation: "Out of the mouths of babes and sucklings thou hast perfected praise." Nothing can be sweeter in itself and more acceptable to God than the spontaneous offering of praise to Him from the heart and lips of a child. And nothing can be more displeasing to Him and more hurtful to the child itself than to misuse its simplicity for a religious show. No one ever does things like this when in earnest with religion. You teach your child prayers, but you are utterly unworthy of the name of mother if you call in your friends and neighbors to see and hear how nicely you have succeeded. One does not need to go to Ober-Ammergau to see and hear sacrilege. Many a pastor who not only tolerates, but encourages these things turns around and rails at theatres and theatre-going members of the Church. "O shame! where is thy blush?"

Is it any wonder that the Church is losing its hold on the true manhood in the communities in which these things are prevalent? These things constitute the process from which the "condition" springs. For if your daughters can play at preaching during their girlhood, there is no reason in the world why they should not do so in good earnest when grown to womanhood. If one is right the other cannot be wrong. Can those of you who feel the pressnre of the condition (and a few of you seem to feel it very much) really believe that those things which cause it are the legitimate outgrowth of Christ in you? Since He declares Himself to be "meek and lowly in heart," should not the possession of "the ornament of a meek and quiet spirit which, in the sight of God is of great price," look less like artificial fruit in you, and more as if you had "heard Him and been taught by Him."

But whatever you may think, I know that the truest, noblest women of our Church agree with the God-inspired Peter on this point. This plain, blunt language may be considered discourteous by you. But is it not one of the great evils of our day that the sincere is subordinated to the agreeable, the prophecy of Micaiah, the son of Imlah, to that of Zedekiah, the son of Chenaanah? God Himself does not mete to us what we wish, but what we need. Chastisement, reproof and anger, even, are not inconsistent with the highest manifestation of love. The love that cannot rebuke is powerless to bless.

No, a far better way in which to meet this condition is that in which we meet a disease of any other kind. So long as all the organs of the body are kept in healthy activity, there can be no disease; and if one of them becomes diseased, its restoration to soundness depends upon the normal activity of those that remain unimpaired. So, if the Christian nurture in the family and the congregation had all along been of such a character as to harmoniously develop and bring into healthy activity all the powers present in the children of God entrusted to our care as a Church, there should be no such condition as the one in question. Prevention would have been better than cure. The condition being present, however, it is folly to meet it as in the case given above. In that way the disease only grows by what it feeds on. If the Rev. Dr. ——, as the heart of his congregation, would send pure, vigorous blood, regularly, not spasmodically, into the veins of every member of it, could such a diseased condition long continue?

Aye, one of the greatest needs of our day is true, vigorous manhood at the head of the family and the congregation. This confession I make to you, my sisters. For where men are still *men*, women are still women and children, children. If there were no Ahabs could there be any Jezebels? Your Brother in Christ, N.

For Reformed Church Messenger.

WHY IS IT THUS?

In the MESSENGER for Jan. 15th, there appeared an article by X under the title of "*Ministerial Support*," in which the writer clearly shows how ministers are deprived of many comforts on account of low salaries. Some time after this there appeared another article, entitled, "*Why not Pay Pastors Promptly?*" in which is stated the well known fact that pastors are not paid as promptly as they should be.

Now the question may be properly asked, Why is all this so? Why are the salaries so low? Why are pastors not paid more promptly? Why, as X says, is the Reformed Church behind other Churches in this matter? And why are the officers so unconcerned about the temporal contracts with their pastor? It seems to us that the answer to one of these questions will apply to all. In the first place we would say that men in all ages, past and present, have differed on questions of morality. An honest man decides what is right or wrong according to the conception he forms of God's attitude toward human duty. For example, one man thinks it is wrong to ride in the cars on Sunday; another thinks it is not. Therefore, even if both be alike honest, one can conscientiously go on his journey by rail and the other cannot Just so with regard to questions relating to the Church. Two men may be equally circumstanced, except morally; one will pay twenty dollars toward the pastor's salary, the other ten, and yet each satisfies the demands of his conscience.

Now why do men differ so widely on questions of right? Some one may reply that the reasons are numerous. Well, so they are, but after all, is not the main reason this, that men are taught so different and especially so in their collective capacity, as in congregations? If the Reformed

Church is behind the age in this matter, who is to blame? The laity? We think not. What is the use to fault men for not doing something they have never been taught to do? Why blame them if the benevolent side of their nature has been left to shape its own course? And if men are taught no better then we can scarcely accuse them of committing wrong if they live up to the standard of their teaching.

Let us begin at the fountain head to remedy this matter. Let the teaching be such as to develope the benevolent side of our nature equal to that of any other Church. If this be done we shall find that the salaries, Classical apportionments, institutions of learning, missionary work, and all other benevoient objects of the Church, will soon take care of themselves.

We imagine that we hear a host cry out, "Why that is just what we are trying to do." Well, many are trying and where success accompanies the effort it will be noticed that there is little complaint about low salaries, unconcerned consistories, and careless members. Now why is it that the preaching and management of so many pastors does not have the desired effect? Do not all ministers wish their members to be liberal and benevolent? Most assuredly they do, but many of them fail on account of entertaining this delusion: that to give monies outside of their own congregations hinders the work at home. This delusion keeps many a pastor poor, deprives him of many comforts, and hinders the progress of the Church. Sooner or later will come the complaint that the pastor's salary is not paid up, that the consistory fails in its duty, and that everything is going wrong. Now, brethren, it is a well known principle that water will not of itself rise above its source. And so we say that neither will a congregation, including the consistory, rise above its head. Any minister who continually presents the needs of the Church at large to his membership and at times urges them to give of their means, thereby exercising the Christian virtue of benevolence, seldom has any trouble about his salary. Should any one doubt this let him attend the next annual meeting of Classis and notice that in nearly every instance the charge that pays little or nothing to benevolent objects has a pastor whose salary is small and that not paid up to date. In such a charge, also, one may expect to find but few subscribers to the MESSENGER and other church periodicals. If this is not sufficient to convince any one of this delusion, we would ask him to think a moment and to see whether he cannot recall a number of instances in which a charge, whose financial strength has varied but little, has had pastors whose successes varied quite materially. Some would report salaries paid, Classical apportionments paid, besides a handsome remainder in the treasury for other benevolent objects. Others would report just the reverse and yet the charge was the same. A poor farmer will not succeed even if he is permitted to have the use of a good farm.

Now we are aware that there are other reasons for the condition of affairs referred to above, but we hold that the principal one is the delusion we have just described. And, possibly, this is the only one in our reach to correct. We are also aware that it is not always best to say things which reflect on the ministry or any part of it, but, since the question is up for discussion, we think the truth should be told, not in a fault-finding manner, but for the good of the Church. Neither do we wish to excuse all of the laity, for some of them at least must co-operate with the pastor if his teaching is to have the desired effect: but we do maintain that the kind of men produced is a fair test of the teaching they receive, and that, in view of this fact, the proper place to begin to remedy existing evils is at the top not at the bottom. A LAYMAN.

For Reformed Church Messenger.

OUR SINGING.

We have congregational singing which, according to my ideas of worship, is the best *always*. We sing heartily, which is to be commended, but—I hesitate to say the thing that is lacking. Is it taste? Is it feeling? The two are so near akin they cannot well be separated. Perhaps my meaning will reveal itself as I write.

There are several hymns, which, when our pastor reads for us to sing, I feel sorry that they are to be sung, wishing the reading would end them. These hymns are really prayers. Do we shout prayers? No; voices grow subdued and solemn when the heart pours out confession and penitence to God. "Nearer my God to Thee," "Rock of Ages," "My faith looks up to Thee, "The Litany Hymn," etc.

From beginning to ending of these devout sorrow-laden hymns each voice sings its loudest, as though they were singing songs of triumph and victory.

Ought there not to be a difference in singing penitential hymns in Lent, and the joyous ones we expect to sing at Easter? Let horn, organ, viol, voices do their best to give a burst of joyful melody at Christmas and Easter. But the sweet minor notes of sorrow must be soft and low. No hymn at any time should be sung at the loudest the whole way through. We must be guided by the words and melody—mostly by the words.

Nature would be a good teacher for us in the matter of music, if we would but attend with listening ear. I wonder if the old masters didn't get hints of rhythm from her?

We go to the woods. No wind blowing we think. We stand still; we look up into the limbs of the trees—these wealth of leaves barely move—but we hear a low sighing; presently there is a rolling, roaring sound. The branches bend and sway—the wind is among them. Again it dies to low whispers, then swells the strong, fascinating music again. Over and over is this repeated. Not always loud, not always low. The poet sings:

> "Who shall chide my song? from the sounding trees,
> The passionate sun and the resolute sea,
> These were my masters, and only these."

But who of us will take heed to the voices of forest and sea? What we can do (and of course, *do*, in a certain sense) is to feel in our hearts the full meaning of the words we sing. Then, the music will, I am sure, adjust itself.

I do not write this in a disagreeable way of fault-finding. I hope it will not give that impression, as I, too, am

ONE WHO SINGS WITH THE CONGREGATION.

For Reformed Church Messenger.

A LADY'S BIBLE CLASS.

By a strange coincidence, or rather, by a leading providence, I found my way into a Sunday-school Bible Class (in itself a common enough thing in Philadelphia), but this one proved to be aside from the common, and therefore extraordinary. So much so, that I wish in this public way to make mention of it, for the interest and possible good of others.

A friend and I upon entering the room, were cordially greeted by a lady, whom, I understood, was the teacher; she kindly invited us to join the class, which we did, and received a like welcome from several gentlemen members of the same. There were scarcely a score, when we first entered, but the number soon increased to upwards of a hundred *men*. The teacher, taking her place at a desk upon a slightly raised platform, immediately in front of the class began the services. Before proceeding farther with the services, I wish first to give a short description of the noble lady, as she stood there upon the platform, erect and stately as a queen. She is in stature about the average, of slender build, matronly in appearance—rather so, because of her snowy-bedecked brow, which, ordinarily betokens age or years of service, as is true of this good lady. Her features are bold and plainly outlined, upon which played the glow and radiance of a sunbeam, indicative of a true Christian character, the same in soft, loving tenderness beaming forth from her eyes, which seemed to penetrate the deep recesses of the human heart, and there, not unlike a devoted, affectionate mother pleading for the return of her prodigal son. O, the look of tenderness, of compassion and love that like, as a magnet, draws, and arrests and attracts all with whom it is brought in contact!

Such was the look of this lady teacher, humble and unassuming in her manner, a real personification of the Christian attributes and graces.

The services began by all kneeling and joining in prayer suitable to the occasion, a repetition of the Apostles' Creed and the singing of the old familiar hymn, "Just as I am," led by an elderly gentleman at the organ. They all sang; then followed the reading of the Gospel by St. Matt. 11: 15–30, after which the study of the lesson, a full description of which I shall not attempt. Suffice it to say, it was extremely interesting. The pointed questions, so well calculated to elicit a hearty response and to unbolt the prison doors of the sin-fettered soul. Her pleading accents of entreaty to accept the overtures of mercy so long rejected and the plaintive eloquence in the language of the Saviour: "Come unto me all ye that labor and are heavy laden and I will give you rest," could but call forth the unbidden tear, and bring all hearts into sympathy and rapport with herself and Lord. With zest and fervor like unto a matronly queen she pleaded of her subjects integrity and loyalty to the Crown. Yet in all modesty and humility she sought not self-aggrandizement, but obeisance to the Lord. After the study of the lesson, all again kneeling, recited the Lord's prayer and the Apostolic benediction by the teacher, not as a minister at the altar, standing with extended arms, but reverently and with child-like humility upon her knees.

Who can calculate the good that has resulted from the fifty years of service thus given to the Lord? Even from her seventeenth year she has not ceased to glean, and not only glean, but, as it were, with sickle in hand, she went out "into the highways and hedges and compelled men to come in," and like the good Samaritan, she turned not aside from the sick and wounded but with her own hands ministered to their wants and alleviated their sufferings, both by her words of cheer and comfort, and by the bestowment of her goods for their bodily ailments and comforts. And all without remuneration. A labor of love pure and simple. But is she not rewarded? Yea, verily; she is blessed with all temporal blessings—with physical vitality and endurance beyond that of the measure of her days (being now in her sixty-seventh year), yet is she agile, full of life and never misses a service. Besides, she is blessed with all spiritual blessings, "with a pure heart and sound mind, with a knowledge of God's will and a *desire* to perform it, with a firm faith in God and a soul *full* of love." Hence the inestimable labor of love for all these years.

Who among men are envious of such hire? Many, indeed, might covet her reward. Nor need any fear that thereby the harvest grows scarce. Nay, the "harvest is still plentiful, but the laborers are few." Nor is there need to fear that because of such sowing the harvest will yield less bountifully? Not, indeed, unless the seed of grace is less fertile than the seed of sin, which is contrary to the word, "Where sin abounded grace did much more abound." Nor yet, think you, that the Lord of the harvest cares aught who gleans or gathers the sheaves into His garner, or who it is that rescues the "lost sheep" and restores it to the fold, or yet who feeds the hungry, clothes the naked or ministers unto the sick and imprisoned. Nay, for thereunto are we called, and moreover, therein, will our fidelity to the Lord be judged, for inasmuch as we do those things unto the children of men, we do them unto the Lord. Is it not marvelous then, in the sight of God, of angels and of men, that there are to be found men who object to the undue influence woman exerts in the redemption of man? As though mortal man and not the Son of man was the Saviour of men; or as though the spirit that inspired the kindly sympathy in man was not the self-same spirit that inspired woman. Like as if the fountain could at the same time send forth waters "bitter and sweet."

Who will for a moment question the spirit that inspires this good lady to leave her cosy and comfortable home so early in the morning, travel a distance of thirty-one squares equivalent to four miles one way, in order to be present over a Bible Class that meets at 9 o'clock in the morning? Or who will question the spirit that has the power to awaken the interest of scores of men to meet at that early hour and engage in a service of praise and in the study of God's word?

And in this good work she is not alone, as I learned through a personal interview with her, but many others are similarly engaged and with like success. Thereby showing that this personage is not an exceptional one, but rather an example of the many who might be similarly **engaged, but for the conservative Pauline** environments falsely so interpreted.

This same lady is *superintendent* of a large school that meets at half-past 2 o'clock P.M., and has other engagements during the week.

I make mention also for the sake of those wishing to know, that this lady is an active deaconess in the Episcopal Church, and as such, is accomplishing a great work that would otherwise be left undone, and has two sisters engaged in a similar capacity, one having charge of the male portion of the Episcopal hospital, numbering over one hundred and fifty men, to whom she dispenses the word of God every Sunday morning. W. P. Z.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

It becomes our sad duty this week to record the death of one of our little boys. Willie Yost, the boy who was afflicted with an enlargement of the spleen, and who was taken to a hospital in Philadelphia some time ago for treatment, was called to his heavenly home on Monday, March 2d. His body was sent to Snydertown, Northumberland Co., for burial.

Willie became a member of the orphan family on the 30th of December, 1887, when his mother, a widow with four children, brought us two of her boys. When he first came here, he was a bright, robust boy, of a gentle disposition. Having a certain impediment in his speech, he was always regarded with especial sympathy and was a general favorite in the family. About eight or ten months ago he became afflicted with a peculiar disease which the doctors pronounced enlargement of the spleen. The attendance of the Home physician was called to the case as soon as it became apparent and treatment was prescribed. However, the case grew worse and finally, for the satisfaction of all concerned, it was decided to place him in a Philadelphia hospital under the care of specialists. This was done as already announced. The case was pronounced a very peculiar one by all the doctors and we never received any assurance that the boy would recover.

The funeral was held at Snydertown on Thursday, March 5th, burial at Reed's Church some distance beyond Shamokin, where the father lies buried. The Superintendent, in company with Fred, the older brother of Willie, attended the funeral. Rev. C. H. Mutchler, pastor of the Augusta charge, preached the sermon and the Superintendent followed with address.

Willie was 9 years, 3 months and 14 days old when he died. Though young in years, he was of a sober, pious disposition, and had the hope of going home to his Saviour, should he be called away from his earthly home.

Doubly afflicted is the widow whose mainstay in life was taken away when her husband died leaving her with four helpless children and who is now called upon to give up one of those dear ones upon whom her joy and hope in life were set. May the Lord comfort her!

This is the fifth death in the circle of orphan children under the care of Bethany Home during a period of twenty-eight years. How wonderfully has God watched over and cared for His own!

Selected.

OLD MINISTERS.

I looked into a mirror this morning and am beginning to be convinced that I am committing the ministers' unpardonable sin. I am growing older. Undeniable streaks of grey are marking the hair on my head. I have read and heard it remarked so often that old men are shelved. And my time is coming, too. Hale, hearty, only old. I look out into Church, and lo, here and there among the earnest idlers are those who in this hour are unemployed because no man has wanted the old minister. Now this is not a very pleasant reflection just after you have seen the unwelcome grey come into your hair to stay, especially when you are convinced that you are unfit for anything but to preach, and perhaps far from well fitted for that. But, however unpleasant the reflection, the trouble must have a cause, and having a cause ought to have a cure.

Perhaps the cause lies in our Church and its system of locating pastors. I have heard that cause suggested. Surely there is a field for every workman if only we had a system by which the two could be brought together. So I peep out into the fields of our neighbors, but as far as I look I can see the unemployed, the superannuated minister, the old preacher, with no work to do because he made the mistake whatever it be.

I am told old lawyers, aged doctors, experienced mechanics of every sort, have work in abundance and lack no employment but have preference whenever any one stands in especial need of such service as they have to offer. I look around and find the remark well-nigh correct. So much so that in more than one instance of physician or attorney it was an absolute necessity for the practitioner well up in years, to take into partnership a younger man to relieve the burden of the overwork arising from the claims upon the time and talent, made desirable by the experience brought by the practice of years given to a profession.

Now I do not find that the superannuated minister lacks anything in the knowledge of his profession. He generally seems to understand the work to which he has consecrated his talents. He is most frequently willing to be useful. And I have found him a very good preacher. So that no charge can be laid to his qualifications for his office or its duties. One now and then does lack, but when you find any other aged workman lacking in any other profession or business they, too, are unemployed; so that this fact does not change the situation. I speak of the generally good characters found employed in the ministry, for there are very many such among the superannuated.

Then there occurs to me that possibly a difference might be found in the habits of the various occupations to which men give themselves, and I find one difference that seems both to satisfy the conditions of the case, and to carry with it an admonition to such of us as are at work where we are useful. In no profession are changes of place so frequent as in the work of the ministry. The physicians who practiced in the community where I first preached the Gospel less than twenty years ago, and the attorneys who were members of the bar in the county then, are nearly all of them in their old places, and I have changed pastoral relations four times. Of course I felt that each time I made a change it was in response to a call, and meant to be for the good of the charges I left as well as for the one to which I came, but nevertheless I changed. Less than three weeks ago I became a member of my present classis. In that time every field but one has changed pastors, and that one has not served his charge three full years. The only member of this classis of more than three years' life on the roll is one of that small army of the unemployed. Nor is this true only of the classis. During the same time there have been in the churches of this county. so far as I know, eighteen changes of pastors to seven who were in their charges when I came. Now in all this time the physicians and lawyers have remained. And whilst I know several ministers who are ready to obey the first good call for which they have their ears pricked, I hear of no physician or attorney who even speaks of removing.

This does not arise from any disposition among the people who care more for their bodies than their souls, nor because the love for the Church is any less than the love for justice. I find that with all that is worldly in people there is also an interest in spiritual things and a willingness to take the minister's words of reproof, warning and encouragement. In fact of all the changes in our Church and others since I came into my present field, only four of the nearly thirty pastoral changes were agreeable to any considerable portion of the charges made vacant, and in only one case was a majority of the congregation favorable to a charge.

I find also in looking over the Church generally, and in all denominations, a large number of aged pastors occupying high places in the esteem of the congregations who would sooner lose anything than their old minister. And men who are even much older than some of the unemployed continue constant in their service. Some, like the attorneys referred to, being compelled to have young men as assistants—we don't have partners in the ministry. Old age seems to be no objection to these revered fathers in the churches. They are not always the most eloquent, nor always the most energetic, nor always the most enthusiastic, nor always possessors of the characteristics which are paraded as the "first requisites of the man we need;" but they are nearly always the men who have been constant, faithful, devoted pastors of long standing in one charge. They are found in all localities, and they belong to all denominations.

It is not always the minister's fault that he changes frequently, nor does it argue discontent that one yields to the influence of a call. Every minister wants to be useful in his ministry and it is so hard to see an opportunity go by when it seems to afford a field of greater activity in the Church and for the Master. A vacant charge has a way of appealing to the heart of a faithful servant of Christ. Then the hope of accomplishing what neds to be done inspires. Frequently a man is so discouraged because his efforts are apparently without good results, and he believes under other surroundings he could succeed better. Besides often he has found himself weighed down by a sort of spiritual decline in the congregations he serves, when prayers and admonitions seem in vain, that he gladly believes that it would be better for his charge if God sent another workman to succeed where he feels he has failed. And so reason after reason, as varied as men and charges vary, might be suggested and all with one result. We change and in changing sacrifice all the advantages the few years have given us; and so we grow old changing and sacrificing, until we arrive at that point when some one discovers that the silver crown is showing itself and we are laid aside until that time when God shall change the silver for the gold.

Nor should we lay any blame upon the people. I guess it is natural. I know of an old physician who moved into a community and wondered why younger men were preferred, just as older ministers often do. And I doubt whether an old attorney could move into a new community and reap the benefit of his past experiences. The advantage which makes age so beneficial is that which accrues from the sum of the success in the years that have passed. And the lesson of it all is that in weighing the question of a change of pastorate, one should not forget to count among the things sacrificed the loss of the influence gained in the pastorate we propose to leave.

I am sure if all the effects of these changes could be counted, we would be slower in younger years to leave a field where God makes us useful and by longer years of devotion to the spiritual progress of the souls entrusted to us, makes ourselves more powerful in our work and to the people we serve in the Lord, and fewer of us would grow startled as we notice the change in the color of our hair, or the change from the line to the wrinkle in our faces.—*Christian World.*

The Family.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER XI.

THE GILDED CHARIOTt.

Fearing to betray himself, Otho sank behind the rock, and with bated breath waited. He could no longer see the man, but he could distinctly hear the sound of his feet; and presently his rough breathing became audible. What to do in the event of discovery he did not know; for a time his mind was in a chaos of dismay and fright—a horror of despair came upon him. Then his thoughts began to arrange themselves in order, and he resolved, the moment his hiding was discovered, to hurl himself upon the man and dash him to the foot of the wall, in the faint hope of destroying him without attracting the attention of the others. It was a desperate resolution, one that, happily for himself and his friends, he was not called upon to execute. The footsteps of the climber came nearer,—so near at length that Otho, with clenched hands, and deathly pale face, nerved himself for his desperate assault. At the very last moment, so nearly as he could judge, the rough clatter of ascending feet ceased,—there was a pause, to the boy, awful in its intensity, and seeming endless in its duration, then, having evidently surveyed the rocks in his vicinity and become satisfied that no one was hidden near him, the climber was heard descending;—the opening behind the rock had escaped his eye. Waiting until he deemed it safe, Otho once more ventured to look out;—only a few lights were to be seen, and these were rapidly disappearing in the direction of the outside entrance to the cavern. The pursuers were satisfied that the monk was hastening down the mountain, and anxious to overtake him and recapture the children, whom it was supposed would endeavor to join their comrades on the march, they abandoned the cavern, and hurried through the woods in the direction of the highway. Having thoroughly satisfied himself of this by a reconnoitre, the monk bade the children follow him, and conducted them out of the cavern into the forest. Instead of seeking the road, however, he led his little party to a secluded dell, shrouded with pine and fir trees, where they remained until night set in.

"If we had tarried in the cavern," he explained, "we might have been caught. Finding us not on the road, Sir William may conclude that we are—in spite of his failure to discover us—still hidden somewhere in the cave, and migh station guards at the entrance to prevent our escape."

As soon as night had clouded the landscape, the return to the army, now far in advance, was begun. It was a wearisome journey, entailing great fatigue upon the whole party, but at length, on the second morning after their escape from the castle, so many miles had been covered that the monk informed the children they could go on without fear of recapture, as Sir William had doubtlessly, by this time, given up the search. It was necessary, he also said, for him to leave them, as his destination lay in a different direction.

It was at this time early morning, and all stood on an elevation, commanding a view of a wide range of country. The air was crisp and dewy, vitalized by the glowing light shed athwart the earth by the rising sun. The monk stood facing the east, his clear, beautiful face bright with the light of the new day. Whether it was the glory of the scene, or some inspiring thought, suggested by the view, that affected him, we cannot say, but there was a loftiness in his bearing, and a spirituality in his face, far surpassing that before noticed by the children. As they followed him through the long hours of their journey, the belief that he was a heavenly being had again risen in their hearts. His manner was so gentle, his voice so melodious, his conversation so spiritual, that it was impossible for them not to feel the contrast between him and others. In awe and wonderment, they whispered their conjectures to each other as hour after hour they had trudged on their way, but never ventured to question him on the subject. The thought that he was about to leave them, while filling every heart with sorrow and regret, emboldened Madeleine to seize the only opportunity left, to satisfy herself of the correctness of their conjectures. Trembling with suppressed excitement, she looked up into his radiant face, and asked:

"Is—is—heav—heaven far from here?"

The monk turned his beautiful face upward, his eyes were illumined brilliantly, for an instant he paused, and then said, his voice pervaded with the deepest emotion:

"Far, far beyond the stars, dear child!"

The boys glanced at each other; that a revelation was coming they knew, and in a state of the intensest expectancy, they waited.

Encouraged by the apparent willingness of their guide to speak, Madeleine framed a question that to her mind would remove all doubt.

"Is heaven your home?" she inquired, almost in a whisper.

"Heaven my home, dear Madeleine?" reiterated the monk, in tones so thrilling that every heart trembled, a smile of ineffable fervor and joy wreathing his face. "Ay, that it is! Here I am but a stranger and a pilgrim, a messenger of our God to do His will, but soon, ah! soon, in a few brief hours—they will not be many—He will bid me come, and I shall go to my heavenly home,— land of the blessed!"

"Wilt thou not tell us of that heavenly place? What is it like?"

"Would you know?"

"Ay, tell us Holy Messenger."

"The walls of that place—that heavenly city—are of precious, shining jewels; twelve kinds: each kind, in its own color, laid in a broad belt around the entire wall. There are twelve gates, dear children, and each gate is made of one lustrous, unstained pearl; and the streets,—those blessed streets trodden by sainted feet—are of gold, but of gold as clear as crystal. There is the pure, sparkling river of eternal life; and there the great white throne of God; and there the saints are, and the countless hosts of the angels of heaven. But farewell, dear children, farewell! I dare not tarry here. Go on your way, and the Lord of Hosts attend and guard you!" and while they wondered at what they heard, turning quickly, he was gone.

"It was an angel! it was an angel!" cried Madeleine, sinking on her knees to the ground, and raising her hands to heaven in praise and thanksgiving.

"Yes, this was an angel, that I think too," murmured Heintzpeter, kneeling also, "but where were the wings? I see not the wings He must have his wings under his coat. I think that was not a good way. I like to see the wings."

Who this strange man was the writer of this is not able to say, nor how he happened to be at the castle, and to be so familiar with its secrets. The monk certainly acted in a mysterious manner; but, if examined carefully, the evidences of his celestial origin are scarcely sufficient to convince a critical mind. It does not seem reasonable, for instance, that an angelic being should find so much difficulty in opening the door leading into the subterranean gallery; that he was even compelled to open it with his hands, is against this supposition. Then, how can we account for the fear he manifested when he fled from Sir William? The writer is somewhat of the mind of Heintzpeter, before believing the monk to be an angel, he would like to see the wings. Yet his manner, his language was certainly different from that, not only of ordinary men, but also of the monks and priests whom the children knew all their lives. It is probable that the man had at one time lived in the castle, perhaps as a servant, and had been led in his youth to devote himself to a religious life; and that, when he reached mature years, knowing the wickedness of Sir William, he had returned to his old home with the hope—vain, indeed—of working some change in the life of his old master. That he was an angel sent to deliver them, the young Crusaders never ceased to believe. And this belief was shared by all to whom they told the story of their marvellous escape; and there was probably not one in the army, rejoined a day or two later, who did not hear of it. Their story, however, underwent some changes as it passed from mouth to mouth. Instead of opening a door constructed in the

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wall of the castle, it was reported, that the monk, by the simple touch of his finger, caused the rocks to open; that, instead of hiding the children in the cavern, he saved them by blinding the eyes of their pursuers, who were thus left to grope about in utter darkness; and, finally, instead of bidding them farewell in the ordinary manner, the monk's cloak fell to the ground, disclosing the wide pinions and shining robes of an angel, and after commanding the children not to falter or doubt of the success of the Crusade, he spread his wings and flew up to heaven. This story, readily accepted in a superstitious and ignorant age, greatly stimulated the ardor of the Crusaders, and raised Madeleine and her comrades to a position of influence unknown to them before.

Otho's first object, after overtaking the army, was to find Serena. So, making an appointment to meet his friends at the close of the day's march, he left them to follow at their leisure, and hurried toward the head of the column, scanning every face as he went in the hope of finding his cousin. He had not gone far before his attention was caught by the conversation of a little group, trudging on in the dust near him.

"Did you see the Prophetess?" inquired one.

"Ay, ay, I saw her; I got near enough to see her face," was the reply.

"And is it all as has been said?"

"Ay, and more besides."

"Tell us!" cried several voices.

"Well," replied the boy appealed to, "she is most beautiful, and is seated in a kind of chariot, all white and gilded, the like of which I never saw before, nor heard tell of, drawn by two milk-white horses.".

"Riding in a chariot!" ejaculated several in wonder.

"Ay, riding in a chariot; and I think it but right that such a sacred lady should ride thus—seeing especially all the good she does us."

"Most surely," responded several, though not as heartily as the speaker might have wished.

"This chariot has a splendid covering of cloth of gold, to shelter the Prophetess from the sun—and the rain, too, I suppose—and is most richly adorned with Turkish rugs, though what kind they are I know not, save that they are brilliant with many colors, and finer than anything of the kind I ever saw in all my life."

"Now, the saints preserve us!" screamed an irreverent voice from the crowd behind. "I'm sure I'd like to ride, too, and I'll be content if it's only on a good oaken plank; nor would I care for hot sun nor cold moon, so my legs got rested."

"I'll tell you how to rest your legs," answered a shrill voice.

"How?" went screaming back.

"Turn yourself upside down and walk on your hands awhile."

To be Continued.

THE THRIFTY HOUSEKEEPER.

She takes note of the kitchen fire, and closes up the dampers when she is not using it, and makes one fire do all the work it will at once. She saves her nice "drippings," and makes them serve in cooking instead of butter. She saves all the odds and ends of bread and meat left over from meals, and works them up into appetizing and nutritious dishes, instead of throwing them away. Her clothing she keeps clean by the use of aprons; she has suits of clothes suitable for dirty work. She "turns" her sheets when they grow thin in the middle. Her worn table-cloths are cut up into napkins for every-day use. She keeps rugs spread over places in the carpet that are subjected to the hardest wear. She carefully dries her tinware so it will not rust out. She keeps her old broom for rough use, and so prolongs the term of service of her best broom. She uses up her worn garments in making quilts and comforts, or in rugs and rag-carpets, and so in a thousand ways she saves what, if wasted, would be pure loss, and do nobody any good.

A millionaire was riding not long ago on a horse-car. A cart laden with bricks passing along dropped one in the street. The millionaire got off the car, ran and picked up the brick and carried it in his hands to some houses he was building up town. "Every brick," said he to a friend who was with him, "costs me a cent and a half apiece." His millions he had accumulated by saving littles, and more than one charitable institution has been endowed by his savings.

Of the thrifty housekeeper the saying is never true: "A woman can throw out with a spoon faster than a man can throw in with a shovel." *The Christian Advocate.*

Youth's Department.

THE TOMMY-JOHNNY RACE.

(*Told by Tommy to the other boys.*)

"I tell you what, boys, you should have been there,
The night before last—the ice was as glare
As a big looking-glass—where the brook has flowed over
The land that last summer was red with red clover;
The wind it blew hard the way that we went,
And we went like the wind when the both of us bent
To our oars—"
"Oars would do if the water were wetter,"
Broke in Bob.
"Well, skates, if you like the word better,"
Laughed Tommy. "But half-way down Johnny tripped,
And I went ahead, till somehow I slipped
On a twig, and then John got the lead—"
"That was odd!"
"Well, I made the 'odd' even the very next rod—
And I'm sure I'd have won—"
"If Johnny had not,
Heigho!" shouted Will. Tom's face it grew hot:
"But John didn't," he said, "though he'd easily win
In any ice-race that William was in—"

"Ho, ho! look a-here!" interrupted again
Master Bob: "If John didn't and you didn't, tell me then
Who did win your wonderful long-meadow race?"
"Why, I gained, and John gained, at the fearfullest pace,
And we both of us gained—don't you see, you dunce—
Till we both of us reached the rock-goal at once!"

—*Charles Stuart Pratt.*

A LITTLE ERRAND FOR GOD.

Helen stood on the doorstep with a very tiny basket in her hand, when her father drove up to her and said: "I am glad you are all ready to go out, dear. I came to take you to Mrs. Lee's park and see the new deer.

"Oh, thank you, papa; but I can't go just this time. The deer will keep, and we can go to-morrow. I have a very particular errand to do now," said the little girl.

"What is it, dear?" asked the father.

"Oh, it is to carry this somewhere," and she held up the small basket.

Her father smiled and asked: "Who is the errand for, dear?"

"For my own self, papa; but—oh, no; I guess not—it's a little errand for God, papa."

"Well, I will not hinder you, my little dear," said the good father, tenderly. "Can I help you any?"

"No, sir. I was going to carry my orange, that I saved from the dessert, to old Peter."

"Is old Peter sick?"

"No, I hope not; but he never has anything nice, and he's good and thankful. Big folks give him only cold meat and broken bread, and I thought an orange would look so beautiful and make him so happy! Don't you think that poor well folks ought to be comforted sometimes, as well as the poor sick folks papa?"

"Yes, my dear; and I think we too often forget them until sickness or starvation. You are right; this is a little errand of God. Get into the buggy, and I will drive you to old Peter's and wait till you have done the errand and then show you the deer. Have you a pin, Helen?"

"Yes, papa; here is one."

"Well, here is a $5 bill for you to fix on the skin of the orange. This will pay old Peter's rent for four weeks and perhaps this will be a little errand for God, too," said the gentleman.

Little Helen, who had taught a wise man a wise lesson, looked very happy as her fingers fixed the fresh bill on the orange.—*Domestic Journal.*

FLOSSY AT CHURCH.

She looked very pretty in her new white dress and broad-brimmed black silk hat, but best of all, she thought, were her new shoes that papa had brought home the night before. They were so shiny that she called them "looking-glass shoes" at once, and went to sleep with them in her arms.

Flossy's papa was the minister, and she was going to church for the first time

"You will be very good, dear, will you not?" asked mamma for the last time, as they walked up the church steps.

"Course I will, mamma," answered Flossy, cheerfully.

But when mamma looked around, after they had stood up to sing, Flossy had her family of paper dolls spread out in the book-rack, and she put up her lip when mamma, with a red face, took them down.

"They need to come to church, mamma, they are so bad; so I put them in my pottet on purpose," she whispered. But mamma shook her head.

After a while Flossy got tired, and wiggled around to make mamma look at her.

"It's too long, and I'd rather go home now, please, and fish in the rain water barrel," she whispered, but mamma did not pay any attention, so she put her head down in mamma's lap and went sound asleep, and did not wake up till papa was getting through. Then forgetting that she must not talk aloud, she cried out:

"Oh, but I'm glad it's over! Thank you, papa, for getting through at last."

And every one in the seats near by laughed. Only mamma looked sorry.

Pleasantries.

The following written definition of the word "bachelor" was handed in by a fifth grade boy. "A bachelor is a man who has no wife, nor wants no wife, nor can't get no wife."

Teacher: "Now each of you boys give a sentence, and turn it into the imperative form." Michael: "The horse draws the cart." Teacher: "There put that in the imperative." Michael: "G'lang, git!"

A bright little girl, who had successfully spelled the word "that," was asked by her teacher what would remain after the "t" had been taken away. "The dirty cups and saucers," was the prompt reply.

The daughter of a country rector taught the choir boys a new tune at a Monday evening's practice, to be sung on the following Sunday. Sunday morning came; "Well, Johnny," said Miss X, "I hope you haven't forgotten the new tune, for we depend much on you." "Naw mum, not a bit. Why, I've been a skeerin' the crows with it all week."—*London Times.*

NOTICE.

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THE REFORMED CHURCH MESSENGER,
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THURSDAY, MARCH 12, 1891.

WHAT the Theological Seminary is to young men studying for the ministry, and after they are in the ministry also, that should be the Catechetical Class to the younger people of the congregation, and to their seniors in like manner. Both may be regarded as seminaries ; both ought to be catechetical classes in the true seuse of the word. The latter includes systematic instruction in the doctrines of theology, or, in the language of St. Luke, "a declaration in order of those things which are most surely believed among us." In substance, it is the same as that which, in a more extended form, is taught in the Seminary. We once attended the exercises of a Seminary of this kind, which lasted for the full half of a day, and it seemed very much as if we were in a theological class room. We thought how well it would have been if many of the older people had been present. Years ago we taught a class in a school-house on the top of a mountain, where all the church members far and near attended, especially the aged. Many told us that they were just as much edified as if they had been in church. We would advise our members generally, especially young persons recently confirmed, to attend catechetical instruction as far as their engagements will permit, and more particularly during the Lenten period. We can assure them that it will help materially to confirm them in faith and holy obedience.

PRIVATE JUDGMENT.

The case of the Rev. Howard MacQueary, an Episcopal minister, who was recently tried and condemned for heresy in the Diocese of Ohio, is an illustration of what used to be very sharply denounced in the MESSENGER and our own *Review* as *ultra* or *false* Protestantism. He was charged with denying the old doctrine of the resurrection of Christ and of His supernatural birth, contrary to the doctrine of the Episcopal Church, which at his ordination as presbyter he had promised to preach and to teach. His defence was that his views on these two cardinal points were based on the Bible, as the only rule of faith, interpreted, of course, according to his own private judgment, which he maintained was the final court of appeal in the Protestant Church. So our left-handed friends, ultra Roman Catholic writers, contrary to history, have all along asserted, so vehemently that one gets tired of their endless repetitions. It is a mere man of straw ; but it is a useful fad, when they have nothing else to write about. Protestants make use of it sometimes as a shield or convenience when they are confronted by authority in their own churches and imagine that their own subjective opinions are worth more than the voice of the Church of all ages.—Mr. Mac Queary appears to be a man of some ability. At least he has written a book in which he has embodied his theological vagaries. The new Hypothesis of Evolution is on his brain and controls his theology. He has also read some German theologians of the rationalistic stamp, or the left wing, which has turned his head. It is too true, perhaps, that some Episcopalian ministers, both in this country and England, are too broad or latitudinarian in their theological views, and it is, therefore, the more instructive to see that their Church rises up and in its dignity through its constituted authorities, says, Thus far shalt thou go and no farther. It is the nature of truth always to asserts its authority in such proper form as its interests may demand—else the stones in the street would cry out.

TWO EXTREMES.

Now and then it becomes difficult for a minister to decide whether some of the members of his catechetical class should be admitted to the rite of confirmation or not. It is not clear that they have the necessary qualifications for that privilege, and yet it is not altogether clear that they should be debarred from it. In like manner conscientious young men and women sometimes have their doubts whether they are Christians in the proper sense of the term and have a right to go the Lord's table. In regard to this whole matter there are two extremes as in other cases of conscience. In the Reformed and Lutheran Churches, the danger always has been, especially where the catechetical classes are large, of receiving thoughtless, giddy young people to the communion, who ought to wait a year or two longer, or, at least, until it is evident that they have truly repented of their sins and believed in the Lord Jesus Christ. But then on the other hand, the minister too much wedded to his own preconceived views of conversion, may through his own inadvertence, infuse doubt or fear into the minds of some of his most conscientious catechumens, whilst he encourages those who believe they are justified, not by faith, but by some particular experience through which they may have passed. A long time ago, a minister in the Reformed Church, a very devoted follower of Mr. Finney, had a large and interesting catechetical class whom he had been instructing for some time. When the time arrived for their confirmation, about one half were rejected as unconverted persons, not fit to go to the Lord's Supper. They, however, were in earnest, trying to be Christians at least, and went to a Lutheran church in the neighborhood for further instruction, where they were confirmed and in their day became some of the best members in the church. Those that were confirmed in the Reformed church seemed to promise well at first, but subsequently they did not turn out to be as good Christians as those who had been supposed to be no Christians at all. Our Saviour speaks of the great sin which is committed in offending "one of the little ones" which believe in Him. Matt. 18 : 6. The two extremes to which we have referred may be avoided by following the instruction contained in the Heidelberg Catechism in answer to the Question : For whom is the Lord's Supper instituted ?

ST. FRANCIS XAVIER.

The earthly remains of the great Roman Catholic missionary, Francis Xavier, repose in a magnificent cathedral in the small town of Goa in Western India. Some time ago it was announced that they were to be exposed to view, an event which attracted a vast crowd of pilgrims that surged around the church, seeking for admittance, in order to view the venerated body and kiss its feet. It was said that it had been miraculously preserved for three hundred and fifty years, but a European traveler who saw it said it "was perfectly dried up." It must, therefore, have suffered the fate of the Egyptian mummies, as a matter of course, but not in all respects. It was minus the right arm, which was cut off by Papal authority and conveyed to Rome many years ago, where it is still exhibited as a relic. It is also minus two toes, which are said to have been bitten off and carried away by a devout Portuguese lady. Here we have an illustration, but only one among others, of what we are accustomed to regard as the "old superstition." But what would St. Paul say in regard to the gathering at Goa, if he had been present? We know what Zwingli would have said. We might also ask, what would Xavier himself, one of the greatest and best missionaries that have ever lived, have said to the thousands who had come together to honor his memory? It seems to us that he most likely would ask them why they stood all the day idle in the market, and told them to go out into the missionary field around them, to labor for Christ's kingdom and not idle away their time. This he would have done, or else we are very much mistaken in regard to his Christian character, which in some respects, we have always thought resembled that of St. Paul.

A COMMON REFORMED CREED.

We supply our readers with a few extracts from an interesting article in the February number of the "*Quarterly Register*" of the Alliance of the Reformed Churches, from the pen of *Dr. Brandes*, of Goettingen, Germany. They speak for themselves, and show that to assert that there is no common creed to all the Reformed Church in Germany is obviously an error. They also show that the supposition entertained by some of us in this country that the Heidelberg Catechism is, to a great extent, a dead letter in Germany, is also an obvious mistake.

"There is a common creed, acknowledged by all the Reformed Churches throughout Germany. There are Reformed Churches, to be sure, which have also local Confessions ; but there are also Confessions, acknowledged by all the Reformed Churches. Not taking into account the Helvetic Confession, there is above all, the Augsburg Confession, in its revised and amended form, as published in 1540 by the author himself, Philip Melanchthon. This confession, corrected in favor of those who felt compelled to follow the Swiss Reformed and subscribed by Calvin himself, *volens* et libens, at the Discussion at Regensburg, 1541, has been accepted not only by all our churches in the Empire, but acknowledged also by the Imperial authorities as the legal creed of the German Reformed Church.

"More influence, however, as to the spiritual life of our churches, has been exercised since the end of the sixteenth century by the Catechism of the Palatinate, commonly called the Heidelberg Catechism. Published at first for the Palatinate only, it soon became the textbook of the Reformed Churches all over Germany, and was recognized as setting forth the true teachings of the Scriptures. Down to this day it is the common standard of all our churches from the Memel to the Rhine, and from the banks of the Danube to the shores of the German Ocean. It is used in all our schools, and is the doctrinal symbol of our Churches. Where you find this, you may be sure that there is a Reformed district. You will find it in all the Reformed Churches of the Empire. The House of the Hohenzollern, now the Imperial Family of Germany, has made use of it, and so also the French Churches in Berlin. In this respect they resemble entirely the 'Reformed Church in the United States,' which belongs to the General Alliance, and derived its origin from Germany, consisting of members whose ancestors were formerly members of our Churches."

Synodical Editors.

(Elected by the Synods.)

Eastern, ... REV. JONATHAN H. PANNEBECKER.
Pittsburgh, ... " DAVID B. LADY.
Potomac, ... " J. SPANGLER KIEFFER, D. D.

A LESSON IN LENT.

It was in the room of a certain Professor, at College, years ago ; and the question for the moment under anxious discussion pertained to the selection of subjects for Senior Orations.

"Why," asked the Professor, "should not some one of you write on Patience? It would be an excellent subject." And then (for he was fond of quoting choice passages of poetry) he recited those fine lines of Dekker's:

> "Patience! why, 'tis the soul of peace:
> Of all the virtues, 'tis the nearest kin to heaven;
> It makes men look like gods. The best of men
> That e'er wore earth about him, was a sufferer,
> A soft, meek, patient, humble, tranquil spirit:
> The first true gentleman that ever breathed."

It was the first time we had heard this passage, and we remember well how the beauty of it impressed us, although the last line somewhat jarred upon our feelings of reverence. We have often read the lines since or repeated them to ourselves and never without being instantly and involuntarily reminded of that scene in the Professor's room and the discussion of the question of subjects for Senior Orations.

No one chose Patience as his subject; it was too much to expect that any one would do so. It was too far away; it was too lowly and common a thing for those impatient and impetuous Seniors. It appealed not to them; their thoughts were not along that line; it was too high above them; Seniors though they were they had not as yet advanced so far. They were in quest of something brilliant and striking. Their desire was for showy and captivating subjects. They had not yet emerged (and no one could blame them for not yet having emerged) from that preliminary but necessary stage of a student's life in which he is able to perceive and recognize only the external and superficial Heroisms and Glories.

It takes time to emerge. The years teach us life and experience are the best masters to learn from. Slowly and by degrees our eyes are opened, and we behold the heroism of that in which we once saw nothing heroic and the supreme glory of that in which no glory whatever was discernible at first. We think better of patience now than we did in those college days. We would pronounce it now most worthy of being the theme whether of oration or sermon. There are no words too high for it. Truly it is, as Chrysostom calls it, "the queen of the virtues." The essence of heroism is in it. In all the universe there is no might that can be compared with "the irresistible might of meekness."

How significant is the chief word which, in the New Testament, is rendered "patience!" It is a compound word, and signifies, according to the etymology of it, "remaining under." To be "under," and to "remain" there, meekly and steadfastly and loyally, since it is God's will, —that is patience. When all things are against one; when he finds himself baffled, and buffeted, and beaten on every hand; when disappointment, sorrow and trouble befall him; when all God's waves and billows go galloping and thundering over his head,—then is the hour for the manifestation of this royal virtue of patience. Thus being "under;" the Christian "remains" there; refuses to be swept away from his place; is content to remain there as long as it may be God's will; "bates not one jot of heart or hope;" holds his peace; trusts in God; and waits for the storm to pass by.

It is something well worthy of long-continued and earnest meditation in these days when we are all commemorating the patient suffering of our Lord and Saviour Jesus Christ. We learn this virtue (as we learn all virtues) far better by example than by precept. It is a time for the special remembrance of His blessed example. Let us consider Him that endured such contradiction of sinners against Himself lest we be wearied and faint in our minds. Let us lay to heart the example of Him, "who, when he was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." O impatient soul; flushed, irritated, angry; about to sin once more, as thou hast done so many thousand times before, by rash speech and act,—see thou do it not! Come away; sit down here in the solitude and silence of this sequestered spot; and here read over and over the History of His most blessed Passion and Death.

Patience! It is learned best in the school of Silence. Would that we might learn the high and sacred Art of Being Silent! Be still. Hold thou thy lips. Let not a word escape thee. Thou shalt be strong so long as thou art silent. Remember Him of whom it is so often said that He was "silent;" of whom it is said that He was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth."

Patience! Think it not strange concerning the fiery trial. There hath no temptation taken you but such as is common to man. God is faithful who will not suffer you to be tempted above that ye are able. Ye have not yet resisted unto blood. Fight the good fight; there is One who fights with you and for you. He that endureth unto the end, the same shall be saved. "Be thou faithful unto death, and I will give thee a crown of life."

Patience! It will soon be over. At longest, it cannot be long; think of the end and take courage.

> "The battle of our life is brief:
> The alarm—the struggle—the relief—
> Then sleep we side by side."

After toil, repose; after warfare, peace; after the uproar of life's conflict and struggle, the infinite calm of God's Everlasting Rest. It is not far off.

> "O Paradise, O Paradise,
> I feel 'twill not be long;
> Patience! I almost think I hear
> Faint fragments of thy song;
> Where loyal hearts and true
> Stand ever in the light,
> All raptured through and through,
> In God's most holy sight."

J. S. K.

For Reformed Church Messenger.

IN MEMORIAM.

Died.—At 120 S. Broadway, Baltimore, Md., Thursday, February 12, 1891, Edward Roelkey, in the 54th year of his age.

It is with feelings of sadness and sorrow that we report the death of this good friend and brother, Edward Roelkey. He was born in Frederick, Md., in the year 1837. He grew up under the influences of a Christian home, and was catechised and confirmed by the late Rev. D. Zacharias, D.D. From his earliest years he took a profound interest in the Church and in everything that pertained to her welfare. One of his characteristics was his warm attachment to his pastor. He ever had a warm heart and a kind word for him. It was always a pleasure and a delight to visit his home, for one was ever assured of a warm and cordial reception. No one knew him, but to find in him a kind, free, and open-hearted Christian man. His home was the home of the ministry of the Church, whom he always met with a smiling countenance; greeted with a warm grasp of the hand; and treated with the kindest hospitality.

When he first came to Baltimore he united with the First English Reformed church on Aisquith street, and stood loyally by its interests as one of its officers, untii it was sold to the Germans.

On March 26th, 1875, he was received by certificate to membership in the First Reformed church on N. Calvert street. He was at once elected a member of the Consistory, and at the first regular meeting unanimously chosen Treasurer of the congregation, which position he held for fourteen consecutive years. He was faithful in the discharge of all his duties and proved himself worthy of the confidence reposed in him in every public and private relation. His strong love for his Church made him a live and active worker, and gave pleasure to everything that could be done to advance her interests. He was highly respected and by the force of his character his influence was widely felt.

He was a constant reader of the Messenger, and was consequently well informed on all church matters, in which he took a lively interest. A number of years ago, by the contribution of $100 to the Reformed Church Publication Board, he became a life member of the Messenger.

To the Mission at Washington, D.C., and St. Paul's Mission of Baltimore, he liberally contributed in their time of need; but very many of his gifts for charitable purposes were known only to those who received them. His great and absorbing desire ever was, that he might be able to do more and give more for the support of Church interests, at home and abroad.

Mr. Roelkey was married in Frederick, in the year 1859, to Miss Alice V. Himbury. They removed to Baltimore in the year 1866, where he engaged in the flour and grain business, the firm being known as Roelkey & Buschey.

In the year 1871 he was elected by the Corn and Flour Exchange, Chief Inspector of Grain. Through his untiring energy, unswerving integrity and skillful judgment for twenty years, Baltimore has grown from almost insignificance, to the second, if not the first city in the United States, in the shipments of cereals to foreign ports. The name of Edward Roelkey is known, not only throughout this country, but all over Europe, as a most reliable Inspector of Grain.

Mr. Roelkey was not only a good business man, but a kind, affectionate and faithful husband, making his home life in every sense of the word a benediction. Whilst his wife alone remains to mourn his loss, she has the sweet consolation of knowing that she stood lovingly by him during the years of his declining health with that womanly devotion which cheered and comforted him until the end came. May that peace which the world cannot give, sustain her in this trying hour.

But this grief stricken companion is not the only one who has sustained a great loss in the departure of this loved brother. The entire community has lost an influential citizen and the Church a ready and zealous supporter. But while we sincerely mourn his loss, "we sorrow not as those who have no hope."

His mortal remains were borne to their resting-place in Loudoun Park, on Sunday afternoon, February 15th, and committed to the ground, to await the general resurrection on the last day, and the life of the world to come. The pastor, Rev. J. T. Rossiter, was assisted in the service by Rev. C. Clever, D.D. The Knight Templars, a committee from the Corn and Flour Exchange, and six different organizations of which he was a member, joined in the funeral cortege to pay their respect to his memory.

TRIBUTE OF RESPECT.

At a regular meeting of the Consistory of the First Reformed Church of Baltimore, held March 2d, 1891, the following action was taken on the death of Edward Roelkey:

Whereas, It hath pleased an all-wise and merciful heavenly Father, to remove from our midst, this beloved brother, who for fourteen years was a co-laborer with us; and

Whereas, It is but just that we should pay a becoming tribute to his worth in life and his memory in death, therefore,

Resolved, By the Consistory of the First Reformed Church of Baltimore, that for the zeal and devotion, which Bro. Roelkey ever manifested for the best interests of our church, as a member of this body, and as treasurer of the congregation for so many years, we here record our appreciation of him as a man of sterling worth, of consistent devotion to his church, and the esteem and regard of our membership for the efficient discharge of his official trust:

Resolved, That we recognize in his death, not only a loss to the congregation, but also the sundering of a link of pleasant Christian fellowship.

Resolved, That the bereaved wife, has the heartfelt sympathy of this Consistory and congregation in her hour of affliction, and that we affectionately commend her to Him whose strong arm and loving heart can alone sustain and comfort her.

Resolved, That a copy of these resolutions be sent to Mrs. Roelkey, published in the Messenger, and entered upon the minutes of the Consistory.

J. T. Rossiter,
G. S. Griffith, } Com.
J. T. Trebates,

Poetry.

LENT.

THE WILDERNESS.

Made flesh, baptized in Jordan, straightway led—
Ay, word of lovely stress!—
By Spirit-might upon Him newly shed,
"Up" to the wilderness.

Up into hunger, weariness, and strife,
All earthly want to know;
To take our struggle into His infinite life,
That He might help up so.

Yes, even to touch our sin; to feel the press
And urging of desire—
Our very grandeur chafed with littleness,
That strikes unholy fire.

To bear our human, through temptation, high
To God's own will and mind,
Where, strong with Strength Eternal, it can cry,
"Satan! Get thee behind!"

Think you that just those forty days He kept
For His share of our fast?
Think you the tears at Bethany He wept
Were Pity's first and last?

No thing He ever did for once and all:
Each single, bounded deed
Was dear, unstraitened promise, to forestall
On every hap and need.

Turn from your evil to His holy face;
Be sorry for your wrong.
He too repents; beforehand with His grace,
Has sorrowed for you long.

He sends rebuking that He may remit;
His love is in your pain;
Scourging you homeward, whore you still may sit
Safe at His feet again.

Go up into your wilderness with Him!
He knows its tangle wild—
The secret of its desert places dim—
And walks there with His child.

He marks each flinty footstep of your way,
Each blank where earth denies,
For sweet requitals when you walk one day
With Him in Paradise.

—*Selected.*

Selections.

The secret of success is constancy to purpose.

A man must become wise at his own expense.—*Montaigne.*

Pride requires very costly food—its keeper's happiness.—*Colton.*

If the membership of some churches were reduced their power would be augmented.

Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—*Carlyle.*

If it costs much to be a zealous and successful Christian, it will cost infinitely more to live and die an impenitent sinner. Bible religion costs self-denial; sin costs self destruction.—*Theodore L. Cuyler, D.D.*

Prayer has an effect marvellous and certain; it is that of elevating the soul; also in those Christians who have the habit of prayer one finds a nobleness of heart, a dignity of character, and a general nobility in all they do, which one does not see in children of the world.—*Joubert.*

Science and Art.

The thread of the silk worm is so small that an average of forty-two of them are twisted together to form a thread of common sewing silk; that of the spider is many diameters smaller. Two drachms of spider web by weight would, if stretched into a straight line, reach from London, England, to Edinburgh, Scotland, a distance of over four hundred miles.

More substances are derived from coal tar than from any other product. From it alone, enough money has been won during the past twenty years to pay our national debt thrice over. Besides carbolic acid, with its secondary products picrine, the salicylates and resorcine, much used in the preservation of food, there are saccharine, the sugar of the future, the aniline dye stuffs, and benzol, which is the basis for nearly all our most valued and high-priced perfumes. It is to be noted that saccharine has none of the deleterious effects of sugar, and may be used by persons to whom every other form of sweet is forbidden.

The fly-spider lays an egg as long as itself. There are 4,041 muscles in the caterpillar. Hook discovered 14,000 mirrors in the eye of a drone, and to effect the respiration of a carp 13,300 arteries, vessels, veins, bones, etc., are necessary. The body of every spider contains four little masses pierced with a multitude of imperceptible holes, each hole permitting the passage of a single thread; all the threads, to the amount of 1,000 to each mass, join together where they come out, and make the single thread with which the spider spins its web; so that what we call the spiders' thread consists of more than four thousand united.

Items of Interest.

As a number of deaf mutes now attend the Sabbath-school of Bethany church, Philadelphia, it is proposed to organize a class to be taught by the sign language.

Every four miles along the dangerous Coast of New Jersey our government has placed the life saving stations. From September until the first of June eight men are to be found at each station.

The "army" of the Pope consists of 2 generals, 2 colonels, 2 lieutenant-colonels, 1 major, 2 captains, 4 lieutenants and 60 privates. The "cavalry" consists of 13 noblemen with 8 horses.

The Presbyterian Revision Committee completed its work during its recent sessions at Washington, and adjourned. It is stated that the sessions were harmonious, but that the result will not be published until after it is reported to the General Assembly.

Professor Orton, State Geologist of Ohio, says that natural gas is a stored deposit and certain of rapid exhaustion, and that when the supply of any territory is once used it is gone forever. There is no manufacture of it going on in the depths of the earth.

Lewis E. Gurley, of Troy, N. Y., has given $45,000 to the Troy Female Seminary, to be used in erecting a new building. He was born in Troy, in 1826, and for many years has been prominent in the moral and religious activities of that city. He is a man of great wealth, which he has made by his ability and industry.

It is proposed that there shall be at the World's Columbian Exposition, in 1893, an exhibit which shall present, so far as practicable, the history, present position, distribution and work of the churches and other religious organizations of this country. If, as is probable, there shall be held a great religious congress during the Exposition, the value of such an exhibit as is proposed, as an object lesson in connection with the congress, is obvious.

A careful investigation, recently made by the Missionary Board of the Church of Scotland, throws light on a disputed point. An expression of opinion was asked from all its missionaries in India, and persons in official life, regarding the continuance of missionary colleges and other educational institutions. The returns from about one hundred sources show sixty-five in favor of continuing the educational system and only sixteen unfavorable. The opinions received from civil officers were strong in favor of education.

Hints and Recipes.

No matter how large the spot of oil, any carpet or woolen stuff can be cleaned by applying buckwheat, and carefully brushing it into a dust-pan after a short time, and putting on fresh until the oil has all disappeared.

CHEESE STRAWS.—Two ounces of bread-crumbs, two of flour, two of butter, two of grated cheese, half a teaspoonful of salt and pepper mixed. Roll the paste out thin, cut in strips, lay on a sheet of buttered paper and bake ten minutes. Serve cold. Nice for lunch.

CURING HAMS.—I got the following method from an old cook book, and have found it very good: Hang up the hams a week or ten days; the longer, the tenderer and better, if kept perfectly sweet; mix for each good size ham one teacupful of salt, one tablespoonful of molasses, one ounce of saltpetre; lay the hams in a clean, dry tub; heat the mixture, and rub well into the hams, especially around the bones and recesses; repeat the process once or twice, or until all the mixture is used; then let the hams lie two or three days, when they must be put for three weeks in brine strong enough to bear up an egg; then soak eight hours in water; hang up to dry in the kitchen or other more convenient place for a week or more; smoke from three to five days, being careful not to heat the hams. Corn cobs and apple tree wood are good for smoking. The juices are better retained if smoked with the hock down. Tie up carefully in bags for the summer.—*Mrs. Steele, in Prairie Farmer.*

Farm and Garden.

MOISTURE-PROOF GLUE. — Farmers often want a moisture-proof glue; and it can be made by dissolving a pound of common glue in three pints of skim milk. The cement is stronger if powdered quicklime is added. A fire-proof cement, for use around stove-pipes, fire-places, and chimneys, where the danger from fire is greatest, can be made by mixing two parts of sifted fresh wood ashes and one part of air-slacked lime, with sufficient boiled linseed oil to make a smooth paste. It hardens quickly to the solidity of a stone. It is water and fire proof, and adheres to metal perfectly.—*Household.*

HOSPITALS FOR FOWLS.—People who keep many fowls should heed the advice of a poultry keeper, who says that some place should be set apart for the sick birds, and it should be clean, dry, and warm. As soon as a bird shows signs of illness it should be removed from the others, as delay may be dangerous, and cause the spread of some contagious disease. A cheap hospital made be made of a flour barrel, which should be in a warm room. Put the sick bird in the barrel until better. It is then protected from cold and draught. If roup breaks out, and the bird does not show signs of recovery in a day or two, it is best to destroy it at once.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

THE HAYDOCK'S TESTIMONY.. By L. C. W. Published by request of the Christian Arbitration and Peace Society. Philadelphia, 310 Chestnut St. Cloth, $1; paper, 50 cts.

This is a story of the war between the North and South. The scene is laid in North Carolina, and the characters are of the Society of Friends, They conscientiously were opposed to war—and when drafted rather than pay the exemption tax allowed themselves to be dragged into the army, and refusing to bear arms were sentenced to be shot. But their heroic conduct forced those ordered to shoot them, to refuse to do so. Thus they preferred death to taking part in war—a heroism that was worthy of admiration. The purpose of the story is to show that arbitration and peace is better than war in any case.

THE EXPOSITOR'S BIBLE. Edited by the Rev. W. Robertson Nicoll, A.M., LL.D., Editor of "The Expositor." The Book of Ecclesiastes. By Samuel Cox, D.D. Armstrong & Son, New York. Price, $1.50.

This volume of this series known as the *Expositor's Bible*, is fully up to those that have preceded it. The basis of it is the author's lectures delivered twenty-five years ago, which have been out of print for twenty years. In rewriting it much of the former book is retained, and the added fresh material makes it all the more valuable and important. As a book Ecclesiastes is less familiar than many of the others. Hence an exposition of it is of interest and value to the student.

THE SERMON BIBLE. St. Matthew XXII. to St. Mark XVI. New York: A. C. Armstrong & Son. Price $1.50.

We have frequently told our readers of the value of this series of Sermons upon the Books of the Bible. The appearance of the successive volumes bears us out in recommending them to our ministers and intelligent laymen.

HARPER'S MAGAZINE for March, 1891. Analysis of Contents. Frontispiece:—Antipholus of Syracuse, "Teach Me, Dear Creature;" The Argentine Capital, The Chinese Leak, March Days, In the "Stranger People's" Country, Comedy of Errors, Nationality in Music—with Special Reference to Hungarian Music, In the Vestibule Limited, Memories of the St. John's, Wessex Folk, part I., American Leads at Whist, and their History, Moods, The Literary Landmarks of Edinburgh, Professional Beauties of the Past. Editorial Departments. Monthly Record of Current Events.

Harper Bros., New York.

THE YOUTH'S COMPANION makes its weekly visits and is always welcome—as it is filled with interesting reading and is finely illustrated. A home is the better of its coming. Perry Mason & Co., Boston, Mass., are the publishers. Price, $1.75 per year.

LITTELL'S LIVING AGE. The number of The Living Age for March 7 contains—Gaspard de Coligny, Church Quarterly Review; Madeleine's Story, part II., Blackwood's Magazine; Aristotle as a Naturalist, Contemporary Review; The Father of all the Goats, Nineteenth Century; A Pompeii in Bohemia, Cornhill Magazine; An Evening with Schliemann, Blackwood's Magazine; The Decline of Indian Taste, Nineteenth Century; Nonconformists and Unionism, Fortnightly

Review; My Witches' Caldron, Macmillans Magazine; Royal Surnames, Speaker; Meissonier, Saturday Review. Poetry and Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

D. M. Ferry & Co., of Detroit, send us their annual catalogue and a package of their choice seeds. The reputation of this house is fully kept up and those in need of seeds or plants can rely upon them.

Peter Henderson & Co.'s Manual of Everything for the Garden for 1891, price 25 cts., is a fine specimen of the printer's art. It is a handsome volume. The seeds—vegetable and flower—which this firm supply their customers with are choice and reliable.

We have also received a memorial volume in which is given briefly the life of the founder of this house. It is the story of what can be accomplished by a man who would live a correct life and be of use to his fellow man. The address of the house is Peter Henderson, 33—37 Courtlandt Street, New York.

Marriages.

At Jenner X Roads, Pa., December 25, 1890, by Rev. I. N. Burger, Mr. Calvin Ankeny to Miss Cora L. Knepper.

At Jenner X Roads, Pa., December 25, 1890, by the same, Mr. John W. Trostle, of Stoyestown, Pa., to Miss Ella Scheil, of Jennertown.

February 5, 1891, at the bride's home, near Maytown, Pa., by Rev. M. M. Noacher, Mr. Clayton Stauffer, of Florin, to Miss Annie Ebersole, of Maytown, Pa.

In the Reformed church at Jefferson, February 10th, 1891, by Rev. H. F. Dittmar, Oscar D. Culler to Ella V. Feaster, both of Jefferson, Md.

On the 18th ult., by the Rev. Calvin U. Heilman, Mr. William B. Miller of Groton, South Dakota, to Miss Anna Grace Neff of Porter township, Huntingdon county, Pa.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

RESOLUTIONS.

Resolutions of St. Luke's Missionary Society of the Reformed church, Pleasant Unity, on the death of Mrs. Rev. E. H. Dieffenbacher.

WHEREAS, It hath pleased God, in His infinite goodness and wisdom, to remove from our midst, to the rest that remaineth for the faithful, our blessed sister and co worker.

WHEREAS, Not understanding this dispensation of an all-wise Providence, yet we bow in humble submission to the will of Him who doeth all things well, therefore be it

Resolved, That as a just tribute of respect to the memory of the deceased who was an efficient, earnest and active worker, we acknowledge her worth as that of one who deserves an expression of our sincerest regard and esteem.

Resolved, That we will affectionately cherish the memory of our sister's many Christian virtues, and pray that the sincere faith and never-failing charity, which characterized her in every relation of life, may be emulated by all who knew her.

Resolved, That God may enable us, in His great mercy, to realize that the loss to her family and our loss is her gain.

Resolved, That we deeply sympathize with the afflicted family, and pray that God may sustain them in this bereave ment.

Resolved, That a copy of these resolutions be sent to the family, and be published in the REFORMED CHURCH MESSENGER, the *Christian World* and the Greensburg *Press*.

G. M. SHEERER,
MRS. E. T. LUDWICK,
MARY E. TRUXALL,
Committee.

DIED.—At Reading, Pa., on the 5th ult., Jacob H. Hain, aged 67 years, 8 months and 2 days.

He was one of the early members and officers of the Second Reformed church. To the close of life he continued faithful in the regular use of the means of grace and the careful training of his family. During the present pastorate of more than 35 years he has had charge of providing the elements for the Holy Communion and keeping the service in proper order, and never at any time needed to be reminded of the duty which he regarded as a sacred privilege. His life was as unostentatious as it was circumspect. His religion was practical according to the standards of the church to which he belonged, and no promise of an improved type falsely so called, could allure him from the sanctuary to which his vows bound him. In all these respects, though dead, he yet speaks to us who are left to mourn his sudden death. He was highly respected by all who knew him, and who now with the congregation, unite in sincere sympathy with his family, who weep for him as one gone before at the call of the Master. C. F. McC.

DIED.—At her home, near Blue Knob, Blair county, Pa., January 22d, 1891, Mrs. Catharine Ritchey, wife of David Ritchey, aged 40 years, 6 months and 2 days.

The subject of the above notice was for nearly twenty-five years a consistent member of Mt. Hope Reformed church. Blessed with pious parents, in her early infancy she was dedicated to God in holy baptism and received into full communion with the church at the age of 15 years. She was faithful in her attendance upon the worship of God's house and as a member of the Sunday-school. Her illness was of short duration. Only eighteen days previous to her death she was in her accustomed place in the sanctuary, joining with the congregation in partaking of the Holy Communion and apparently in good health.

Now she is with the vast multitude of those who have died in the Lord. She leaves a husband, nine children and many friends to mourn her loss. Two children preceded her to the eternal world. But they that remain, while they sorrow indeed, they "sorrow not as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." C. W. S.

DIED.—February 11th, Mrs. Daniel Hilbush, of Mahanoy, aged 79 years and 5 months.

Mother Hilbush retired in her usual state of health, awoke at midnight, and gently fell asleep again only to awake in the presence of a holy God. She did not so much as disturb her husband by her side, nor was he conscious of her death until he called her in the morning, and lo! she was dead. Thus "the Lord giveth His beloved sleep."

She was born in Likens township, Dauphin county, a daughter of Adam and Catharine Romberger, dedicated to God in baptism, and at a ripe age indoctrinated in our holy religion and confirmed a member of the Reformed church.

In 1834 she was joined in matrimony with Daniel Hilbush. Three sons were born to them, all residing near their parents, to administer to their wants in the evening of life.

She was an active member of the Reformed church, attending upon the means of grace until lately, when her husband became blind, then she remained with him, directing his steps and attending to his spiritual wants by reading the Scriptures, the German church periodicals, and at every communion season they together celebrated the dying love of their Lord.

She with her husband and sons were liberal supporters of the church, only recently they gave a liberal gift to her institutions.

Her body was laid to rest in the St. Peter's Cemetery, awaiting the resurrection of the just, amid a concourse of mourning friends, when her pastor improved the sad occasion by the truth: "To be absent from the body is to be present with the Lord."

The Lord comfort the mourning friends with the consolations of the gospel of peace and the rich gifts of the Holy Ghost. A. R. H.

DIED.—Brother ex-deacon James A. Leinbach, of the St. John's church, after nearly two years of suffering from a cancerous growth, on Thursday night, February 26th, and was buried in the Union Cemetery on Sunday afternoon, March 1st.

The services were held in the St. John's church, with Rev. O. H. Strunck officiating. Carroll Lodge, I.O.O.F., of Schuylkill Haven, of which the deceased was a member, and Herndon Lodge, I.O.O.F., of Cressona, attended in a body. Brother Leinbach was forty-two years old, and leaves a wife and one daughter to mourn. Throughout his period of terrible suffering, he exhibited a wonderful degree of patience and faith, showing forth the true Christian spirit. And in that day when the Lord shall make up His jewels, no brighter nor fairer gem will be found than Brother Leinbach, for "It is well with his soul." A. L. B.

DIED.—November 23, 1890, Mrs. Mary Rhoads, aged 76 years, 8 months and 4 days.

Mother Rhoads was a consistent member of the Reformed church for many years, and died with the hope of a blessed resurrection.

DIED.—November 29, 1890, Simon F. Albright, of Maytown, Pa., aged 76 years, 3 months and 24 days.

Thus was laid to rest the oldest male member of the Reformed church of Maytown.

DIED.—In Porter township, Huntingdon county, Pa., on the 15th ult., Enoch Isenberg, aged 86 years, 1 month and 27 days.

DIED.—January 15th, 1891, near Mount Tabor, Mrs. Nancy Zimmerman, aged 72 years, 6 months and 11 days.

DIED.—January 15, 1891, at Scalp Level, Pa., Mrs. Maria Levy, aged 87 years, 9 months and 15 days.

DIED.—At Manchester, Md., February 3rd, 1891, Mrs. Lydia Crumrine, relict of William Crumrine, aged 81 years and 23 days.

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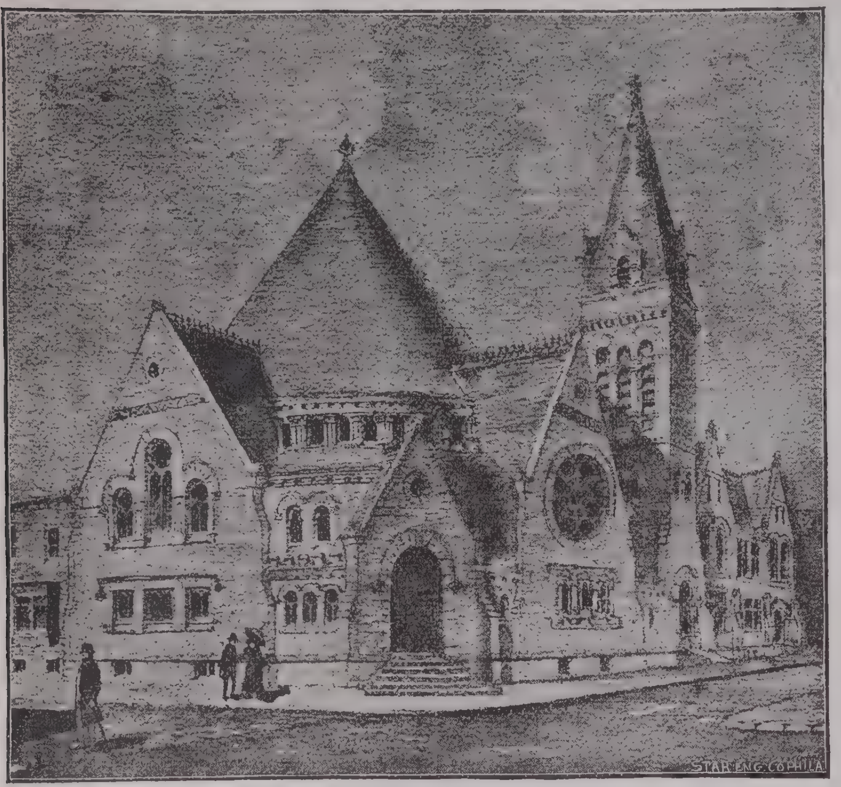

HEIDELBERG REFORMED CHURCH, YORK, PA.

For Reformed Church Messenger.

THE CHAPEL AND PROPOSED NEW EDIFICE OF HEIDELBERG REFORMED CHURCH, YORK, PA.

The dedication of Heidelberg Reformed Chapel, on Sunday, the 1st inst., was one of the most successful occasions ever enjoyed by a congregation of its years and strength. The people have had a mind to work, and this fact, together with the great devotion and unanimity of spirit characterizing their efforts, has accomplished the good results which have made all interested so happy. The completion of the chapel is a step, covering perhaps two-thirds of the distance, toward the church to be erected in a few years on the corner, a most desirable site. The accompanying cut gives a very correct idea of the chapel as it now stands and of the character of the building to be put up later on. The latter in material, style of architecture and workmanship, will be in accord with that part of the enterprise now completed.

The following is the programme of the services previous to, connected with and following the dedication of the chapel:

Friday, February 27th, Sermon by the Rev. Henry T. Spangler, of Ursinus College. Saturday, February 28th, Rev. Dr. J. O. Miller, of the First Reformed church, York. Sunday, March 1st, 10 A.M., Dedication Service, Sermon by the Rev. Dr. D. E. Klopp, of Lebanon, Pa.; 1.15 P.M., Sunday-school Rally; 3 P.M., Special Service, Brief addresses by invited Clergymen; 6 P.M., Men's Meeting, under the auspices of the B. of A. and P., conducted by the Pastor; 7 P.M., Sermon by Dr. Klopp. Monday, March 2d, Rev. W. S. Freas, of St. Paul's Evangelical Lutheran church, York. Tuesday, March 3rd, Rev. B. C. Conner, of the First M. E. church, York. Wednesday, March 4th, Rev. Dr. I. S. Weisz, of York. Thursday, March 5th, Rev. Dr. H. E. Niles, of the First Presbyterian church, York. Friday, March 6th, Rev. James W. Meminger, of St. Paul's Reformed church, Lancaster, Pa. Sunday, March 8th, Usual Services, conducted by the Pastor.

During the week commencing Monday evening, March 9th, up to Friday evening, services will be conducted by Rev. F. C. Yost, of Phœnixville, Pa.

At the services on Sunday a large congregation was present. A liberal offering was received and all present were greatly interested in the services, and pastor and people rejoiced at the bright outlook for the congregation.

The Sunday-school building, opened under such favorable circumstances, is about 60 feet square. On first story are the main room, infant room and library. Around two sides of the building are seven gallery class rooms with balcony in front, from which class rooms are entered. By opening double folding doors the class rooms are in full view of pulpit. The interior is finished in natural hard wood, while the exterior walls are built of marble. The windows are filled with handsome stained glass. It is well heated, ventilated and lighted. The audience-room, when built, will have a semi-circular interior, conforming to the amphitheatre arrangements of pews, and will accommodate about 800 people. The architect is Charles W. Bolton, 1510 Chestnut street, Philadelphia.

For Reformed Church Messenger.

AN APPEAL.

To the members of the Reformed church and all others who have ears to hear this statement and appeal, and hearts that beat in love for the kingdom of Jesus Christ, greeting!

My Friends:—Through two years we have wrought earnestly yet with joy, to establish and carry forward the work of the Lord in the Reformed church at Steelton. Much has been accomplished. Considering the feeble beginnings of the congregation two years ago, the First Reformed church of Steelton is in a prosperous condition. Yet a house of God wherein the congregation can worship the Lord, and which shall be the spiritual home of the congregation, is a NECESSITY for the life and prosperity of the congregation. By the favor of God a church has been built and is nearly finished.

In the judgment of good and wise men—ministers and elders—who are looking closely after the interests of this mission it is thought that the new church ought now to be dedicated, and the congregation at once occupy it as its spiritual home. Accordingly, we shall dedicate the church, if the Lord will, to the worship of the Triune God, at 10.30 A.M., on Sunday, March 15th, A.D. 1891. But the cost of the erection of the church is not all provided for. This fact gives me much solicitude. Two years of residence and work in Steelton have enabled me to know much about the conditions of life in this place, and I am almost sure that if it is not a NECESSITY that the whole of the church debt be at once provided for, it is at least *very* IMPORTANT as involving the very life and success, it may be, of the mission, that the congregation shall not have the burden of a church debt to carry into the future.

There have been contributed by my congregation, the citizens of Steelton, and by friends of the mission throughout Pennsylvania and part of Maryland, in money, subscriptions and pledges, $6,500 Three thousand more will be needed to meet the cost of the building. No money has been wasted. Economy of expenditure, with a due regard to the making of the building beautiful as a house where God in His infinite grace, we trust, shall let His presence dwell and His glory be revealed, has marked the whole work from the beginning to the end. This house of worship will be an honor to the Reformed church, a credit to Steelton, and a sacred joy surely to every one who has contributed, or shall contribute toward its erection. I have not time to visit you, or to address you personally by letter. But listen, please, to this appeal, and give it a kindly lodgment in your heart.

Send us, please, a gift in money, or a pledge for money, which will be sacredly laid on the altar of the new church on the day of its dedication, Sunday, March 15 A.D. 1891. Perhaps as congregations, or Sunday schools, or Missionary Societies, or as individuals, you may have some unallotted monies, which with the advice of your pastor you might donate to this work. From some source, in some way just and right, give us; People of the living God, money or pledges of money. Help us, please, in Jesus' name."

"Now's the day, and now's the hour."

Help us and I trust and believe the day is not far distant when this congregation shall with God's blessing be able and willing to help others who may be in need.

Send contributions or pledges to Rev. M. H. Sangree, Steelton, Pa.

Yours in the love of Jesus Christ,
M. H. SANGREE

Steelton, Feb. 28, 1891.

For Reformed Church Messenger.

CALVIN COLLEGE.

In conformity with the resolutions of Erie Classis and of the trustees of Calvin College, passed in June, 1890, the undersigned undertook, a few weeks ago, to make the church at large acquainted with their plans and wishes. Calvin College is to become the property of the whole church, as a connecting link between the English and the German sections of our church. It is especially adapted to this as a college that educates young men who will be able to preach in both English and German, no matter what theological seminary they may attend after graduation, though the design is, that they shall attend English seminaries, inasmuch as they have already complete command of the German. This course has been pursued by the authorities of Calvin College for some years, but cannot be continued, for certain reasons before explained, without pecuniary assistance *now* given by the American brethren.

So far very favorable responses have been received from the literary institutions of our church in Lancaster, Collegeville and Tiffin. But it seems that the church at large wants to become more fully ac-

Continued on Page 13.

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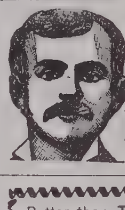

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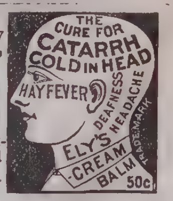

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quainted with the workings of Calvin College, before opening their hearts and hands for its support. It is proposed, therefore, to publish in these columns, from month to month, reports from the college, the first of which is here following. To these reports there are to be added acknowledgments of money received. No such receipts, however, are published this month, because some of the donations have not yet taken definite shape.

Calvin College Notes.

In the higher classes, from five to eight declamations are recited and criticised each week, and then the class members elect by ballot one who is to reproduce his declamation before the whole school on Friday afternoon. The singing class prepares one song each week for the same closing exercises on Friday afternoon. Now we are always sure of one good song and one good declamation on these occasions.

The class in English literature at present reads Tennyson's Enoch Arden, The Lotus Eaters, Ulysses and Tithanus; the class in American literature, Irving's Legend of the Sleepy Hollow; the class in German literature, Fichte's Reden an das deutsche Volk. These classes each read from six to eight classic works each year.

Two entertainments are in preparation. The one is to be a concert, for the benefit of the college hall, which needs repairs; the other an athletic exhibition, for the benefit of the student's Sunday school chapel, which needs additional space for its infant department.

Scripture lessons for morning exercises are at present selected from topics of the Heidelberg Catechism in course.

The best frequented room of the college just now is its gymnasium, and the most attractive part of its apparatus seems to be the punch-bag.

Rev. Wm. H. Shulz of Leavittsburg, O., paid us a visit.

Four Cleveland pastors now teach in college as professors extraordinary—Rev. J. H. C. Roentgen comments on the Heidelberg Catechism, Rev. J. F. Winter instructs the high classes in English literature, Rev. Wilson Stearly of Grace church, lectures on History, and Rev. G. Jurany, the Hungarian missionary, lectures on ancient German literature. Each of these give the college two hours a week, gratuitously.

The distribution of religious literature in the city hospital has been attended to very faithfully by Student Hullhorst, from Nebraska, for more than a year.

Visiting the parents of Sunday-school scholars by the students has received a new impetus, since each teacher is called upon to report at each of the teacher's meetings. Teacher's meetings are held once a month. The programme is partly devotional, partly relating to work, and partly social. These meetings are held in private houses. Refreshments are served toward the close.

The two lowest classes of the preparatory department are just now studying very hard geography of the United States. Each class pursues this study for itself. At the close of the present term, before Easter vacation, the two classes are to examine each other publicly, and there are to be judges and markers, to determine which class knows the most of their own country.

For Reformed Church Messenger.

A TEXAS INVESTIGATION.

Some time during last summer a letter reached Lancaster, Pa., addressed to the Classis of the Reformed church. It being written in German, it was handed to Prof. Schiedt, of the College. After reading it he replied to the Texas parties from whom it had come, referring them to Rev. D. B. Shuey, of Emporia, Kansas, Superintendent of Missions.

A correspondence thereupon opened, and the Texas parties called loudly for help at once, claiming that they were Reformed and that they were about being deprived of their church property. That they had sold their church lot and bought another, and after paying all debts there was a balance of $882 cash in the treasury. This looked a little surprising, for experience teaches us that matters usually wind up in church affairs with a debt instead of cash in the treasury.

This was in Dallas, Texas, and remembering that one of our Reformed ministers had located there in 1885 and received missionary aid awhile from our Board, and the further fact that the copy of their local church constitution, which had been sent us, was unmistakably Reformed, and on account of the urgent appeal, it was thought best to make a personal investigation, especially since the German correspondence was very unsatisfactory.

On account of the numerous engagements we could not undertake the trip until February 5th. Less than 24 hours ride brings one from Emporia, Kansas, through the Indian Territory to the city of Dallas, in Texas, about 75 miles south of the territory line.

Proceeding to the Court-house investigations were commenced in the County Clerk's office, which was found to be more difficult than in most counties of Kansas, where the numerical system of indexing is used, while in Dallas the alphabetical system is in vogue. But without any assistance we soon got on the right track and found all that was necessary to satisfy us.

Some fourteen years ago a German church was organized, and although nearly all of them had been members of the Reformed church, one of whom helped to organize Zwingli Reformed church in Harrisburg, Pa., at the time of its organization, they, however, were organized into a German Presbyterian church, the minister having been of that denomination.

The Board of Church Erection of that Church afterwards loaned them $350 to build their church on Commerce street. This was given in 1879, and was covered with one of their conditional mortgages. The changes of pastorates have been rather frequent. In 1885 Rev. E. De Geller, of the Reformed church of Stockton, California, became their pastor, and they adopted a Reformed constitution and proclaimed themselves a Reformed church, and Rev. De Geller, if we remember rightly, received a stated salary from our Board.

But it now transpires, or at least the members say, he was receiving salary from the Presbyterian Board all along, and that he always told them that the Reformed church would not help them, and he therefore united with the Presbytery, whereupon his name was dropped from our roll of missionaries. The church was known as the "Deutsche Evangelische Reformirte St. Paulus Gemeinde," according to their constitution, which has never been changed until lately.

It is now an Evangelical church, belonging to that organization, and the title was easily accomplished by merely dropping the word Reformirte in the above title. And now comes another strange part of the history. When the congregation sold its church lot on Commerce street on December 18, 1888, it having been in the name of the German Presbyterian St. Paul's church, it was so deeded to Chas. J. Steuerwald, of New York. On the 17th of January, 1889, they purchased another lot on the north-east corner of Liberty and Texas streets, and the deed was made to J. J. Yost and Christian Mosser, trustees of the St. Paul's German Presbyterian church, and the property continues in that name, although the congregation is now under the Evangelical Association.

But in this change to the Evangelical church seven families who claim to have always been Reformed did not consent and would not enter the new organization, and have refrained from taking any part ever since. This looks somewhat mixed up and may cause trouble at some future time.

By the investigation I was fully convinced that the Reformed church can lay no legal claim whatever to anything there now. But a lesson on the importance of having a church extension fund was easily learned. With such funds building lots suitable for churches could be secured in all these new cities as they spring up, so that when the church is ready to establish a mission it would save the great expense of a lot.

Dallas will serve as an example. On June 15, 1878, the mission purchased the lot on Commerce Street for $300, and sold it December 18, 1888, for $4,440, reserving all the improvements which they moved to the new lot purchased for $1900, on which was a three-roomed house. This was purchased January 17, 1889, from Wm. H. Clark, who had purchased the same lot November 4, 1881, for $190, just one-tenth of the selling price.

Dallas is a beautiful city of 53,000 inhabitants, including the suburbs. Our church ought to be well established in such cities. D. B. Shuey.

For Reformed Church Messenger.

SPECIAL MEETING OF WYOMING CLASSIS.

At a special meeting of Wyoming Classis, held in Shiloh Reformed church, Danville, Pa., March 3, 1891, the pastoral relation of Rev J. A. Peters, D.D., to the Danville charge was dissolved, and he was dismissed to the Tiffin Classis, Synod of Ohio. Revs D. W. Ebbert, Sorber and G. W. Engle were appointed a committee to draft a minute relative to Dr. Peters' removal from the midst of the Classis. They submitted the following report, which was adopted by a rising vote:

Your committee appointed to prepare a minute with reference to the removal of Rev. J. A. Peters, D.D., to Tiffin Classis, Synod of Ohio, would respectfully report:

Whereas, A call to Rev. Dr. Peters, by the Regents of Heidelberg University, Tiffin, O., to the Presidency of the Literary Department, has made it necessary to dissolve his relation to a pastorate within our bounds, therefore,

Resolved, In acceding to the request of Dr. Peters, we do so with a painful sense of our loss. His able counsels and zealous activity in advancing the interests of our beloved Zion within our borders will be greatly missed; and yet, as he leaves us carrying with him his ripe scholarship and wide experience, we desire to add our testimony to the wisdom shown in the choice made for such an important post as that to which he has been called.

Resolved, That this Classis bids Rev. J. A. Peters, D.D., God-speed in the important work of education in one of the leading literary institutions of our church, and that we fervently implore the blessing of of our Heavenly Father upon this dear brother in the arduous labors in which he shall soon engage.

These resolutions called forth feeling remarks by the members of Classis present, and were very touchingly responded to by Dr. Peters.

The Danville charge is in good condition, spiritually and financially, and the time is not far distant when a division of the charge will be effected.

The committee appointed at the last annual meeting of Classis to visit the city of Scranton and examine into the feasibility of organizing a Reformed congregation there, brought in a very favorable report. Scranton is a growing city; there are many Reformed people there, some identified with other churches and some not; and Classis should not lose a moment's time in founding a mission there.

The report was adopted, the committee was continued, the interest at Scranton was commended to the care of the Board of Home Missions of the General Synod, and the Board was requested, should it adopt the overture of Classis, to send its superintendent into the field at as early a date as possible, to work up the field in conjunction with the committee of Classis.

Rev. D. E. Schoedler,
Stated Clerk.

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Is Absolutely the Best,
Because—"Cleveland's makes a fine grained, spongy cake."—*Pattern Cook Book.*

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Of Pure Cod Liver Oil and Hypophosphites Of Lime and Soda
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SCROFULA, BRONCHITIS, COUGHS AND COLDS, AND ALL FORMS OF WASTING DISEASES. *AS PALATABLE AS MILK.*
Be sure you get the genuine as there are poor imitations.

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Ladies' Faces
Destroyed forever. No pain, scar, shock, or injury by the Electric Needle by
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W. BAKER & CO.'S
Breakfast Cocoa
from which the excess of oil has been removed,
Is absolutely pure and it is soluble.
No Chemicals
are used in its preparation. It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, *costing less than one cent a cup.* It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.
Sold by Grocers everywhere.
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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.
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BAXTER C. SWAN, 244 & 246 S. 2d St., Phila, Pa.

For Reformed Church Messenger.

FROM LANCASTER.

On Saturday evening, February 21st, an interesting debate was had in the College Chapel between representatives of the two literary societies for a gold medal offered as a prize to the most successful debater by the Glee Club. The contestants were Messrs. E. H. Frantz and H. Newcomer from the Diagnothian Society, and H. H. Rauch and A. C. Rothermel from the Gœthean Society. The question was: "Would the nationalization of land and industry be advantageous to the American people?" The judges were Rev. J. Max Hark, D.D., F. R. Diffenderfer and Charles S. Foltz. They awarded the prize to Mr. E. H. Frantz.

The second half of the Senior Class of Franklin and Marshall College delivered their orations this morning in the College chapel, immediately after the morning prayers. The orations as a whole showed careful preparation, and their delivery proved the benefits of the excellent course of elocution in the college curriculum. The faculty, students and a number of ladies and gentlemen from the city composed the audience, and showed their appreciation by frequent and prolonged applause.

The following is a list of the orators and their subjects: "The Partisan Press," Harry N. Bassler, Lancaster; "Our Small Colleges," Calvin N. Gabriel, Mason and Dixon, Pa.; "One Sided Education," L. C. Harnish, Lancaster; "Party Fanaticism," Anson F. Harrold, Manor Station, Pa.; "Is the High School the Best Possible?" Harry D. Hopkins, Lancaster; "The Study of English Literature," W. H. Keller, Bellefonte, Pa.; "Governeur Morris," Thos. H. Leinbach, Leinbach, Pa.; "The Power of Labor," John H. Reinecke, Nazareth, Pa.; "National Safety," George D. Robb, Howard, Pa.; "Qualifications Essential to American Citizenship," A. C. Rothermel, Fleetwood, Pa.; "Superstitions," Otto K. Spessard, Leitersburg, Md.; "John Brown," D. S. Stephen, Westminster, Md.; "Opportunity the Golden Nymph," Louis C. Summer, Shady Grove, Pa. Mr. Charles M. Smith was excused from his oration for the present, having been called home to the sick room of his father.

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Sarsaparilla
The Best
Blood Medicine

So say Leading Physicians and Druggists, and their opinion is indorsed by thousands cured by it of Scrofula, Eczema, Erysipelas, and other diseases of the blood.

"Ayer's Sarsaparilla has won its reputation by years of valuable service to the community. *It is the best.*"—R. S. Lang, Druggist, 212 Merrimack st., Lowell, Mass.

Dr. W. P. Wright, Paw Paw Ford, Tenn., says: "In my practice, I invariably prescribe Ayer's Sarsaparilla for chronic diseases of the blood."

Dr. R. R. Boyle, Third and Oxford sts., Philadelphia, Pa., writes: "For two years I have prescribed Ayer's Sarsaparilla in numerous instances, and I find it highly efficacious in the treatment of all disorders of the blood."

L. M. Robinson, Pharmacist, Sabina, O., certifies: "Ayer's Sarsaparilla has always been a great seller. My customers think there is no blood-purifier equal to it."

"For many years I was afflicted with scrofulous running sores, which, at last became so bad the doctors advised amputating one of my legs to save my life. I began taking Ayer's Sarsaparilla and soon saw an improvement. After using about two dozen bottles the sores were healed. I continue to take a few bottles of this medicine each year, for my blood, and am no longer troubled with sores. I have tried other reputed blood-purifiers, but none does so much good as Ayer's Sarsaparilla."—D. A. Robinson, Neal, Kansas.

Don't fail to get

Ayer's Sarsaparilla

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

Sold by Druggists, $1, six $5. Worth $5 a bottle.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

PENNSYLVANIA.

Milton.—Rev. D. W. Ebbert, pastor. The present pastor began work February 1, 1890, succeeding Rev. F. C. Yost, whose pastorate was very successful. The year's work shows an addition of 69 to the membership and over $500 of an increase in the current income. The audiences at both morning and evening services test the capacity of the church. The congregation will finish the auditorium of their new church this spring and summer; when finished this room will have a seating capacity of 800.

Bedford.—On the evening of the 12th of February a great many friends of Rev. and Mrs. Gerhart, equipped with baskets and packages of all sorts of good things, met at the home of Elder John P. Reed. From thence they proceeded to the parsonage, where they were given a most cordial welcome. After spending a most delightful evening they returned home feeling that it was good to have been there.

Butler.—Rev. D. N. Harnish. The winter communion recently held in St. John's church of the Butler charge was unusually interesting. Evening services were held during the week previous. There were 13 additions.

The Sunday-school of St. Paul's church, Butler, Pa., contributed $25 for the Japan Mission, and the congregation, on the occasion of the anniversary of the Ladies' Missionary Society, March 1st, contributed $15 for the same cause, making in all $40, in response to the special appeal.

Friends Cove.—Rev. J. H. Apple, D.D. At the recent winter communion in this charge 17 were added by confirmation. Collection, $15.65.

MARYLAND.

Mt. Moriah charge.—On Sunday, February 15th, the Secretary of the Board of Foreign Missions, Rev. Dr. Callender, paid this charge a visit. The cause was ably presented, and good results immediately followed. But greater results, we believe, will be seen in the future, for seed was sown, which must of necessity, by the blessing of God, bring forth fruit hereafter.

The morning service was held in the Reformed church at Keedysville, and the afternoon service was held in the M. E. church at Sharpsburg. At each of these the offerings were devoted to the cause, as follows. Keedysville congregation and Sunday-school, $21.64, Sharpsburg congregation, $8.52. Total, $30.16.

The Sharpsburg congregation has been at a heavy outlay of means during the past eight months remodeling their church, which will soon be ready for occupancy.

Boonsboro charge.—Trinity church.—This charge has been vacant since last October, but it still shows signs of life. Rev. B. R. Carnahan, chairman of the committee on supply for this charge, arranged for the presentation of the same cause, at night, February 15th. This was tasking the physical forces of Dr. Callender, but he showed no signs of fatigue. Unfortunately the weather was very threatening, and many of the members live some distance from the church in the country. So the congregation was not as large as might have been expected. Yet the offering was fair amounting to $10.05, from the congregation and Sunday-school. No telling what would have been the results, had this service been held in the morning, with a pastor to have taken the lead. The *immediate* results for the day from the three congregations named above, $40.21. B.

PERSONAL.

There are many who will sympathize with Dr. D. C. Lichliter, of Dayton, O., brother of Rev. W. F. Lichliter, of Lancaster, Pa., in the death of his estimable wife. In the hope of finding relief from her ailment she came to this city. But all proved unavailing, and on the morning of the 2d inst. she fell asleep in Jesus. On the following day her remains were borne by her sorrowing husband to her late home. Her burial took place on Thursday, the 5th inst. May the Lord be with and comfort the bereaved!

WHAT IS LIFE?

"A little blood coursing through the veins, a little air in the lungs: Such is the life of man." But when this life is threatened by disease, what can be more appropriate and natural than the use of a remedy, which is breathed into the lungs, taken up by the blood, distributed over the whole body, imparting new strength and vigor? Such a remedy is the Compound Oxygen Treatment of DRS. STARKEY & PALEN. Here are a few testimonials:

DRS. STARKEY & PALEN:—"I cannot express the benefit I have received from using your Compound Oxygen Treatment in one of the most severe cases of bronchitis." P. J. MCGOWAN, PennYan, N.Y.,

DRS. STARKEY & PALEN:—"In the spring of 1884 I had eleven severe bronchial hemorrhages. I used two Home Treatments of the Compound Oxygen, and they have greatly benefited me. I am stronger, can do more work and sleep well." MRS. G. F. PLATT, Milford, Conn., NOV. 26, 1888.

Our brochure of 200 pages contains many more. Write for it. Sent free. It is an interesting work. giving the history of Compound Oxygen, its mode of action, and its results. No other genuine. Address DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

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From Torturing Skin Diseases

When a single application of the **Cuticura Remedies** will, in the great majority of cases, instantly relieve the most agonizing of itching, burning, scaly, crusted, pimply, and blotchy skin and scalp diseases, and point to a permanent and economical (because so speedy) cure, when the best physicians and all other remedies fail? **Cuticura Remedies** are the greatest skin cures, blood purifiers, and humor remedies of modern times, are absolutely pure and agreeable to the most sensitive, and may be used by the youngest and most delicate with perfect success.

CUTICURA

the great skin cure, instantly allays the most intense itching, burning, and inflammation, permits rest and sleep, speedily heals the skin, and restores the hair. CUTICURA SOAP, an exquisite skin beautifier, is indispensable in cleansing diseased surfaces. CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, cleanses the blood of all impurities and poisonous elements, and thus removes the cause. Hence the **Cuticura Remedies** cure every disease and humor of the skin, scalp, and blood, with loss of hair, from infancy to age, from pimples to scrofula.

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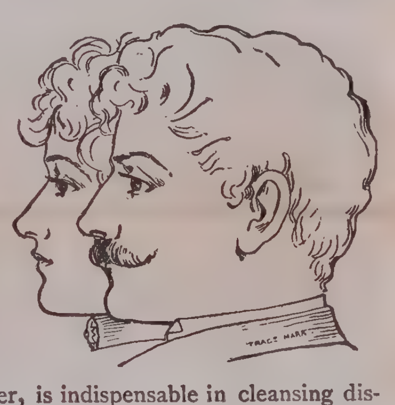
CUTICURA REMEDIES are sold everywhere. Price, CUTICURA, the Great Skin Cure, 50c.; CUTICURA SOAP, an Exquisite Skin Purifier and Beautifier, 25c.; CUTICURA RESOLVENT, the greatest of Blood Purifiers and Humor Remedies, $1. Prepared by POTTER DRUG AND CHEMICAL CORPORATION, Boston.



Bad Complexions, pimples, blackheads, red, rough, and oily skin and hands are prevented and cured by that greatest of all Skin Purifiers and Beautifiers, the celebrated **Cuticura Soap.** Incomparably superior to all other skin and complexion soaps, while rivalling in delicacy and surpassing in purity the most expensive of toilet and nursery soaps. *The only medicated toilet soap, and the only preventive of inflammation and clogging of the pores, the cause of most complexional disfigurations.* Sale greater than the combined sale of all other skin soaps. Sold throughout the civilized world. Price, 25c.

Mrs. Sarah E. Urie pays $500,000 to Mrs. Matthew Baird as the price of the Hastings Square property, at Spring Lake Beach, N. J.

If not *above* being taught by a *man*, take this *good* advice. Try *Dobbins'* Electric Soap next *Monday*. It won't cost much, and you will then know for yourself just how good it *is*. Be sure to get no imitation. There are lots of them.

What is to become of the American Fat Stock Show? Why, it will go on with the good work that it has been doing, of course. The belief sometimes expressed that there will be no more exhibitions, is nonsense.

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Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind Twenty-five cents a bottle.

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Could a Remedy

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Have Survived for Eighty Years?

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Dr. I. S. JOHNSON & Co.—It is sixty years since I first learned of your JOHNSON'S ANODYNE LINIMENT; for *more than forty years* I have used it in my family. O. H. INGALLS, Dea. 2d Baptist Church, Bangor, Me.

Every Mother Should have JOHNSON'S ANODYNE LINIMENT in the house for Croup, Colds, Sore Throat, Catarrh, Tonsilitis, Colic, Nervous Headache, Cuts, Bruises, Cramps, Pains, Soreness in Body or Limbs. Delays may cost a life. Relieves Summer Complaints like magic. Sold everywhere. Price, 35 cts., 6 bottles, $2. Express paid. I. S. JOHNSON & CO., Boston, Mass.

GOOD SENSE CORSET WAISTS have tape-fastened buttons—won't pull off; cord-edge button holes—won't wear out; ring buckle at hip—secures hose supporter.

FOR NERVOUS EXHAUSTION
Use Horsford's Acid Phosphate.

DR. JASON WALKER, Minot, Maine, says: "*I have used it with very pleasing results. I have prescribed it for nervous exhaustion; for that state of the nervous system following exposure to sun heat; for wakefulness in cases seeming to be due to nervous debility. Our young man at school had such a feeling of confusion in his head that he had to leave school. I gave Acid Phosphate, and he was soon able to resume study.*"

Acknowledgments.

Receipts for Foreign Missions for February, 1891.

Feb 2—Oregon, Rev J Muelhaupt, Salem, from Ref ch,		$5 00
Pennsylvania, Rev M H Dieffenderfer, treas Lehigh Cl,		
Lenhardtsville charge, Rev B Weiss,	15 25	
Jacksonville chge, Rev J Bachman,	25 00	
		40 25
“ 3—Rev J W Steinmotz, treas Schuylkill Cl,		
Henry Moyer, Schwarzwald chge,	2 00	
Hetzell's chge,	2 27	
Women's Miss Soc, 1st church, Reading,	50 00	
		54 27
Ohio, John Schindler, treas Grace Ref S S, Alcony, Miami county,		5 00
Rev S C Goss, Wadsworth, from Girls' Mission Band, Trinity ch, for the new teacher,		5 00
Pennsylvania, Rev W A Haas, Selinsgrove, treas W Susq Cl, personal,		5 00
Rev Chas W Levan, Easton, offering of Grace Mission,		12 35
Maryland, Rev U Henry Heilman, treas Md Cl,		
1st Ref ch, Baltimore,	28 32	
Zion's, Hagerstown, Md,	3 87	
Middletown, Md,	18 60	
S S alms, Evg Ref ch, Frederick,	50 00	
		100 79
Laura V Ingram, contr by S S class in Cavetown,		2 00
Pennsylvania, Rev C W E Siegel, Fishersville, from Armstrong Valley chge,		5 00
Miss Mary E Gilbert, Phila,		5 00
“ 4—Ohio, Ella Lesher, treas, Zimmerman, O, from Mt Zion Miss Soc, Beaver chge, for support of “Hind O Daison,” in Girls' school,		15 00
Pennsylvania, D B Mauger, treas Gosh Cl, from Miss Soc, Friedensburg Ref ch (Rev Stahr),		25 00
“ 5—Rev J B Forster, Emanuel S S, Bridesburg,		5 00
Maryland, Rev H W Hoffmeier, Middletown, personal,		1 00
Indiana, Rev S Shaw, Marmont, Marmont chge, envel plan,		5 25
Nebraska, Rev John Arnold, Sutton, Clay Co, Wolga chge,		9 00
Kentucky, Rev J G Kuhl, Covington, collection at monthly missionary meeting,		10 00
“ 6—Ohio, Rev J J Leberman, DD, Louisville, from Ladies' Miss Soc, Louisville cong,		10 00
“ 7—Mrs Sarah McMaster, treas Ladies' Miss Soc, Grace Ref ch, Reedsburg,		10 00
Tennessee, Rev W Dieckmann, Belvidere, from Mrs J Eichenberger,		6 00
Pennsylvania, Mrs. Maria S Bartholomew, Pottsville, per Rev A R B,		5 00
Miss Soc, 1st Ref ch, S Bethlehem, per Rev N Z S,		10 00
Jesse Bollinger, treas Emanuel's Ref Miss Soc, Hanover,		100 00
Ref Salem ch, Harrisburg, per G L Kunkel, treas Miss fund,		60 00
Miss Annie O'Neal, treas Gettysburg Ref Miss Soc, per Rev T J B,		30 00
Wisconsin, Rev J Romeis, Antigo,		1 00
Pennsylvania, Miss Cornel Rogers, sec Ladies' Miss Soc, Heid Ref ch, Phil, 1st semi-annual payment to support a Japanese girl in Girl's school, Sendai,		30 00
“ 9—Ohio, Rev Benj S Stern, Dayton, 2d Ref cong, 9.00, A Friend, 1.50,	10 50	
Louise Jennie, 25 cents, Katie Jennie, 25 cts,	50	
		11 00
North Carolina, Rev J Richards, Missionary, Burlington, Band of Hope, Burlington ch,		7 00
“ 10—Kansas, Jos S Heller, Mrs J S and Mrs Sarah Heller, *Iola*,		10 00
Pennsylvania, Rev John M Titzel, DD, 1st Ref ch, Lancaster,		58 25
Iowa, Rev G D Gurley, Tipton, from Tipton cong,		2 75
Pennsylvania, Prof J C Bowman, Hanover, from Emanuel's Ref S S,		100 00
D B Mauger, treas Gosh Cl, from Trinity Ref cong, Pottstown,		50 06
“ 11—Rev Jno M Titzel, DD, additional, from 1st Ref ch, Lancaster,		6 00
Rev S Schweitzer, Muddy Creek chge,		6 48
Rev James S Freeman, Trinity Ref ch, Wilkinsburg,		15 00
Ohio, Rev Abm Schneck, New Knoxville, Ernest Hoelscher and father,		15 00
Rev Moritz Noll, Ragersville, Tusc Co, from Miss Soc, Zion's Ref ch, 12.50, Women's Soc, do, 10 00,		22 50
Connecticut, Rev C Brunner, Bridgeport, Miss Soc, 5.00, S S, 2.00,		7 00
New York, Rev C Kusz, Rochester, from Martha C Kusz,		5 00
Illinois, Rev Geo P Hartzell, Orangeville, from Mrs Jennie Musser, W Home and Foreign Missionary Soc, Ref ch,		20 00
“ 12—Pennsylvania, Rev I E Graeff, DD, from Zwingli Ref ch, Harrisburg,		7 29
Annie M Wtestling, Mont Alto, Franklin Co,		
Young P Soc, Ch Endeavor, Mont Alto Ref ch,	5 00	
Union S S, do,	5 00	
		10 00
“ 13—Ohio, Rev J P Stahl, Marshallville, personal, Rev J P and Mrs Stahl,		5 00
Pennsylvania, Jeff E Kerschner, PhD, treas St Stephen's cong, F & M College, Lanc,		61 46
Rev C Knepper, Mansfield Valley,		3 00
Kansas, Rev A Casselman, Lyons, Grace Ref S S,		5 00
Pennsylvania, Rev Chas E Wehler, Blue Bell, Ladies' Mite Soc, Boehm's church,		10 00
Rev R C Ferner, treas Westmoreland Classis, special coll, Mount Pleasant cong,		18 51
Rev H M Kieffer, DD, Easton, from 3rd Street Ref ch, Schlatter Miss Soc, 25.00, S S, 20.00,		45 00
Ohio, Rev F Mayer, Apple Creek, Ref S S, Apple Creek, 5.00, Ref ch, Black Creek, 6.75,		11 75
“ 14—Pennsylvania, Elder D W Gross, Hbg, personal,		25 00
“ 16—Rev Geo Lisberger, Hegins, personal and collection from Deep Creek chge,		18 00
New York, Rev Moritz Heinze, Buffalo, from a dying friend (Von eine Sterbende gegeben),		10 00
Pennsylvania, Jacob K Funck, treas Lebanon Cl, Rev S A Leinbach, 17.36, Rev J A Wickert, Swatara chge, 16.00,		33 36
Kentucky, Rev Melchior Denny, Bernstadt, personal,		5 00
Illinois, Rev Joseph Sechler, Lena, Gift of Mrs Mary E Sechler, part payment of $100 pledge W M Soc, Syn of Int, for a lady missionary,		10 00
Pennsylvania, D B Mauger, trea Gosh Cl, per Rev C Z Weiser, DD, from New Gosh Ref ch,		100 00
“ 17—Rev L M Kirschner, North Lima, from Geo Hornickel, Mt Olivet cong, 5.00, Jesee Lind, Paradise, 1.00,		6 00
Penna, Rev J P Stein, Millersville, from Sweigert Miss Soc, Ref ch, Rohrerstown, 10.00, Rev J P Stein, personal offering, 1.00,		11 00
Rev A Wanner, DD, York, from Canadockly cong, Kreuz Creek chge,		7 03
“ 18—Rev T J Hacker, Zion's Ref church, Allentown,		27 60
Ohio, Rev Elias Spangler, Edgerton, personal,		25 00
Kentucky, Rev Chas F Kriete, Louisville, Salem Ref ch, special missionary service,		35 00
Indiana, Rev C S Schaaf, DD, Fort Wayne, from Ladies' Soc of St John's Ref ch, Fort Wayne, 35.00, do, Young People's Soc, 25.00, for support of special student,		60 00
Pennsylvania, Rev Jno W Steinmetz, treas of Schuylkill Cl,		
St Paul's Mem ch, Reading, additional (Dr Bausman),	150 00	
St John's (Gernant's) cong, Rev S A L,	8 00	
Frank H Zerch, treas Friedensburg cong, Rev Donat,	10 00	
		168 00
Rev T O Stem, Easton,		
St Mark's Ref ch, Easton,	10 00	
“ “ Miss Soc,	10 00	
“ “ Infant dept,	5 00	
		25 00
D B Mauger, treas Gosh Cl, from Zion's Ref cong, Pottstown, Rev Wieand,		25 00
C A Shultz, treas Zion's Cl, from Trinity charge, Rev A Spangler,		12 00
Rev M M Noacher, Maytown charge, Lanc Co,		16 00
West Virginia, Rev J A Hoffheins, treas Virginia Cl, from		
Martinsburg Ref con, Miss Soc,	25 00	
Woodstock Ref cong,	18 00	
		43 00
Pennsylvania, Rev H Dieckmann, Titusville,		
Miss boxes, St Paul's Ref ch, Titusville,	2 50	
Jennie Klipfel, 50 cents, H Dieckmann, 7.00,	7 50	
		10 00
“ 19—Salem Ref ch, Harrisburg, per Mrs Maria C Bowman, Lebanon, Pa,		10 00
Mrs Wm D Rauch, 1st Ref ch, Lebanon, Pa,		5 00
Ohio, Rev B F Davis, Ref cong, Springton, O,		4 00
Kentucky, Rev G I Reiche, Louisville, from “Frauen Verein,” Zion's ch,		10 00
South Dakota, from a friend in Menno,		20 00
“ 20—Pennsylvania, Rev Wm M Deatrick, DD, treas Mercersburg Cl, Heidelberg ch of Grindstonehill chge, 3.36, Rev Wm M Deatrick, DD, 5.00,		8 36
Ohio, *J S T*, Tiffin,		20 00
Illinois, Rev D N Frantz, Grove City, Mt Zion cong,	6 10	
Brickhart cong, 5.00, Mr Jacob Hartel, Sr, 5.00,	10 00	
		16 10
Ohio, Rev J B Rust, 1st Ref ch, New Philadelphia,		15 00
Maryland, Rev M Bachman, Baltimore, coll in 5th Evan Ger Ref St Paul's ch,	7 80	
11 individual members,	12 50	
		20 30
Missouri, Rev F Maurer, Neosho, Sunday coll,		1 10
Iowa, Rev John Looser, Boone, col from four friends,		1 00
“ 21—Ohio, Rev C F Keller, Ironton, special collection,		12 00
Pennsylvania, Elder George Z Kunkel, treas special coll from Salem Ref ch and S S, Hbg,		120 52
Prof G Mackey, Butler S S, St Paul's Ref ch,		25 05
North Carolina, Rev G Wm Welker, DD, Lamont.		
Nickel Soc, Brick ch, 5.00, Nickel Soc, Mt Hope, 5.00,	10 00	
Individual contrib,	5 00	
		15 00
Maryland, John Gassman, treasurer, Hagerstown, Christ ch, Hagerstown, and Salem cong,		25 00
Virginia, Laura E Bargelt, treas Woodstock Miss Soc Ref ch,		20 00
Pennsylvania, Emma Hoof, treas Turbottville, North'd Co, W M Society, Turbottville Ref ch,		10 00
Minnesota, Rev Robert Luescher, Berne, from Ref Zwingli cong,		2 15
Missouri, Wm F Kicker, treas, Fredericksburg, Zion Ref S S,		17 50
Pennsylvania, Rev S R Bridenbaugh, Norristown, from Ref Church of the Ascension,		50 00
D B Mauger, treas of Gosh Cl, Pennsburg U S S, 12.00, Sumneytown cong, 6.80,		18 80
“ 24—Rev B F Bausman, Arendtsville, from Zion's ch, 10.03, Bender's ch, Arendtsville chge, 10.07,		20 10
Oshikawa Miss Soc, Paradise Ref cong, per Rev D E Schoedler, Turbottville,		10 00
Ohio, Rev David A Winter, Prospect, Zion Ref S S, 9.01, Emanuel's Ref cong, 5.05, Zion's Ref cong, 7.39,		21 45
Wisconsin, Rev J Schmaltz, Greenwood, from Immanuel's cong,		3 20
“ 25—Ohio, Rev D M Christman, Mt Eaton, St Paul's Ref cong,		17 00
Rev Fred Emmer, Ceylon, Ref (Germ) cong, Huron, 7.29, German Ref cong, Ceylon, 3.52,		10 81
Wisconsin, Rev J Henneman, La Crosse, Church collection, 4.41, S S, 6.50,		10 91
Maryland, Rev A G Gekeler, Frostburg chge,		15 40
Pennsylvania, Rev Jos H Schlappich, Greenbrier, North'd Co,		1 00
Elder N C Roeder, sec Trinity Ref ch, Great Swamp, Rev C Z Weiser, D D,		38 00
Ohio, Rev E P Herbruck, Canton, Mrs J F Beck, Canton, 10.00, Miss Soc, Trinity Ref ch, Canton, 25.00,		35 00
Pennsylvania, Rev E D Miller, Freeland, “Little Gleaners,” 1.00, Pastor's family, 1.00,	2 00	
Wm Kerst, 3.00, Mrs J Hess, 1.00, Mrs S Wenner, 1.00, Mrs Hellun, 20 cts,	5 20	
		7 20
Ohio, Ida Hildabolt, Germantown, 1.00, Mrs Jere Leinbach, 1.00,		2 00
Iowa, Rev F C Bauman, Zwingli cong, 7.85, Spring Valley, 2.15,		10 00
Pennsylvania, D B Mauger, treas Gosh Classis, contributed by Friedensburg Miss Soc,		25 00
Minerva J Pillman, Mifflinburg,		5 00
Mrs C T Barnhart, Greensburg, treas W M Soc, P Synod, from Miss Band, 1st Ref ch, per Miss Joe Haly,	20 00	
Soc Church Workers, do, per Mrs Bert Dieffenbacher,	50 00	
		70 00
“ 26—Miss Emma R Lefevre, treas Miss Soc, 2d Ref ch, Harrisburg,		20 00
Rev F A Rupley, DD, treas Juniata Classis,		
From Water St chge,		
Miss Band, Alexandria,	10 00	
For Japan,	66 49	
Miss Soc, Bedford cong,	30 00	
Everett S S, 5.00, Grace Miss Soc, 5.00,	10 00	
Martinsburg chge,		
St John's Mission,	10 00	
“ Sociable,	4 80	
Salem cong,	6 80	
		138 09
Ohio, Rev Jos A Keller, Hartville, Hartville cong, 8.39, Cairo, 9.25, Randolph, 14.75,		32 39
Pennsylvania, Rev J David Miller, treas Carlisle Cl, from Zion's charge, 16.25, Duncannon chge, Christ ch, 6.75, Trinity, 6.00,		29 00
Ohio, E P Fouse, Trinity Ref church, Akron,		6 20
Pennsylvania, Rev C Gumbert, South Bend chge, Girty,		12 00
“ 27—Rev D G Klein, Adams, St Paul's cong, Sugar Creek chge,		13 00
Indiana, Rev W Wittenwyler, Clay City, from country cong,		9 00
Pennsylvania, Rev Philip Vollmer, S S, Germ St Paul's Ref ch, Phila,		10 00
“ 28—Indiana, Rev Wm Vanholt, Magley,		17 63
New York, Rev C Grundlach, Rochester, from twenty-four members Emanuel's cong,		33 00
Ohio, Lee Deemer, treas, Franklin Square, from St Jacob's cong, New Lisbon chge,		14 25
Pennsylvania, Paul C Wolff, treas, from members of St Mark's Memorial Ref ch, *Pittsburgh*,		18 25

To meet an urgent demand the Treasurer made a temporary loan, twenty days, for $750. The receipts for the month have been very gratifying, $2,855.71. The Treasurer has had to negotiate another loan of $2,000—to meet pressing want in Japan. Will the Church continue to respond?

Jos. L. LEMBERGER, Treasurer.

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The Government of Guatemala has appointed Senor Antonio Batres Minister to this country. Senor Batres will arrive in New York about the middle of next month.

Dr. McIntosh, of Harrisburg, says he recently visited a Pennsylvania town where no one could understand his English. He saw also workingmen's notices posted in four different languages.

To overcome the marks of age, all who have gray beards should use Buckingham's Dye for the Whiskers, the best and cleanest dye made for coloring *brown* or *black*.

A mineral deposit has been found on the farm of John Milman, two miles distant from Coatesville, Ill., which shows a large percentage of gold.

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"BROWN'S BRONCHIAL TROCHES" are used with advantage to alleviate Coughs, Sore Throat, Hoarseness and Bronchial Affections. 25c. a box.

The bill to apportion the State for members of Congress was passed in the Maine House on Tuesday.

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The inauguration, by the Baltimore and Ohio, Philadelphia and Reading and Jersey Central Railways of the famous "Royal Blue Line" between New York and Washington via Philadelphia and Baltimore, was an event of the greatest importance to travellers, and it is very gratifying to chronicle the great success and popularity it has attained. It deserves it *fully*, for it is emphatically the best line ever run between the two cities. We say the *best* from personal experience, for we have travelled over it and its competing lines, and when we say that over the "B & O." route the highest realization and perfection of railroad travel is attained, we are but giving it just praise. Its trains are the safest, the finest and fastest in America, and are run "on time." A vestibuled limited express, equipped so completely and luxuriously as to leave nothing to be desired, is run between New York and Washington in each direction in exactly five hours, which is not only the fastest time ever made between the two cities but is the fastest train in America, and the splendid road bed of the route permits the speed with perfect safety. One can realize what a fast train this is when it is considered that the distance from Jersey City to Washington is almost exactly the same as from Boston to New York, whereas six hours is the fastest time ever made between the latter cities. The Royal Blue Line's train from Jersey City to Washington performs the journey in four hours and forty-eight minutes. Notwithstanding the superior equipment and train service of this line, no extra fares are charged on any of its trains. Palatial day coaches accompany all its trains, open to the public at the regular fare, and only the usual charges are made for accommodations in sleeping and parlor cars.

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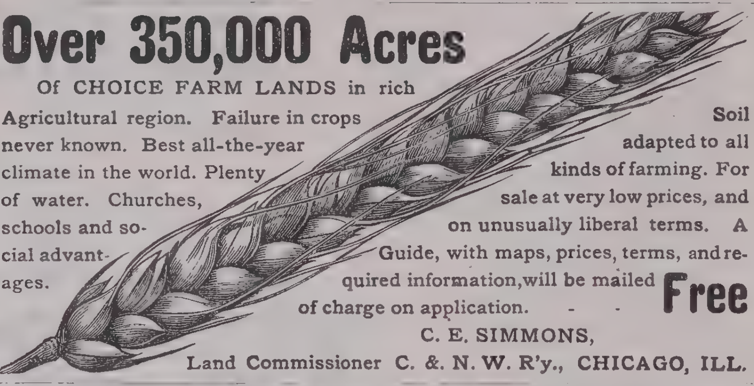

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CUMBERLAND VALLEY RAILROAD TIME TABLE.—December, 1890.

DOWN TRAINS.	H'g. Exp. No.2.	H'g. Acc. No 4	Mail train No 14	Day Exp. No.8.	Ev'g Mail No. 6 daily	N'ht Exp No10
LEAVE	A.M.	A.M.	A M.	A.M.	P.M.	P.M
Winchester			7 00		2 10	5 00
Martinsburg			7 45		2 55	6 30
Hagerstown	4 15		8 30	12 30	3 45	9 05
Greencastle	4 37		8 55	12 55	4 13	9 32
Marion			9 06	1 06	4 24	9 43
Chambersburg	5 00	7 00	9 25	1 25	4 45	10 00
Shippensburg	5 22	7 23	9 48	1 48	5 09	10 24
Newville	5 42	7 44	10 07	2 07	5 30	10 44
Carlisle	6 05	8 08	10 30	2 30	5 55	11 06
Mechanicsburg	¶	8 33	10 54	2 54	6 22	11 30
Arrive Harrisburg	6 50	8 55	11 15	3 15	[illegible]	11 59
ARRIVE	A.M.	A.M.	A.M.	P.M.	P.M.	P.M.
Philadelphia	10 20	1 25	3 15	6 50	10 55	4 25
Baltimore	10 10	1 15	3 10	7 45	10 40	6 25
	A.M.	P.M.	P.M.	P.M.	P.M.	A.M.

UP TRAINS.	Mp's Exp No. 3	Mail train No 9.	Acc. No. 5	Fast Line No.1.	H'bg Acc. No11	N.O. Exp. No. 7
LEAVE	P.M.	A.M.	A.M.	A.M.	P.M.	P M.
Baltimore	11 30	4 50	9 10	11 55	4 32	4 32
Philadelphia	11 25	4 30	8 50	11 40	4 25	5 22
LEAVE	A.M.	A M.	A.M.	A.M.	P.M.	P M.
Harrisburg	4 15	8 05	12 30	4 05	7 30	8 50
Mechanicsburg	4 35	8 27	12 52	4 27	7 52	9 08
Carlisle	4 58	8 52	1 17	4 52	8 17	9 27
Newville	5 20	9 15	1 40	5 15	8 40	9 50
Shippensburg	5 54	9 36	2 02	5 38	9 01	10 08
Chambersburg	6 05	10 00	2 25	6 00	9 25	10 27
Marion	6 22	10 17	2 42	6 17		
Greencastle	6 32	10 28	2 52	6 28		10 50
Hagerstown	7 15	11 00		7 00		
Lv Martinsburg	9 00	11 40		7 40		
Arr Winchester	10 30	12 25		8 25		
	A.M.	NOON	P.M.	P.M.		P.M.

On Sundays trains 3 and 11 west and 6 east will run between Harrisburg and Hagerstown, and a train will leave Hagerstown at 7.15 A.M., running one hour later than time of No. 4.

¶ Will stop at Mechanicsburg to let off passengers from points west of Carlisle.

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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

VOL. LIX.—NO. 12. PHILADELPHIA, THURSDAY, MARCH 19, 1891. WHOLE NO. 2932.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.

ISSUED WEEKLY

IN THE INTERESTS OF THE

REFORMED CHURCH IN THE UNITED STATES

BY THE

REFORMED CHURCH PUBLICATION HOUSE,

CHAS. G. FISHER, Proprietor,

Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—Pastors will confer a great favor upon us by sending in as promptly as possible their Easter reports, so that all may appear in our columns in good time.

—We have received a number of letters from old subscribers since we published those a few weeks, which we will be pleased to give to our readers at some future date.

—Attention is called to the communication from Rev. H. J. Ruetenik, D.D., President of Calvin College, Cleveland, O., to be found elsewhere. It speaks for itself and should result in the immediate furnishing of the modest sum of $1000 to tide that institution over its present crisis and thus put it in the line of doing a great work for the Church in the future. The position that it proposes to occupy and the work it will perform are certainly important and the appeal comes to the monied men of the Church to come nobly and generously to its relief and put it upon a substantial basis. It should not be allowed to fail for the want of a few hundred dollars. We will cheerfully be the medium of receiving and conveying to Dr. Ruetenik any contributions that may be sent us for that purpose, as well as acknowledge them in our columns.

—Dr. Gerhart's book on Institutes of the Christian Religion will be ready for distribution to subscribers and for sale by the 23d of this month. The delay in its issue has been unavoidable as far as the author and publisher are concerned. The appearance of this work has been awaited with interest, and it undoubtedly will have, as it should, a large circulation both in our own Church and in the Church at large. We need not enlarge upon the character of the work itself. The well-known scholarship and reputation of the author as a sound and safe thinker are sufficient to warrant that it will truly and fully present the system of doctrines peculiar to the Reformed Church. Every minister and intelligent layman should secure a copy of it. Orders for it will be received and promptly filled at our Publication House upon receipt of publisher's retail price, $2.50.

—We are in receipt of an invitation to the reception which is to be tendered Rev. J. A. Peters, D. D., President-elect of Heidelberg University, Tiffin, O., in Rickly Chapel, on Friday, March 20th, 7.30 P.M. We regret we are not able to accept the kind invitation to be present. The occasion, no doubt, will be a pleasant and enjoyable one. The program arranged for the occasion will consist of short addresses of welcome by representative men:—in behalf of the Board of Trustees by N. L. Brewer, Esq.; the University, Rev. A. S. Zerbe, Ph.D.; the Theological Seminary, Rev. D. Van Horne, D.D.; the Alumni, J. H. Platt, Esq.; the citizens, Gen. W. H. Gibson; together with appropriate music, and an informal introduction of the new President and social intercourse. President Peters will receive a warm welcome and reception to his responsible post, and there is every reason to expect that the University will prosper under his administration. His brethren in the East with those in the West wish him success in his new sphere of labor.

—It is announced that the spring session of Mercersburg College will open on Tuesday, the 31st, next, and continue for twelve weeks. In connection with this term a new departure will be made in the organization of a Normal Class, April 13th. The principal object of this Class is to prepare persons for teaching, though members of it can have the privilege of entering any of the other College Classes. It will be in charge of Prof. W. F. Zumbro, Principal of Mercersburg High School, who is an experienced and successful teacher. Full particulars can be had by addressing Rev. G. W. Auginbaugh, D. D., President of the College. It is gratifying to the friends of the College and of education that this institution thus seeks to enlarge its usefulness. It is to be hoped that the worthy President and his able assistants may be properly supported in all efforts to advance the interests of the College.

—This week we are called upon to announce the death of Rev. M. A. Smith of Nazareth, Pa., whose extreme illness we noted in our last issue. The end to his active and useful life came Friday morning, the 13th inst. He had reached the age of 68 years, 3 months and 21 days. The deceased was a native of Perry County, this State. He graduated from Marshall College in 1847, was licensed by Zion's Classis in 1849 and ordained in 1850. His first charge was in Clarion Co., Pa., and since then he served the following charges: Aaronsburg, Pa., from 1852 to 1857; Hummelstown from 1857 to 1867; Dryland from 1867 to 1890, when, on account of physical infirmities he was obliged to retire from the active ministry. For some time of late, he has been suffering from a complication of diseases. Surrounded by his children, his estimable wife having preceded him to the heavenly world, a loss he keenly felt, he passed away to enter upon his reward of eternal rest. He was a faithful, earnest and successful laborer in the vineyard of the Lord. His long pastorates give evidence of this. The Church has met with a great loss. The children mourn the departure of a loving father. The Lord be with the bereaved and give them peace! The funeral services were held at his residence at Nazareth on Tuesday, 17th, at 9.30 A.M. A fuller account of his life and work will no doubt be furnished by some one fully acquainted with them.

—The following clipping from an exchange has a great deal of truth in it, and as it bears upon a matter noted recently in our columns, it is cheerfully accorded a space:

"A certificate of church membership does not weigh a ton, and yet, from the difficulty with which this article is sometimes 'lifted,' one might imagine that it is a thing of immense proportions and of ponderous weight. The household furniture is packed and shipped, boxes of heavy books are moved without great difficuly, heavy carpets, large pictures, desks, sewing machines—all these are capable of being lifted and handled and moved and before the ides of April the family is comfortably settled in the new home; but the certificate of membership? Well, the family must have time to get settled and rested before this herculean task is undertaken. The minister calls and is informed that they have not lifted their certificates yet. He 'hopes that they will feel at home in his church and with his people'—a thing impossible in the very nature of the case—and then he goes away with a heavy heart, for he has often waited before for certificates that were long coming. What church members need is a certificate that is light and portable."

—And just here we may note for the information of pastors and consistories, that our Publication House has for some time published in a neat and convenient form certificates for dismissing members to other Reformed churches when they remove from one place to another. They are bound in book form, one hundred in each, with stubs upon which record may be made of each certificate given. It is sold at the low price of *forty* cents postpaid. Pastors and secretaries of consistories have no need to write out certificates when they can be had thus already prepared. As this is the time of year when dismissions are given, it is well for those needing them to have a supply on hand.

—Monday evening, the 9th inst., according to announcement, a conference of clerical and lay delegates of the different Reformed Churches was held in the First Church (German) Tenth and Wallace Streets, Rev. J. H. Sechler, pastor, for the purpose of organizing for aggressive mission work in this city. The conference grew out of action upon the subject by the Ministerial Association, and was in charge of its committee. Rev. James Crawford, D.D. chairman of the committee, presided. Prayer was offered by Rev. Geo. H. Johnston, D.D; a Scripture Lesson was read by Rev. P. Vollmer. Dr. Crawford made an address setting forth the reasons for the organization of a missionary society. Rev. P. H. Milligan, D.D., pastor of the First (Dutch) Church, 7th and Spring Garden Streets, then spoke upon the question: "Is It a Practical Agency?" Rev. John H. Sechler, then discussed the question: "What are Some of the Encouragements in this Work?" Messrs. Thomas H. Marston, H. Tesnow and Jesse H. String related their experience in conducting missions in different parts of the city. A committee was appointed to formulate a plan for work and to nominate officers to report at a meeting on next Monday evening (16th) at the same place. The committee consists of Revs. Jas. Crawford, D.D., J. H. Sechler, C. H. Coon, G. Suckow, W. L. Delaney, P. H. Vollmer and Elders Wm. H. Schall, W. W. Sweisfort and Isaiah C. Gerhard. An account of the proceedings of the Adjourned Meeting will be found on the 9th page.

Poetry.

TRUE LENT.

BY E. C.

A little pause amidst the year's rejoicing,
  A little lull to calm the world's loud strife;
The winter that prepares spring's resurrection;
  A time of penitence to bless our life.

A time in which to offer reparation,
  For all the evils of our sin-stained year;
A time to wrestle with our foes more sternly,
  And learn to hold Thee, Jesu, still more dear.

A little time in which to bring before us
  Thy fasting in the wilderness, dear Lord,
The hunger, pain, the weariness and anguish
  That Thou, the Sinless, for our sins endured.

A little time to stand aloof with trembling,
  To view Thy Cross and Passion once again;
A time to fall before Thee, Lord, beseeching,
  A knowledge of the love that bore such pain.

A time to plead that love as intercession,
  For all the sin that racks the world to-day;
Assured the Sacrifice so freely offered
  Can chase the gloom of earth away.

A whispering echo of the Resurrection,
  In awe and joy, we silent bend to hear,
It breathes the calm that stilled Thy toil and anguish,
  True Lent! calm eve before the Sabbath of the year.

—*Living Church.*

Communications.

For Reformed Church Messenger.

ODDS AND ENDS.

BY COUNTIES.

We notice in an exchange that a certain denomination intends to look up the religious wants of those of its own faith by counties. In the case before us the question turns on what additional work, not yet laid hold of, comes properly within the line of its duty and responsibility in Montgomery county, in this State. And this is simply a part of a very general movement in that particular body.

It occurs to us that the thought which underlies this action would also well become us in the Reformed Church. We are now far more numerous in Pennsylvania than the denomination to which we refer, but we will not long continue to be, if that body carefully, steadily and liberally supervises its work by counties, overlooking nothing and leaving nothing undone that it may do. That sort of work tells. In our Church we might proceed by Classes instead of by counties, for our Classes are not so large geographically, especially in the east, as to forbid a careful supervision of every spot and every interest. The object is not only to do which every body sees we should do, but also to make a thorough canvass of the territory, taking into account every point and every opportunity. Such an inspection, carefully made, would make extension possible in every Classis. It is not to our credit that, with all our great numbers and great wealth here in Pennsylvania, there are a number of counties in which we have not a single congregation, and towns many, in which the voice of no Reformed minister is heard. And yet in those counties and towns there have been of our people right along for years, and others are going there.

MISERY AND SUPERSTITION.

The Jewish Messenger gives this hint of the unpromising "state of religion" among a large portion of the peasantry of the great Northern Empire:

"The Russian government Church has conventioned a meeting of orthodox missionaries to discuss the means of resisting the spread of peasant heresy. It appears that there are 15,000,000 rural dissenters who, while outwardly belonging to the government Church, bribe the police into permitting them to hold heterodox services with locked doors. Fresh conversions among the orthodox peasantry have been alarmingly frequent of late. The misery consequent upon the abolition of serfdom, at which time the peasantry were endowed with altogether insufficient allotments of land, causes the people to indulge in all manner of mystic and semi-pagan rites, in the hope of attaining from heaven the help which is denied them on earth. This illicit heterodoxy of one-third of the great Russian nation presents a remarkable commentary on the forcible conversion of the Jews."

It has always been so. Want debases people. Misery lowers them. And when this befalls multitudes, and continues for generations, barbarism and superstition follow. The multiplication of the very poor in our own large cities implies a danger of like kind right at our doors. While the nation as a body goes forward in a higher civilization, it is quite possible that the poorer and the weaker elements of our population may go backwards.

FEDERATION.

"The French Protestant churches are seriously agitating the question of Federation. The initial proposition came last year, from M. Mettetal, the venerable pastor of one of the Lutheran churches. The idea was favorably received, and Pastor Theodore Monod of the Free Church was commissioned to prepare and submit to the Synods of the various churches a scheme for Federation. This measure is distinctly not one of self-preservation as against the forces of Romanism, but one of aggression. The time seems to be ripe for an active work of evangelism all through France, and federation will simplify, unify and lend force to such measures as may be taken for this purpose."

There is certainly something promising in the idea of Federation among Churches, which can work with just appreciation of each other's rights, even on common territory. The principal Protestant Church in France is the Reformed, by far the larger part of which is a State Church. Whether this larger part is inclined toward Federation we are not told, and much will depend upon that, if the movement is to have any noteworthy success. Though in this case the initial proposition comes from a Lutheran pastor, we all know that the Lutheran Church as such, in any country, is likely to go very slow in furthering measures of this kind. Federation involves the mutual recognition of perfect equality on the part of those entering into the compact, and unfailing fair dealing one with another. Are these conditions at hand in France? Are other bodies than the Lutheran and the Reformed, which are both historic, especially the latter, on French soil, to enter into the Federation, and if so, which are they, and what guarantee of harmony will they bring?

ANTI-ROMANISM.

"The *Evangelischer Bund*, the Protestant Society organized about four years ago in Germany to meet Roman Catholic aggression and to combat Ultramontanism 'with mouth and pen,' has grown to remarkable proportions and shows how deep-seated this antagonism is in the land of Luther. The total membership is now 76,000, and is composed for the most part of professional men and other natural leaders in the various communities. During the last year the number of local societies increased from 430 to 522. In Prussia alone the membership is 40,000 and more. The strongest activity is displayed in those districts where the Roman Catholic element predominates."

This *Bund* is a natural offset to methods adopted by Roman Catholics in Germany and in other countries against Protestants. The latest official statistics show, too, that a far larger number of Roman Catholics annually become Protestants in Germany than Protestants become Roman Catholics. WYOMING.

For Reformed Church Messenger.

TO THE WOMEN OF THE REFORMED CHURCH IN THE UNITED STATES.

LETTER NO. VI.

My Dear Sisters: If the law of God forbids you, as Christian women, to exercise your threefold office in a sovereign way in the family and the congregation, the question naturally arises where and how you can use these powers at all. The true answer to this is, of course, that you can and should use them anywhere and in any way in which you do not violate the prerogatives of man, and within the limitations of your various relations in life as wives, mothers, sisters, daughters, employees—in short, your mission is to exercise your threefold office where, when and in what way you can best realize God's purpose concerning you *as women.*

So long as you are true to Jesus Christ as women you cannot be false to man as man, nor to any human beings in any lawful relation in life in which you stand toward them. Let not the word, limitation, disturb your minds. No creature of God is without limitations. God has made no mistake in His creation. He has made everything wisely and well. We could not improve on the construction and arrangement of the internal organs and the external members of the human body, even if we had the power to change them. Neither could we so improve the order of any other part of the natural creation, however some persons may think it out of joint here and there. Nor can we improve on the order of the sexes. To ignore their difference and their true relation does not destroy either.

But let us consider your position and mission in the family. Without any doubt God's design is that, as a rule, every woman should be a wife. This is manifest in the creation of Eve, the constitution of her being and in the marvelous fact that in all ages the sexes have been very nearly equally divided numerically. There may be an "odd" man or woman here and there, but this oddness is much more frequently the result of artificial than of natural causes. Paul, indeed, gives it as his own judgment (he expressly tells us he has no such commandment of the Lord) that a single life was to be preferred on account of the "distress" of his time, and it is also true beyond doubt that it is a noble thing if a woman remains unmarried because she "careth for the things of the Lord, that she may be holy both in body and in spirit," yet it is nevertheless a general truth that it is not good for either man or woman to be alone.

But marrying is to be done "in the Lord." It is here already that your heavenly powers are to be exercised. These powers in you are to control you in this as in everything else in life. And most emphatically in this, for not only your own, but the well-being of many others depends upon your spiritual discretion here. No merely worldly consideration or motive has any rightful place in determining your choice of a husband. Your love for your husband is to be of like kind with that of the Church for Christ, and how can you, if you are a true Christian, really love a man as husband if he is not Christ-like? We can only truly recognize and love that which is *like.* And if you find the full measure of contentment in that which is *like* in the sphere of the simply natural, it is evidence that you are much more carnally than spiritually minded in your choice of a husband, and thus are not fitted to be a true Christian wife.

But being married, whether "unequally yoked" or not, you must now be subject to your husband in all things in which a sovereign decision is required. If he be a member of the Church, as he ought to be, you will find him Christ-like in some respects, if not in many—in all no one is—and yet he comes short of your ideal, as you do of his. How can you make him better? First of all by making yourself better; that is, by making the heavenly powers mentioned in my last letter manifest themselves more and more in your whole conduct towards him. By living more and more Christ-like yourself you preach Christ to him in a far more effectual way than by giving him "curtain lectures." If there be any real manhood in him worthy of the name he will be quick to detect and resent any transgression of the law of your position, especially if you attempt to mend him in his sphere by marring yourself in your own. It is an evil thing to do evil that good may come. It is folly to attempt to make another more law-abiding by means of a transgression of law by yourself.

Suppose, for instance, he is given to intemperate habits in drinking. There are a number of ways in which you can try to make a temperate man of him. You can associate with yourself a number of other women similarly situated and minded and "clean out" the saloon in which he usually gets his liquors; or you can go there and pray and sing with the expectation that somehow such a display of "religious excises" is in itself able to bring about a reformation (for you certainly cannot believe that God is stronger and nearer to you *there* than in your own closet); or you may spend all your spare time and energies in helping to bring about "State prohibition;" or if he keeps his liquors on his own premises you can rail at him every day and "smash" his jugs wherever you may find them secreted.

Now you may be incredulous if I say that all this intemperate temperance propagandism can only do harm, and in no way mend matters in your husband. But let us see where your true help lies, and then pass judgment upon these things. What made Christ the ideal Man? The indwelling Divinity, of course. In the absence of *That*, can you conceive that the influence of all the grandest products in every department of human life up to His day, could have made Jesus of Nazareth what He was and is? Never! What made Paul an ideal apostle? Was it the teaching of Gamaliel, his training as a pharisee of the pharisees, his Greek culture, the privileges of his Roman citizenship, or the influence and force of any outward law? No; he himself tells us that he counted all these things but loss, and that he was what he was, and did what he did only by Christ in him. So Christ in your husband is your and his only hope of present help and future glory. Show to him that you reverence and appreciate what is Christ-like in him. Strengthen the things that remain. Does he still love you? Then for the sake of all that is dear to you in life do not harp upon his sin until this hopeful bond of perfectness is broken. Call out every noble impulse that is in him until the very strength and prominence of what is noble will dwarf and wither what is ignoble. Above all, as a true priestess, go to your temple, the closet, and thank God for what of good is in him (for the surest way in which to get greater gifts of God is to be grateful for those He has already given us) and then cast the whole load of care resting upon your burdened heart upon the Father, for He careth for you. Forget not that God is God and that He alone "is our refuge and strength, a very present help in trouble," and that "*He knoweth them that trust in Him.*"

Is there a particle of wisdom in turning your back upon all this and in putting your trust in the inventions of men, or women? And what is true of the sin of intemperance in drinking is true also of every other imperfection you may find in your husband. The moment you despise the man because of his imperfections and attempt to take his place as the head of the family, the ruin of the family is essentially accomplished, and simply because there is no longer any saving element in it. What is left of the true head is ignored and a false head is set up. The family is consequently godless, for God has no true representative at its head, and lawlessness necessarily reigns supreme. No, marriage will always prove a failure where husband and wife do not grow more and more alike with increasing years by growing in the likeness of the Godhead within them. The reverse order is the order, or rather the disorder, of disintegration and ruin.

Is it any wonder, then, that divorces should increase with the growth of the sentiment in the direction of this so-called woman's rights movement? The following is a specimen of the harvest the nation may expect to reap from the sowing of such seed: "In Atchison, Kansas, the grandparents quarreled all their lives, the mother and father have separated, and four of the six married children have been in divorce cases." This item I take from a late issue of a western paper. Whether the facts stated are literally true, or not, they are altogether credible as the natural outgrowth of the condition of things present in the case of the grandparents. I have personal knowledge of a similar case which has already issued in the marital separation of every member of the second generation.

Can the Reformed Church afford to encourage and foster, even to the least extent, the spirit whose development is sure to end in this condition of things? The tendency is yet in its infancy among us, but the legitimate outcome cannot be a matter of doubt: for it is a fact as notorious as it is natural that in those sections in which women have been longest and most "in the front" divorces are also the most numerous. And it is not at all strange that it is so, it were a marvel if it were not so.

Your Brother in Christ, —— N.

For Reformed Church Messenger

THE SEMINARY BUILDING.

Without wishing to cast any uncharitable reflection upon any other of the literary or theological institutions of our Reformed Church, we nevertheless speak the truth when we say that the Reformed Church has just reason to be proud in a good sense, of course, of her institutions of learning at Lancaster.

While it is true that the faculties are comparatively small as to number, and that more graduates are honorably dismissed from some other colleges and theological seminaries; yet considering the ability of the professors and educational standard as these are exemplified and embodied in the graduates sent forth from our institutions, we may certainly be modestly proud. In this world order—body and soul, outward form and inward life are common to organic bodies, and it is only when we have the external and internal in proper proportion and normal relation to each other that we can have full and harmonious activity.

Considering the institutions at Lancaster we see growth internally and externally, but at present, and in the case of the Seminary especially, the inward seems to be crowding the outward. Indeed, the Theological Semiaary has been an anomalous organism ever since its location at Lancaster. It has been a soul without a body, except in so far as it has been able to borrow a body from Franklin and Marshall College.

Without any discredit to the Seminary, or any lack of gratitude to the College, we are, nevertheless, justified in comparing the Seminary to a missionary congregation holding worship in a school-house or hall, through the kindness of friends. It is often necessary and proper for a mission to take advantage of the kindness of friends and worship temporarily in an unconsecrated building, but if such mission accomplishes its object, the time comes when it must have a church of its own, or suffer injury and lose its self-respect. We do not question the wisdom and prudence of the Reformed Church in her conduct of the Seminary in the past, but the time has certainly come when it is incumbent upon the Church to provide a seminary building at Lancaster, and the Church should see to it that the body which the Seminary assumes in the shape of a building be commensurate with its inner life, spirit and power.

Such an opportunity as only comes once in a century, is now presented to any rich member of the Reformed Church to perpetuate his or her name by donating funds for the erection of a seminary building at Lancaster, that it is a wonder, not that some one does not embrace it, but rather that there are not many vieing with each other for the peculiar privilege.

If, however, no one person comes forward to make the required donation, let the Church move in this vitally important matter; for surely there is Church love and Church pride enough in the hearts of the Reformed people to more than furnish the means to erect a seminary building in every way worthy of the grand theology of the Reformed Church, which theology ever since the day of small things at Mercersburg, has been spreading out its branches and casting its friendly, invigorating shade over a constantly increasing portion of the Holy Catholic Church.

D. P. L.

For Reformed Church Messenger.

AGED MINISTERS.

We have read with much interest and considerable pleasure, the articles which have appeared from time to time, in the MESSENGER, in reference to aged ministers, who are without congregations. According to the statements made, a number of them are not superannuated in such sense, as to be unable to attend to the duties of a pastoral charge. They are anxious to enter into the actual work of the ministry, but it seems, are not wanted, and hence are not called to any of our vacant charges. Various reasons have been assigned for this. The articles referred to, notice in due form, how, in other professions, age and experience, are preferred, whilst in the ministerial, they seem not to be fully appreciated. Young, inexperienced pastors are preferred to the aged, whose experience is extensive.

All through these articles, it is evident that their authors felt that the subject they were handling was rather a delicate one. Hence they carefully avoided to say anything that might reflect on their aged brethren, or throw difficulties in the way of the young men going out from our seminaries to enter into the work of the ministry. It has been insinuated that the congregations who prefer the young to the more aged and experienced pastor, in some cases, are not any too wise, in the course they have adopted. The articles in question are modest and respectful toward all. Upon the whole, they are perhaps, a little more reserved than necessary. It is well to avoid all that might be offensive or disagreeable in any direction. The respectful and mild tone which runs through all that has been written, is commendable. No doubt, this feature of the articles under notice, has been fully appreciated by other aged pastors as well as by us. Indeed, we are not only pleased by what has been written on the general subject, but also somewhat amused, as we are included among the aged ministers of the Church, who have gone beyond their "three score years and ten."

We have no disposition to criticise what has so justly been said, nor to grumble at anything our younger brethren have written. They are not novices in the use of their pens. Their articles were in season. Their ideas, to us, entertaining. Yet, we think, the subject handled, has not been entirely exhausted. Hence, if these introductory remarks be admitted into the columns of the MESSENGER, it is my purpose to add a few features more, to what has already been said on the general subject. ALPHA.

For Reformed Church Messenger.

LOSE—OR, USE.

BY REV. GEO. B. RUSSELL, D.D.

Many Christians seem to have but little or nothing to do. Yet every servant of the Lord ought to be active in real work, always. Of course, all admit in theory, that a Christian has something to do for the Master. But, in the main, it is right hard to find work in the practical application of such theoretical view. In the Church is the right and proper vineyard where individual work is to be done in the service of the Lord.

As at present organized, the Church in general affords very little room for personal effort, even if all Christians were willing to do something in Christ's name and for His cause. Especially is this the case, for young disciples of a modest spirit. They are catechized, confirmed, admitted to full communion, and then—well, there is not much to record, as to what follows. Their glowing love is not called out in self-consecrated work. Their ardent zeal is not inflamed by any actual service that their willing souls may be ready to offer on the altar of the Lord. Soon, they are lost to all useful activity in the almost stagnant state of the general life of the congregation.

Something is possibly found in the Sunday-school, to keep alive faith, hope, and charity. Here and there, of late years, is also a Missionary Society, or a Band of Hope, or a Dorcas Mite Society, or a Brotherhood, or a Christian Endeavor. The local authorities, for the most part, if they do not discourage these, at least, hold a repressive hand over all such symptoms of enthusiasm, which are likely to arise in any of these organizations.

One of the most melancholy thoughts is the reflection that so much of the ingathered young membership of the Church is steadily lost to the effective forces of the Lord's host. Year after year, in some of the big pastoral charges, large numbers, often exceeding a hundred additions at a time, are enrolled; and yet, the Church is little if any stronger than before. The loss by death and removal does not make up for membership as it is and ought to be, if we reckon the annual additions. The enormous annual waste comes from sheer stagnation and spiritual atrophy. How to arrest and prevent this, is a serious problem.

Consistories, pastors, elders, and deacons are here divinely for such a time as this. The Church, which is the body of Christ, is organized for this end, as surely as for any other purpose. The pastor is often helpless, where he is left to stand alone. The crying evil of an inactive eldership, should be cured. Deacons also settle down to the graceless work of merely begging a little towards paying the preacher. And the whole congregation then subsides to the condition of those who are at ease in Zion.

A Christian has something to do. If you have made up your mind to become a follower of Christ, you are to partake of His threefold anointing, and therefore must make a full and hearty surrendry to Him. If you profess to be a Christian disciple, think well how you are to live and what you must do with a willing mind and loving heart. A whole and cheerful service is to be given. The flesh, self, the world and the devil no longer claim your life's work. Every day with all your powers belongs to the Lord. Body and soul are held subject to His will.

You learn more fully to know God, more heartily to love Him and more faithfully to serve Him. Sincerity requires you to live unto Christ. Christians must have His spirit and walk in His ways. Their whole life is in a most real order of faith. Jesus is the perfect pattern to follow. Earnest faith will bear fruit in the graces of the Spirit.

But now, in what way is it possible to utilize the individual efforts of church members? The people in the Church are not gathered like grain in a granary merely for safe keeping. Servants serve the Lord; and Christians are to find their calling, not only in acts of worship, but in appropriate good works. These must reach beyond themselves. Talents are to be employed, and powers are to be used. To do this, the membership must have room for active work, and be trained for useful service.

In order to this, what does the Church provide? If left with the consistory, how do they organize the host? The people must attend public worship, learn to sing and pray, keep up family worship, support the benevolent operations of the Church, and make inroads on the realms of Satan by winning souls to Christ.

Do we need societies in the congregations, for the perfecting of the saints and the edifying of the body, by making room for all membership work? Many members in one body, and every one in particular, are to be actively alive. Whatever ministers to this, may rightly find place in the Church. But every society, Brotherhood, Endeavor, or Committee must be in the Church, and be an organic part of the mystical body. Now come on with your committee, prayer meeting, Sunday-school, Mite Society, King's Daughters, Missionary Society, Brotherhood or Christian Endeavor!

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

We have no printed envelopes for Easter collection. We make no special appeal for contributions at this time because the Synods and Classes have indicated Christmas as *our time*. However, since requests have been made for Easter envelopes, and judging from that, that some congregations have decided to take collections for the Home on that occasion, we will state that the money will be most thankfully received especially in view of the fact that we are going to build this summer and thus incur unusually heavy expenses.

We like to receive communications like the following. There is a tone of robust helpfulness about it that is encouraging in our work.

"East Berkley, March 9th 1891. Rev. Yundt, Dear Sir: I have a few more pigs than I need for my own use and as your family is always pretty large and I presume all good eaters I thought I would make a donation of two if you have any use for them, . . . I will kill and dress them and pack in a box and have them shipped."

Certainly, send them right along and we will make good use of them. What else could we say!

Contributions to the collection of the girl's fancy work, to be sold by the society at the next anniversary, are coming in. The latest is a novel iron holder which came all the way from Kansas City, Mo. Many thanks, kind friends, for thus giving encouragement to the girls. They are busy at work every Saturday afternoon and at spare moments during the week making such articles as they can. The question has been asked whether these articles will be sold on Bethany day or at the Anniversary. Let it be remembered that these two occasions *this year* will occur on the same day.

A few years ago we published a history of the House. Many who have read the book found it interesting and speak well of it. A few congregations have been canvassed and the book sold readily. One lady in a small country town sold nearly sixty copies. A boy sold fifty copies, out of school hours, in another charge. The price of the book is fifty cents of which the agent get ten cents for selling it. Where can boys or girls more readily make their own missionary money? Selling fifty books means five dollars to the agent. Every book is a standing advertisement of the Home. Thus by engaging in this work boys and girls could make money for their own use and help the House. Adress the Superintendent.

For Reformed Church Messenger.

FUNNY FREAKS.

The Minutes of the several District Synods for 1890 have been published. Curiosity has led us to procure copies of these documents to learn what our Church in her length and breadth has been achieving during the past Synodical years, and to find out the methods of doing things by those reverend bodies. We have found somethings in them that may be characterized as queer or funny freaks. Evidently there has been a lack of proper care and caution in more than one instance in the get-up of these Minutes. Let the Minutes of our dear Mother Synod, the oldest by far of all of them, claim our first consideration, and a few fragments of funny freaks be noticed.

Article 71 of the Church's Constitution directs, among other things, "that the report of the Committee on the State of Religion shall include a statement of the deaths of ministers connected with Synod which have occurred during the year," Look at the report as found on page 24, and you will find the names of Rev. A. J. Ziegler (should be Rev. A. F. Ziegler) and Rev. A. S. Stauffer, both of whom died in July 1889, and notice or statement of their deaths should have been included in the report of 1889, if they were not, and consequently out of place in the report of 1890. Then too the deaths of Revs. D. Feete, Dr. J. H. A. Bomberger, P. P. A. Hoffman, and L. G. Kremer should, according to the Constitution, have been included in said report, but are not. Perhaps it will be attempted to be said, that the Synod had no official notice of their deaths. But the Constitution does speak of official notice in the case. The deaths of those fathers and brethren were known *de facto* and that was necessary. Examine the Minutes of the other District Synods in the matter, and you will not find such blundering in them. They seem to be able to find out what ministers have died, during the Synodical year, and make proper note of the fact.

But the Minutes of our dear old Mother Synod contain some other queer kinks or funny freaks. Take the Report on the Minutes of Classes, and there you are told, that Lebanon Classis received Rev. Jairus A. Wickert from the Mercersburg Classis, Synod of the Potomac, and Rev. D. E. Klopp, D. D., from the Philadelphia Classis, and also that the Schuylkill Classis ordained licentiates G. B. Walbert, H. A. Frautz, C. E. Bartholomew, and S. E. Stofflet, etc. Now such statements make a fellow rub his eyes, and begin to examine whether he is not perusing the report of the previous year when those facts are given. Why then repeat them?

But turn the Statistical Tables and the funny freaks begin to bristle. Here you find, for instance, the Rev. Dr. Higbee's name appears regularly on the roll of the Lancaster Classis, of course with the foot note *deceased*, although his death had occurred between four and five months before the stated or annual meeting of the Classis was held. The record goes to show that he was still State Superintendent of Public Instruction, which was no longer true at the time the Classis held its meeting, for his successor had been appointed months before. This did not result from the Classis needing to embellish its roll with that illustrious name, when it already contains more eminent names than any other Classis in our Church.

Tohickon Classis has carried the name of Rev. A. F. Ziegler on its roll both in the Minutes of Synod for 1889 and 1890, although his death occurred in July 1889. And in the Minutes of 1890, he is credited with having performed quite a number of baptisms, confirmations, etc. Is not that queer?

Most of the Statistical Tables seem defective. A number of names reported by the Committee on Minutes of Classes as licensed, ordained, received or dismissed are not found on the rolls where they ought to be, or have been retained thereon, when they should have been dropped, because regularly enrolled elsewhere. Irwin W. Hendricks was licensed by the Goshenhoppen Classis and dismissed to the Philadelphia Classis, and ordained according to announcements made in the Church papers, but his name is found on no published Classical roll. West Susquehanna Classis is reported to have licensed James L. Roush and dismissed him to the Goshenhoppen Classis, which ordained him, but his name does not occur on its published roll of ministers. East Susquehanna Classis is reported to have received Revs. J. A. Danner and J. W. Schlappich (evidently Rev. J. H. Schlappig). Where are their names to be found on its roll? Rev. S. Kuhn's name is found on the rolls of both the East and the West Susquehanna Classes—wrongly on the former, but correctly on the latter. Rev. S. U. Mitman was received by the East Pennsylvania Classis, but his name is not found on its roll as published in the Minutes. The same Classis licensed Urias O. Silvius, but failed to enroll his name as such. The Schuylkill Classis dismissed the licentiate D. W. Albright (presumably having licensed him, although the Minutes do not say so) to the Lancaster Classis, and that is the last of his name. The same Classis dismissed Rev. S. E. Stofflet, at its annual meeting, to Mercersburg Classis, and yet his name is retained on its roll, although the Church papers announced his reception and installation in his new field of labor last May. The Lancaster Classis dismissed Rev. J. F. Mackley to Mercersburg Classis, on whose roll his name is found, but the Lancaster Classis still retains his name on its roll as pastor of the Maytown Charge. The same Classis dismissed Rev. W. J. Johnson to the Maryland Classis, on whose roll his name is properly found in the printed Minutes of the Synod of the Potomac, but improperly retained by the Lancaster Classis. Other funny freaks might be pointed out, if deemed necessary.

Perhaps it may be said by some one, that the statistics are made out at the annual meetings, which are held in the spring of the year, while the Synod holds its meeting in the autumn. Very true. The Constitution, however, (See Article 58) makes it " the duty of every Classis annually to transmit to the Synod a copy of the minutes of its last stated meeting, and also of its special meetings, if such have taken place." It is the duty of the Synod's Committee on Minutes of Classes to examine the minutes of the special meetings as well as those of the annual meetings and make up its report from both sources. As the Statistical Tables are copied for the use of Synod, the roll of ministers and pastors could be readily made to correspond with any changes made at special meetings held after the annual meetings of the Classes. This would require no change of the statistics, and would freshen up things very much. It is what the other District Synods are trying to do, if we are rightly informed. If the Stated Clerks think that they do not have authority to make the modifications just suggested, the Classes by special resolution should instruct them to so modify the roll furnished in the tables to the Synod. This would give the Minutes of our venerable mother Synod a degree of life and freshness that they now sadly lack. The subject is by no means exhausted, but let the foregoing suffice for the present.

Dad of Blackstown.

Missions.

For Reformed Church Messenger.

JAPANESE ORPHANS.

Dear Friends: In a letter recently written for the Messenger, I made mention of a little girl who was lately left motherless and homeless. The mother died in extreme poverty, and no relatives could be found to take the child. As the mother was under the care of the Charitable Association, also mentioned in the letter to the Messenger, when she died the little girl was brought to us by a poor man whom we are helping, and who lives in an adjoining room in the same house. The man is so nearly blind that he cannot see to do much work, and is now under treatment for his eyes, while his wife is trying to support herself and two children, so he could not do anything for this child. We sent the little one back telling the man to try to find a relative who would give her a home, and in the afternoon Mr. Moore and I went to the place and made special inquiries about the family. The next day a severe snow storm set in, and in the midst of it the poor, homeless waif again came to us. We could not make up our minds to turn her out into the cold storm, so concluded to keep her unless some one should come to claim her. No one has yet come, and she has now been with us for about ten days. One relative has been found, but he too, is poor so we did not attempt to force the child on him.

After thinking the matter over carefully, and speaking about it to several of the members of the mission, I concluded to take charge of the little girl, and try to have her educated. For some time past, I have longed to put a few children of this kind into a good Christian home, but have lacked the means for their support, and did not have sufficient courage to ask the friends across the water, to assist in anything of this nature. Now however, I have conclued to make the attempt, and have visited a widow woman, who is a member of our church, to talk over my plans, and find out what she is willing to do. She appears to like the idea of converting her home into a sort of orphanage, but cannot do so for a number of months to come, as she is now taking lessons in Japanese dress making and is absent from home all day. For the present, we will keep the little one in our home; but, as we are helping to educate two Japanese students, and there are so many poor around us to be cared for, we do not feel as though we could continue her support long.

Will not some good friend, or some society, in America assume the support of this child? As she becomes older she can be trained for whatever she shows the most aptitude. If a scholar, she can probably enter the girl's school; if serving or housekeeping, seems to be her forte, she can be taught to do work of that kind; or, if she shows an interest in the care of the sick she can be trained as a nurse. Good nurses are much needed in this country, and I am so much interested in this particular branch of work that I would be delighted to see a few girls being prepared to take proper care of the sick. It is a noble calling, and the Japanese people are commencing to see the importance of having regularly trained nurses in their hospitals, and also, for the sick in private homes. Not long ago I received a circular from a nurse training school–Christian–asking if I could not recommend a few suitable girls, but I knew of none to recommend. It will certainly be a benefit to our mission to have a small orphanage in our midst, and such a home will surely draw the Japanese to us, and to the religion which we teach, and which prompts us to do these things. A lady and gentleman in the south of Japan, members of the Congregationalist church, took in a child or two, some years ago and now, have quite a nice home for friendless children. They commenced on a very small scale and depend mainly, on gifts from friends for the support of those under their care, but the people of the Congregationalist church are interested in the home, and help to keep it going? Our Church has nothing of this kind in Japan, and I most earnestly hope some kind friend will consent to assume the support of the child now with us and in this way, start an orphanage on a small scale. Three dollars a month, or three and a half at the highest, will keep this child; she will be sent to a primary school in the neighborhood, until she is a few years older and shows what she is best fitted for. Her age is about ten, or eleven years. But she is so small that she is the height of an ordinary American child of eight or nine years. I know it will be necessary to commence such work as this on a very limited scale, but I trust some one will take it up so that we can, not only keep this little girl, but take in one or two more in the course of the year. Hoping for a speedy reply and with many thanks for past kindnesses, I am, Yours sincerely,

Annie Moore,

90 Higashi San Bancho, Sendai, Japan, Feb. 4th, 1891.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

—Mr Gladstone says that the rich of our day are not giving away a becoming portion of their income.

—A writer in one of our exchanges forcibly says that we should think less about saving ourselves from Mormonism, and think more about saving the Mormons.

—A young man in Minnesota gives the Presbyteian Board of Foreign Missions every year the salary of one missionary. Perhaps he does as much for home missions. Should not many more do so?

—In 1841 we had one church in Reading; in 1856, two; in 1876, four; in 1883, five; in 1890, nine. To-day three more churches are in course of erection, and the tenth congregation will soon be organized. Do you know that much of this was directly the fruit of missions?

—Let every pastor, yea, let every Christian prayerfully consider what may be done in the remaining ten years of this century to spread the Gospel; and let each strive to finish the great work which God wants us to do in these ten years.

—If one of our missions needing 100, 200 or 300 Sunday-School library books (second hand but in fair condition), will write to the Superintendent, he will see that the books are sent.

—The church to be built next summer in Cleveland, Ohio, for the English mission, will be an auditorium and a Sunday-School room, each seating 500, so made as to be thrown together with seating for 1000 people. That is wise. Other conveniences also are worthy of study. The walls will be built next summer, but only the rear half will be finished.

HOW TO RAISE IT.

On the way to missionary service I asked him, "How many members have you?"

"Two hundred," said he.

"What is your apportionment for all purposes?"

"It is only $160," said he; "but we cannot raise it. My people are poor."

"Ah indeed? That is a pity," said I; "but I think a little system would change the whole matter. If your communicant members would each give ten cents a month, the total—it may surprise you—would be $240."

"I never thought of that," said he; "but in some families, where all the giving depends on the income of the father, even this small sum would fall heavily. For example, there is Mr. Blank's six children, all confirmed and at home, but not producers; who with himself and wife make eight, whose offerings would be eighty cents a month, or $9.60 a year for benevolence. How could this be expected?"

"Quite reasonably. This same man pays twenty or thirty cents a week for tobacco for himself alone, and thinks nothing of it. On the same plan of regularly giving small sums, surely he can quite as easily give as much for eight persons toward the coming of the Kingdom. But the example is an extreme case, not a common one, and does not illustrate the difficulty. Better financiering in sacred things will readily fill any treasuries."

The Family.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

A peal of laughter greeted this speech, and Otho, not caring to listen longer, hurried on, and towards the close of the day found himself near the head of the column. He was curious to know who the Prophetess was. What he saw was certainly far different from what he anticipated. In front of the chariot, the report of which he found to be correct, carrying brazen censers, polished till they shone like gold, were twelve boys. These were preceded by a group carrying banners and images; one of the images was a richly clothed and highly ornamented figure of the Virgin. Immediately in the rear of the chariot, and on both sides, marched a guard of about two hundred young lads, armed with spears and walking in soldierly ranks. Though clothed in the gray habit of the Crusaders, these wore garments of finer material and more exact finish than the others. For a long time before he came up with the vanguard, Otho had also observed, that the confusion and utter lack of discipline shown by the crowds in the rear, had gradually given place to order, the Crusaders following one another in carefully arranged ranks; though none except the guard were provided with any kind of weapon. Seated in the chariot, he could plainly see the form of a girl, arrayed in lustrous blue velvet, and wearing on her head a band of gold, studded with jewels. Her long hair fell in yellow and waving masses over her shoulders and down her back, while in her hand she carried something resembling a sceptre. Astonished at the sight, a strange suspicion flashing through his heart, Otho, disregarding the opposition of the guard, pressed through the ranks and, approaching the gorgeous chariot, looked into the face of the girl. It was Serena. Whatever had been the toils of the march, she had suffered from none of them; her cheeks, though somewhat bronzed by wind and sun, were still round and fair, and her whole bearing one of quiet complacency and satisfaction.

CHAPTER XII.

THE PROPHETESS.

"Serena!" exclaimed Otho, in a voice of mingled inquiry and surprise.

"Why, Otho!" replied the girl, a smile of genuine pleasure lighting her face. "Where have you been so long?"

"I have had many strange adventures; but you, my cousin, have fared well, it seems."

Perhaps there was something of reproof in the look of the boy, and perhaps the simple reference to the position and character she had assumed, touched the girl's conscience. What ever the cause, she threw back her head and glanced at him through her half-closed eyes, an expression half mockery and half defiance overspreading her face. Then meeting his eye steadily, she extended her soft, white hand, saying: "Thou mayest kiss my hand."

The assumption of dignity was so sudden and so complete, the condescension so calm and authoritative, that Otho mechanically took the offered hand, a beautiful and jewelled thing, and partly raised it to his lips before he recovered himself sufficiently to see what the homage implied. With a flaming countenance he dropped it, an angry taunt rushed to his lips, then mastering himself by a strong effort, he said, sternly:

"It ill becomes thee, Serena, to assume such dignity as this."

"And why does it ill become me, young man, to assume such dignity as this?" The tone was cold and ironical, and as Otho looked into his cousin's eyes, he saw that their lovely deep blue had faded to a hard gray. He was annoyed, puzzled; could this be Serena? In many moods he had seen her, but there was a force and strength here, which in all her many flashes and changes, he had never seen before.

"Thou art but a girl like those around thee," he answered rashly.

"How knowest thou?" was the quick but calm reply.

How, indeed! Was not Stephen but a shepherd lad when the Lord called him? Had not the gift of prophecy—had not visions been granted him? Had he not been carried forward on the march in even greater splendor than this, and served with even deeper homage than that given his cousin? Of all this he thought in a moment, and he could make no answer. Seeing his embarrassment, his cousin said gently:

"I am patient with thee, Otho. Seest thou no change in the order of march?" and as the boy looked up he saw that the gray eyes had assumed all their former blue.

"Yes," he replied, sullenly.

"March we not forward with greater speed?" was the second inquiry.

"Serena, tell me," returned Otho, ignoring the question, his voice again assuming its sternness, "tell me, in all honor and truth, has God called thee? Has He given thee a revelation?"

"He has," was the steady answer. "How could these changes come otherwise?"

A blank expression of astonishment overspread the boy's face, but the look of doubt still lingered in his eyes.

He was about to resume the conversation, when descending the slope of a wooded hill, to the right of the road, came a group of boys,—Crusaders, as their manner and garb plainly showed. Their faces were flushed and heated, and they panted as though from violent exercise, but laughing and talking gaily, they pushed through the ranks of the guard and came up in an unhesitating and enthusiastic way to the side of the chariot.

"Beautiful Prophetess," cried one, "I have brought you some flowers—they are all I could find—I wish they were—were more beautiful. May I give them to you?"

"May you!" answered Serena almost reproachfully. "Yes, and glad I am to get them. Oh, how you must have searched, and how you must have climbed to gather them!" And taking the flowers in her hands, she fastened them to the bosom of her dress. Then, observing the pleased and flattered looks that followed this action, she drew from its resting place on her bosom a flower that she had been wearing, and holding it out to the boy, said most winningly:

"Wear this as a gift from your friend, the Prophetess."

The boy took the flower at once, pressed it to his lips, and stepped back proud and happy. Thus onc by one all came forward bearing some token of their devotion; and not one departed whose countenances did not speak of happiness and gratified pride. The last of the group, a fine, well-built, handsome fellow, smiling and blushing, said:

"I wonder, fair Prophetess, whether my poor gift will please thee?" and with the words, he lifted several forest leaves from a broad piece of oak bark, disclosing a heap of rich, red, wild strawberries.

"Oh!" exclaimed Serena, "of all the things I could desire, what could be more refreshing this warm, dusty day! What! must I take them all—all?" as the rustic dish was held out to her,—"Oh, no; pray, do not give them all to me!"

"Do not deny me the pleasure," stammered the young fellow; and thus pressed, Serena gracefully accepted the gift.

"And what shall I give you?" she smilingly inquired, her complexion heightening.

"Oh! I do not—oh! I would be glad—I would be glad to have anything."

Serena looked at him a few moments as though in doubt, then running her slender fingers through her hair, like a veil of shining gold half shrouding her, she selected a thin strand, seized a dagger that lay by her side, and with one quick, rude action, severed it from her head.

"Will you accept this?" she asked, flashing a light from her eyes that thrilled him to the heart.

"Oh! oh! oh!" he ejaculated, taking the golden shred in his trembling hands. "I will willingly die for you! Bless you, fair lady! Heaven bless you!"

There was no mistaking the exquisite pleasure these words gave the girl, as gracefully nodding her head to her devout servitor, she turned and began daintily to eat the cool, delicious fruit. As she raised a luscious berry to her lips, her eye lighted on Otho, striding along on the opposite side of the chariot, a frowning and sullen observer of all that transpired; and bending toward him so that her voice would reach his ears only, in a spirit of utter audacity, she said:

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"I tie them fast with my golden hair," and leaning back in her chariot, laughed merrily.

Otho stared at her an instant, his face flushed, his heart swelling with indignation; without considering the uselessness of expostulation or reproof at that time, he raised his open hand slowly to heaven, its palm towards her, and burst forth:

"You, Serena, a prophetess! You, Serena! You mock our holy cause!"

"What!" exclaimed the girl, her face paling to the hue of the lily, her red lips turning white, and closing to a stern, cruel line. "What do you say?"

"You mock our holy cause!" was the answer, spoken loud and boldly. "What God and the Virgin have called to make an instrument for Their glory, you make a thing for your vanity! You are trifling with these young men, making sport of them!"

"Darest thou tell me that?"

"Ay, I dare," and the boy's lip fairly curled with contempt, "and this more—thou art but acting a part! Thou are pretending—"

But his speech was cut short; in shrill but commanding tones, rage depriving her of clear articulation, she called:

"What ho! my guards, seize this fellow! He has insulted your Prophetess! Take him away—drive him off!"

Before this, the conversation had attracted attention, the speech of Otho being little relished by the youthful guard; angry looks and muttered words of indignation already betokened their feelings of resentment, when the imperative order reached them. Instantly there was a halt; and without further orders, several of the boldest, spear in hand, stepped quickly toward the offender. The chariot came to a stop, and a crowd gathered to the spot in a moment.

(*To be Continued.*)

COMPLAINERS.

Every community is afflicted with a class of chronic complainers, individuals who never find anything to their pleasment. If the sun shines, it's too hot; if it rains, they are chilly; if the wind blows, it almost takes away their breath, and in a calm they are afraid they will suffocate. If any of their neighbors happen to make a lucky venture, these chaps grow blue with envy, and immediately begin to entertain you with a long rigmarole about what they have sacrificed for the public good and how ungraciously they have been rewarded. To hear them talk one imagines that all creation is banded against them. Their moroseness and acerbity make them undesirable companions, and people avoid them in order to keep from being bored to death with their dismal tales of suffering and hardship. If you fail to agree with them, or express sympathy for them, they at once set you down as an enemy. They go from bad to worse, until they become dissatisfied with everything and everybody, even themselves, and sigh because they can't be somebody else, and so does every one who is forced to associate with them. There is undoubtedly something wrong with the physical and mental make up of these chronic complainers, and the doctor who can devise a remedy will confer a lasting boon on society.

MAKING A HOME.

It seems a pity that the young woman who is about to establish a home, and has a sum of money to spend for its garnishing cannot be persuaded from laying it out all at once. She robs herself of so much future enjoyment. The spick and span sets of furniture which are carelessly ordered from an upholsterer, and carried home and stood around her parlors by his men, will never afford her half the satisfaction she can get in a room for which to-day she buys a chair, and next week, seeing there must be a table to accompany the chair, she starts on a fresh shopping excursiou, and finds a table which is exactly what she was looking for; and in another month, discovering the need of a book-case or a screen, she has again the delight of the hunt, and the gratification of obtaining the prettiest screen and book-case in the city.

Such a room is a growth, a gathering together of household treasures, little by little, and piece by piece. Each article, bought only when the need arises, or when something is happily found to just meet the need, will have a family history which makes it an entertaining as well as a valuable possession. Each couch and footstool is an achievement; each rug and curtain represents a triumph. Such a home, built up gradually, with careful planning in each part, with thought and loving consideration in all its details, acquires a meaning far deeper than could be purchased by the longest purse from the most fashionable cabinet-maker.—*Harper's Bazaar.*

Youth's Department.

THE LTTLE BROWN PENNY.

A little brown penny, worn and old,
  Dropped in the box by a dimpled hand;
A little brown penny, a childish prayer,
  Sent far away to a heathen land.

A little brown penny, a generous thought,
  A iittle less candy for just one day;
A young heart awakened, for life mayhap,
  To the needs of the heathen far away.

The penny flew off on the prayer's swift wings;
  It carried the message by Jesus sent,
And the gloom was pierced by a radiant light,
  Wherever the prayer and message went.

And who can tell of the joy it brought
  To the souls of the heathen far away,
When the darkness fled, like mists,
  From the beautiful dawn of the Christian day?

And who can tell the blessings that came
  To the little child, when Christ looked down,
Nor how the penny, worn and old,
  In heaven will change to a golden crown?

BRAVE NINA.

Nina Lee has a brand new wax doll. It has blue eyes and light curly hair and is almost as large as a real baby. It travelled alone all the way from California. The card on the basket said, "From Aunt Lucy, for her brave little niece Nina."

Nina said she did not know what Aunt Lucy meant; she was sure she was not the least bit brave. Papa smiled pleasantly, for he understood Aunt Lucy, and thought of the day that his little girl had won the title.

One cold day last winter, Nina was in the nursery with her beloved doll Jemima. Usually she was a very careful little body, but this frosty morning she went too near the open fire-place, and the next moment her cotton apron was in a blaze. Instead of crying, she clapped her hand over her mouth, lay down flat on the carpet, and began to kick with all her might. Papa was in the room below, and came to her help right away. The whole front of her apron was burnt away and her long hair was singed a little, but the fire was smothered before papa reached her. He called her his little soldier.

"What do soldiers do?" she asked.

"They obey orders, and by minding what she has been told, my little Nina saved herself from great pain, perhaps from death," said papa.

Poor Jemima lost both her glass eyes and her nose was melted off.

Aunt Lucy heard of her little niece's loss and sent a new Jemima on a long journey to comfort her. Nina calls the new comer Lucy Jemima, but thinks she never can be quite as dear as the old darling. B. V. C.

TRUSTFUL ROBIN.

In the depth of winter a robin came to the window of a house in the country, and looked as if it would like to come in. The master of the house opened the window and took the trustful little bird kindly into his dwelling.

Soon it began to pick up the crumbs that fell from the table. The children of the house became very fond of the little bird.

But when the spring came again, and the bushes began to be green, the father opened the window, and the little guest flew away to the nearest wood and bnilt a nest and sung a happy, lively song.

And, behold, when winter came again, with the cold snows there came the robin also to the house in the country, and he brought his little wife with him. The master of the house and children were very much pleased to see the two sweet birds looking about them so trustfully.

And the children said: "The little birds look at us as if they wanted to say something."

The father answered: "If they could speak, they would say 'Kindly trust awakens trust, and love begets love.'"

WHAT MAKES A BOY POPULAR?

What makes a boy popular? Manliness. During the war how schools and colleges followed popular boys! These young leaders were the manly boys whose hearts could be trusted. The boy who respects his mother has *leadership* in him. The boy who is careful of his sister, is a knight. The boy who will never violate his word, and who will pledge his honor to his own heart and change not, will have the confidence of his fellows. The boy who defends the weak will one day become a hero among the strong. The boy who will never hurt the feelings of any one will one day find himself in the atmosphere of universal sympathy.

Shall I tell you how to become a popular boy? I will. Be too manly and generous and unselfish to seek to be popular; be the soul of honor, and love others better than yourself, and people will give you their hearts and try to make *you* happy. That is what makes a boy popular.—*Ladies' Home Journal.*

Pleasantries.

The many silly questions that are asked at railroad ticket-offices would try the patience of a saint. The other day a man stepped up to the window at Port Jervis and asked: "Will this train coming now leave before the one going next?" The agent said he would have to give it up.

Little Barbara has a brother Max, who is her rival as well. The other day she said to her mother: "Mother, is Max older than I am?" Her mother said he was "Well," she responded, in a tone of eminent displeasure and disappointment—"well that boy beats me in everything; and he has beaten me in bornin', too."—*Washington Star.*

During a Second Adventist baptism which took place in a town that bordered on the Connecticut River, the minister, after having walked in a number of yards with the person to be baptized, turned to the people on the shore and said: "Please sing some appropriate hymn." At which an over-zealous sister piped out the hymn, "Pull for the shore."

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* REFORMED CHURCH PUBLICATION HOUSE, *907 Arch Street, Philadelphia.*

☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,
907 Arch Street, Philadelphia, Pa.

THURSDAY, MARCH 19, 1891.

THE safe entry of Christ into Jerusalem on Palm Sunday may, it is true, be explained on purely natural principles. It may be said, for instance, that the rulers were overawed by His presence ; that they knew full well that He had the sympathy of the multitude ; and that they were afraid to touch Him. But it must be remembered that they were full of hatred towards His person ; that they had entered into a conspiracy to put Him to death ; that His triumph was an open defiance of their authority ; that it looked as if there was now some danger of their losing their places ; and the question may, therefore, be asked, Why did they not arrest Him after His triumph as He walked quickly along the colonnades of the temple ? The question cannot be answered satisfactorily, unless we suppose that there was here a divine agency at work, controlling the troubled elements and disposing of them so as to bring about some higher, ulterior purpose. For the benefit of men in all coming ages of the world, it was necessary that they should see that Christ gave Himself up freely as a sacrifice for the sins of the world. That was one of the lessons among many others, which the spontaneous ovation that Christ received on Palm Sunday is well calculated to impress upon our minds.

THE PERFECT MAN.

In all history, no individual can be pointed out as absolutely perfect except in one solitary case. This remark is in harmony not only with Scripture, but with all experience. There is no need of the lantern of Diogenes to assist us in finding imperfections in every child of Adam. Even in the greatest and best of men it is easy to see that they were all more or less one-sided, at least, resulting from a want of harmony in the different activities of their being, so that one part of their constitutions predominates unduly over another, whereas perfection requires that both should be acting in right relation to each other. In Christ the Son of man, however, there was a perfect equilibrium, such as we seek for in vain elsewhere. Whilst in most persons, the lower nature predominates over the higher and brings it into subjection, in other cases the latter tries, at least, to rule out the former, and to ignore it altogether. In Christ, both were in constant exercise, the spiritual ruling over the natural in a perfectly free manner, just as it should, and there was no rebellion, nor a single note of discord. This is palpably manifest throughout His life, but more particularly so when the time for Him to die on the cross drew near. With the prospect before Him in the dark valley, His sufferings were as great as those of any other man's would have been in similar circumstances, and the probability is, much greater. Without the least extenuation, He felt the lash, the thong and the spear. But with all this, His spiritual nature upheld and sustained Him in enduring the bitterest pains in His body and mind. He looked beyond the present into the future, and His firm hold on spiritual things enabled Him to bear up under His heavy load. He was permitted to foresee the course of events in the establishment of His kingdom from the destruction of Jerusalem down to the Judgment Day and His future coming in great glory. His triumphant entry into Jerusalem helped to strengthen Him for what was before Him, just as His triumph now strengthens and confirms all true believers in their most holy faith. As a fact it has no parallel in history ; as a prophecy it is so clear that all who run may read it and tell its meaning. For the joy set before Him He endured the cross, despising the shame. In no instance, not in the most trying circumstances, was He one-sided. He was true to His Father in heaven, true to Nature, true to Humanity and true to Himself, the Perfect man, the Model and the Germ of all perfection among men seeking to be perfect as their Father in heaven is perfect. From what has been said above, it may be inferred that meditations upon the sufferings and death of Christ must be more or less one-sided or morbid, except as they include His victory and triumph over Himself as well as over His enemies.

MARY MAGDALENE.

Sir Matthew Arnold's new poem on the "Light of the World," now before the public, will be read with interest by many as coming from the pen of the author of the "Light of Asia." We know what he thinks of Buddha, and most persons will wish to know what he thinks of Christ. It may take some time before we will all exactly understand how he answers that question or what he thinks on that subject. For the present it would, therefore, be better to wait and to learn what the critics have to say in regard to his view of Christ as compared with Buddha. It is, however, not difficult to see what opinion he has of Mary Magdalene. He takes up the old myth in regard to her character, embellishes it with all the colors of romance. He makes her, before her conversion, quite a queen of beauty ; wealthy, living in splendor at Magdala on the shores of the Sea of Galilee, and attracting admirers from all parts of the world. But with great personal charms, her wit and intelligence, she was a bad woman before she came in contact with Jesus Christ, all of which went out of her with the seven demons which He expelled from her. All this, although an exaggeration, is in harmony with the old myth ; but would it not have been well if such a scholar as Mr. Arnold is, had inquired in the first place whether there was any truth in the old story, before he proceeded to darken the memory of one of the greatest women that ever lived. Some of our best exegetical scholars, Delitzsch among the rest, now say that certain passages in the Scriptures as applied to her have from time immemorial been misunderstood : that the woman with her alabaster box, Luke 7 : 37, who was a "sinner" was not Mary Magdalene, as it suits Mr. Arnold to say. Such a cautious scholar as Dr. Schaff in his excellent Bible Dictionary thus speaks of her : "The general impression that she had been an unchaste woman is entirely without foundation. There is nothing to warrant the opinion that she was identical with the woman who was a 'sinner.' On the contrary, she was a woman in good circumstances and of unblemished character. Having been relieved of a demoniacal possession by the divine power of Christ, she became His follower, and evinced her attachment to Him and His cause to the very last." She was present at His crucifixion with the other Marys, most probably near the cross, watched with tender solicitude His burial, and among those who had prepared the materials to embalm His sacred body. She was the first to go to the sepulchre after His resurrection ; was the first person to whom the risen Lord made His appearance ; and "His conversation with her," as Dr. Schaff says, "is exceeded in interest and pathos by no passage in history, sacred or profane," John 20 : 11–18. May it not be hoped that this old tradition, like many others fabricated during the dark ages of the past, will pass away and out of our minds as the Church and the world grow in grace and knowledge—especially on Easter morning? Then we will be able to look upon her with so much more admiration as the model woman to whom Christ made His first appearance after His resurrection.

VACATION.

In the papers the announcement is made that in the new University at Chicago (Baptist) with an outfit of $3,000,000, the usual yearly vacations from two to three months or more in length are to be superseded by a course of study continuing all the year round. To collegians this may sound strange, out of character, or as something extra. But upon further reflection it will be seen that there is something in it. Evidently it would make a material difference in the amount of study and training pursued in four years, and twice that amount in eight years. On the score of health the probability is very much in its favor, for no pursuit in life is more healthful than a regular course of study day in and day out ; that is, provided the student is not addicted to bad or irregular habits, that come in to interrupt his physical equilibrium. But if college vacations are of no practical use or benefit, they are much less so in the case of schools for boys and girls. There are very few young persons who are not sharp enough to find plenty of time for physical exercise and plenty of it also to devote to their lessons. Of what use is it, then, for them to lounge about all summer, idling away their precious time, getting into mischief, and forgetting much of what they learned during the winter? Before the public schools were established in this State they had no vacations and the fathers paid for their schooling for the four quarters of the year. Then they learned more than one-fourth as much as they do now in the same time. They mastered two or three arithmetics, geography, grammar and some of them went through Gummere's Surveying or learned how to "gauge" in old Bonnycastle by the time they were twelve years old. The boys had more games, to say the least, and they were more playful than they are at the present day ; quite naturally, too, because play is no play at all unless it comes in as a diversion from some kind of regular work. We therefore highly approve of summer schools, which are kept up and paid for in some places in the country. In the cities parents like to take their children to the country or out to the mountains, which is all very right and proper when they are able to pay for the expenditures thus incurred ; but such are exceptional cases. The great mass of city children stay at home and live in the polluted atmosphere of dark alleys or in crowded tenements, continually exposed to infectious diseases. How much better would it be if this army of candidates for immortality were brought out of the city and marched to well-ventilated school-houses—even if it should be necessary for a police officer in his fine uniform to march before them.

PROPORTION thy charity to the strength of thy estate, lest God proportion thy estate to the weakness of thy charity ; let the lips of the poor be the trumpet of thy gift, lest in seeking applause thou lose thy reward. Nothing is more pleasing to God than an open hand and a close mouth.—*Quarles.*

PENITENTIAL.

Confirm me, O God, through the strength of Thy Holy Spirit,
Give me grace to be strengthened in the inward man;
To free my heart from useless care and anxiety;
Not to be led by the desire of anything vile or precious;
But to look upon all things as transitory;
And myself as also passing away with them.
Give me heavenly wisdom,
That I may learn to seek and find Thee;
Most of all to be wise and diligent;
And to understand all things as they are,
In the order of Thy own wisdom.
Make me prudent to avoid the flattering tongue;
To bear with patience the voice of slander.

Christ was in the world, despised of men,
Amidst reproach forsaken by His friends.
Was He willing to suffer vile opprobrium?
And darest thou of aught complain?
If naught adverse should happen to thee,
How then shalt thou receive a crown for patience?
If thou dost wish to suffer no adversity,
How canst thou be the friend of Christ?
If thou wouldst reign with Christ,
Then suffer with Christ and for Christ.

—THOMAS a KEMPIS.

For the Reformed Church Messenger.

ADJOURNED MEETING OF CONFERENCE UPON MISSION WORK IN PHILADELPHIA.

The ministers and representatives from the Reformed churches in this city met according to adjournment in the First Church, 10th and Wallace Sts., on Monday, 16th, 8 P.M. Rev. Dr. Crawford presided. Prayer was offered by Rev. Tabor Knox, of Manayunk Reformed (Dutch) Church. Rev. J. H. Sechler acted as secretary. Addresses were delivered by Revs. W. R. Delany and T. Knox, after which the report of committee on plan of work and Constitution was read and considered item by item and finally adopted as a whole. The organization of the Church Extension Society of the Reformed Churches (Dutch and German) in Philadelphia was then effected by the election of the following officers: *President*, Rev. J. Crawford, D.D.; *Vice-presidents*, Revs. W. H. Clark, D.D., and F. W. Berleman; *Recording Secretary*, J. H. Buckingham; *Treasurer*, H. M. Housekeeper; and Executive Committee, composed of President, Secretary and Treasurer of the society *ex officio*, and the pastors and a representative from each consistory. The society will meet quarterly, with an annual meeting. All ministers and members of the Reformed Churches in the city become active members upon the payment of an annual fee of $1.00; members not wishing to take part in the society can become such by contributing to its treasury and are to be known as contributing members, without the right to vote.

For Reformed Church Messenger.

EXERCISE FOR MISSIONARY SOCIETY.

BIBLE READING.

Scripture Prohibitions of Idolatry.

1. Jacob prohibits idolatry in his household. Genesis xxxv. 2, 3, 4.
2. God forbids idolatry, in the Ten Commandments. Exodus xx. 1, 2, 3, 4, 5, 6.
3. Moses foretells the consequences of forsaking Jehovah to serve idols. Deut. viii. 19, 20.
4. Joshua before his death urges the Israelites to serve Jehovah and abandon idolatry. Josh. xxiv. 14, 20, 23, 24.
5. Samuel, after the return of the ark from the land of the Philistines, pleads with the people to put away the idols from among them. 1 Samuel vii. 3, 4.
6. Elijah challenges the people to decide between Baal and Jehovah. 1 Kings xviii. 21.
7. Jeremiah speaks in God's name against idol gods and idol worship. Jer. xxv. 6.
8. Ezekiel calls upon the people to forsake the idolatry into which they had been drawn by alliances with the Egyptians. Ezekiel xiv. 6 and xx. 7.
9. Paul, quoting the punishment of the Israelites, exhorts the Corinthians, by this example, to avoid idolatry. 1 Corinthians x. 7, 11, 14.
10. St. John closing his epistle general to the churches, beseeches Christians to keep themselves from idols. 1 John v. 21.

N. B.—The leader may read the headlines and add whatever comments may be desirable. The members of the society will find the references in their Bible and read the same in concert.

WILBERFORCE.

For Reformed Church Messenger.

IN MEMORIAM.

DIED.—February 27th at 115 West 70th Street, New York City, suddenly of apoplexy, Mr. John H. Weber, senior member of the Brooklyn Knitting Company. He was the son of Col. Geo. Weber, extensively known fifty years ago in Eastern Pennsylvania as an active and progressive member of the Reformed Church. The deceased was confirmed as a member of the Reformed Church by the Rev. Dr. Jacob C. Becker, at Kreidersville, Pa. He was married to Miss Caroline C., daughter of Mr. Adam Hoke, of Mercersburg, Pa., to whom were born three sons, of whom George A. and Edward Yale, with their mother survive. On his removal to Chicago, in the absence of a Reformed he united with the Presbyterian Church, and when he removed to New York joined the Fifth Avenue Presbyterian Church, under the care of Dr. John Hall, of which he continued an active member to the close of his life. But he always felt a deep interest in the Reformed Church and was an habitual reader of the REFORMED MESSENGER. He was an affectionate husband, a kind father and a faithful friend. In the social and business circles he drew many strongly to him. And on the 2d instant a large number of those convened at his late residence to participate in the funeral services conducted by Dr. Hall, who turned the occasion to the profitable instruction of the living, paying, at the same time, a fitting tribute to the dead. On the 3d his remains were taken to Lawnwood cemetery, accompanied by the family and immediate friends, among whom was Mrs. Elizabeth Reiff, of Ambler, Pa., the only surviving member of his father's family. As it is not customary with the clergy of New York to go to the cemetery, the services at the committal of the body to the receiving-vault were conducted by his nephew, Harry W. and brother-in-law, C. F. McCauley. May the Holy Spirit comfort and sustain the bereaved family and friend.

C. F. Mc. C.

Selected.

THE BEST ATTESTED FACT OF HISTORY.

The resurrection of Jesus Christ is the best attested fact of history. All explanations, except the simple and natural one that He rose from the dead and ascended into heaven, dissolve, one after the other, in the clear light of calm, cogent, impartial examination. One after the other they have offered themselves, been tested, been cast away as worthless—the theory of deliberate imposture, that the disciples hid the body and invented the fiction of a resurrection; the theory of suspended animation, that Jesus did not die, but was resuscitated after He was taken from the cross; the theory of spiritual hallucination, that the eagerly expectant disciples created out of their hopes the substantial vision of a risen Lord; the theory of a myth, that little by little the spiritual confidence of the more exalted natures in the immortal influence of their Master was perverted in grosser minds into a belief in a material resurrection; these theories have been successively propounded by unbelief, and successively rejected even by unbelief itself. There is not one of them that can be called a living opinion to-day. There are but two; one that of the reverent scepticism which declares a resurrection impossible, but frankly confesses itself unable to account for the marvelous history that has proceeded from the tomb of a dead Christ; and that of Christian faith, which believes that Christ "was crucified, dead and buried; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father; from thence He shall come to judge the quick and the dead." This faith has won its victory through centuries of battle, over active opposition or inert doubt. It won the belief of the disciples in spite of their settled and hopeless despair. It won the assent of Jews, revolutionizing the fundamental conception both of the Messiah and His kingdom. The world's birth dates from the day of Christ's resurrection. This battle has been fought; it is a waste of time to fight it over again.

A PRESBYTERIAN AND REFORMED CENSUS.

The Rev. Dr. W. H. Roberts, American Secretary of the Alliance of Reformed Churches holding the Presbyterian system, publishes in the *Church at Home and Abroad* the following statistics of the Presbyterian and Reformed Churches of the world. The adherents are reckoned at three and a half times the number of communicants:

COMMUNICANTS AND ADHERENTS, 1890.

(Includes the Dutch and German Reformed Churches.)

Countries.	*Communicants.*	*Adherents.*
GREAT BRITAIN.		
Scotland	1,107,920	3 600,000
England	67,000	200,000
Wales	143,040	500,000
Ireland	115,000	400,000
EUROPE.		
Austria Proper		15,000
Bohemia		70,000
Moravia		40,000
Hungary		2,000,000
Belgium	6,312	20,000
France		800,000
Germany		1,300,000
Holland		2,500,000
Italy	18,765	60,000
Poland (Russia)	7,000	25,000
Spain	1,000	3,500
Switzerland		1,700,000
AMERICA.		
United States	1,587,879	5,500,000
Canada	167,065	575,000
West Indies	10,244	35,000
Mexico and Central America	6,000	20,000
South America	7,032	20,000
AFRICA.		
Africa	140,000	400,000
ASIA.		
Japan	8,945	25,000
Persia	2,269	7,000
Colonial Churches and Missions	21,264	270,000
AUSTRALIA.		
Australia	34,035	120,000
New Zealand	18,603	60,000
		20,265,500

Poetry.

NOBILITY.

True worth is in being—not seeming ;
In doing each day that goes by
Some little good—not in the dreaming
Of great things to do by and by.
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure—
We cannot do wrong and feel right ;
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight for the children of men.

We cannot make bargains for blisses,
Nor catch them like fishes in nets ;
And sometimes the thing our life misses
Helps more than the thing which it gets.
For good lieth not in pursuing
Nor gaining of great nor of small ;
But just in the doing, and doing
As we would be done by, is all.

Thro' envy, thro' malice, thro' hating,
Against the world early and late,
No jot of our courage abating—
Our part is to work and to wait :
And slight is the sting of his trouble
Whose winnings are less than his worth ;
For he who is honest is noble,
Whatever his fortunes or birth.

—Selected.

Selections.

Sin has many tools, but a lie is the handle which fits them all.—*O. W. Holmes.*

Be sure God ne'er dooms to waste
The strength He deigns impart.

—Robert Browning.

One hour of eternity, one moment with the Lord, will make us utterly forget a lifetime's desolation.—*H. Bonar.*

Religion is a chain of gold which attaches humanity to the throne or rather to the heart of God.—*Fournier.*

It is the crushed grape that gives out the blood-red wine ; it is the suffering soul that breathes the sweetest melodies. — *Gail Hamilton.*

Lent is a time not only for taking account of our sins, but also for counting up our mercies, in the light of which our sins will appear all the more grievous.

In every passing moment
Thou canst a Spring-time find ;
When Spring is in thy heart,
And pure thoughts in thy mind.

—From German of Hoffman.

To-day, more than ever, the principal strength of the wicked is the weakness of the good ; and the power of the reign of Satan amongst us, the feebleness of Christianity in Christians.—*Pie.*

Let us remember, at this Lenten time, that prayer and alms are the two wings of charity by which the soul is borne upward ; they express our acceptance of the whole law, love to God and love to our neighbor.

Thoughtless words may bear a sting
Where malice hath no place ;
May wake to pain some secret sting
Beyond the power to trace.

When quivering lips, and flushing cheek,
The spirit's agony bespeak,
Then, though thou deem thy brother weak,
Yet soothe his soul to peace.

—S. A. Storrs.

Science and Art.

A novel self-acting electrical balance was recently exhibited in Paris. The object to be weighed was placed in the pan, by which the circuit was closed and the motor put in operation which moved the weight out on the beam of the balance. When the equipoise was established the circuit was broken. Upon emptying the pan the weight returned.

There is no doubt but the form of a roof has much to do with the draught of a chimney. The flat roof offers no resistance to the passage of air, but as the pitch is increased the current is more and more disturbed, until with a high-pitched and many-gabled roof it is broken into innumerable eddies, some of which are sure to curl down and force the smoke and gases in the flue into the rooms below. Chimneys on such roofs should be built higher than ordinarily.

Closely as the fauna of Northern Florida has been examined by collectors, a new snake was recently received from there by the Philadelphia Zoological Society. It was about twenty-one inches long, belonging to the harmless common snakes of the family of *Colubridæ*. It proved to be not only a new species, but of a wholly unknown genus, and the name of *Stilosoma extenuata* had to be formed for it. As this is the only specimen that has ever been seen it probably belongs to a class of snakes in the process of extinction, especially when with its rarity no allied forms are known.

Items of Interest.

Mrs. Kate Smith of the Census Office in Washington is the only woman chief of division in the Government service. She is paid a salary of $1,600 a year.

It is reported that General Fremont's heirs are to sue the Government for their interest in Bird Island, an indispensable key to San Francisco Harbor ; $1,000,000 is involved.

The *Aluminum Age* says that a process has been discovered by which aluminum can be freed from kaolin at the low cost of $2.50 a ton. The basis with which the discoverer works is sulphuric acid.

The centre of our population is now a few miles south of Greensburg, Indiana. Ten years ago, Cincinnati enjoyed that distinction, and one hundred years ago it was in the neighborhood of Baltimore.

Some two hundred Hebrew students in the University of Odessa, recently petitioned the Russian Government to be allowed to go forward with their studies as Hebrews, and met a refusal. It has resulted in their *conversion to Christianity*.

We learn from the *Richmond Dispatch*, that North Carolina University wants Rev. Dr. J. L. M. Curry, the distinguished Baptist divine and ex-Minister to Spain, to take the Presidency; lately resigned by Dr. Battle. Dr. Curry is at present engrossed with the Peabody agency and the Slater Fund.

More than a thousand Jewish immigrants have arrived in New York city since January 1st. In four months of last year 20,000 came to this port, and during the whole year 32,321. The prospect now is that the number will be greatly increased, as 400,000 or 500,000 are ready to come as soon as they can get the means.

Rev. Dr. Harper, one of the oldest Presbyterian ministers of China, from the most reliable sources, has made a careful estimate of the number of Buddhists in the world. He places the number at 75,000,000, and in this substantially agrees with Professor Monier Williams, who puts the number at not more than one hundred millions. This estimate places Buddhism among the decayed and decaying superstitions.

There are over 700 more applicants for licenses in this city this year than last year. The total number is 4958. Last year the number was 4193. Of these, 1600 are for wholesale licenses, of which Mr. Lewis D. Vail, of the Law and Order Society, says about 450 are genuine wholesale dealers, and the remainder are merely "jug shops," where liquor is sold in quarts and gallons. The hearing of these licenses by the court will begin about the middle of this month.

Hints and Recipes.

NOT TOO NEAR THE WALL.—Sitting too closely to the walls of a room may induce cold, as a current of air to the amount of forty-three gallons per hour can pass through every square yard of an ordinary brick wall.

Cut glass, the crevices of which will readily secrete dust, needs to be washed with hot suds, and the cuttings scrubbed with a moderately stiff brush. Then rinse in warm water and wipe dry with tissue paper.

REMEDY FOR ROACHES.—The *Scientific American* gives the following remedy : Take three pounds of oatmeal, or meal of Indian corn, and mix with it a pound of white lead ; moisten with treacle so as to form a good paste, and put a portion down at night in the infested building. Repeat for a few nights alternately, and in the morning remove the paste and the corpses to a convenient place.

Obstinate nose bleeding is sometimes most difficult to check. Several aggravated cases have lately occurred at the Hospital of the University of Pennsylvania. As a last resort Dr. D. Hayes Agnew tried ham fat with great success. Two large cylinders of bacon were forced well into the nostrils and the hemorrhages ceased at once. This is a very simple remedy, and one which should be remembered for cases of emergency in the country.

Farm and Garden.

THE ONION BED.—Onions are profitable to grow, but the crop delights in a rich soil that has been well manured the previous year. The onion bed should be spaded or plowed now and well covered with fresh manure, which may remain on the ground until next season, when it should be well worked into the soil.

There are many farmers yet unacquainted with the benefits derived from the use of a land roller. One valuable point in its favor is the crushing and pulverizing of hard lumps and putting small stones and other obstacles out of the way of the mower or reaper by bedding them into the ground.—*Orange Judd Farmer.*

A GOOD TONIC FOR FOWLS.—That reliable tonic for poultry, known as the "Douglass Mixture," is made as follows : Take of sulphate of iron (common copperas) eight ounces ; sulphuric acid, half a fluid ounce. Put one gallon of water into a bottle or jug, and into this put the sulphate of iron. As soon as the iron is dissolved add the acid, and when the mixture is clear it is ready to use. Put a gill every other day in the drinking water to every twenty-five fowls, and you will seldom be troubled with disease, and will have fine, healthy fowls. In case of disease it can be used every day. Smaller quantities may be poured into smaller vessels of water. Besides being a fine tonic and alterative, it possesses valuable antiseptic properties, which make it a remedy as well as a tonic.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

LITTLE FAIRIES and NOW I LAY ME. From Frederick A. Stokes & Co., New York. The former, 60 cents ; the latter, $1.00.

These are beautiful specimens of the art. The former consists of four cards folded together, and can be stood upon table or mantle. The latter is a finely executed picture in colors—of little ones in a kneeling attitude—as if repeating that simple child's prayer, "Now I Lay Me," etc. It is very suitable for framing, having a mat for a border.

SERMONS IN CANDLES. By Rev. C. H. Spurgeon. With an Introduction by Rev. R. S. McArthur, D.D. New York : A. C. Armstrong & Son.

This is a book for young and old. Mr. Spurgeon, in the two lectures upon candles and the light which they shed wherever placed, presents many valuable lessons. They indeed preach forcible sermons, whether in a candlestick, in a lantern or under a bushel.

THE LIGHT OF THE WORLD ; or, The Great Consummation. By Sir Edwin Arnold, K.C., I.E., C.S.I., author of "The Light of Asia." Pp. 286. Funk & Wagnalls. $1.75.

This book is dedicated to Queen Victoria, and has an introduction by R. H. Stoddard, together with a number of full-paged reproductions of Hoffman's pictures on the Life of Christ. The frontispiece is a portrait of the author. It has been long looked for, and its character is fully up to the expectations raised by the author's other book. Its prelude is Bethlehem. Then follows the Poem—giving the Life of Christ from scene to scene in it. As a poem it is to be praised. The descriptive is most prominent and the feeling is aroused when reading it. Some of the statements in it are, however, not above question. On the whole it is a worthy specimen of the art poetical.

THE ORIGIN OF THE ARYANS. By Dr. Isaac Taylor. Part I., II. New York : The Humboldt Publishing Co. Price, 30 cts. a part.

We have in these an account of the Prehistoric Ethnology and Civilization of Europe. Since there is quite a question as to the region in which the Aryan race originated this is a valuable contribution upon the subject.

AMONG THE HOLY HILLS. Sermons Principally Relating to Palestine. By Rev. T. De Witt Talmage, D.D. New York : John B. Alden, publisher. 12mo, half-seal, price 50 cts.

The numerous admirers of Dr. Talmage will heartily welcome this volume. It comprises twenty-five sermons suggested by his recent visit to the Holy Land. They are in his well-known characteristic style. The author avails himself of the results of his journey to instruct and edify his hearers, exhibiting the glories and teaching the lessons of the Holy Hills in language of fervid eloquence. The handsome style of the volume and its remarkably low price should gain for it an entrance into every Christian family.

J. Fischer & Brother, No. 7 Bible House, New York, has sent us the following pieces of excellent music. They are for four voices with an organ accompaniment, and are composed by J. Wiegand : "Raise your Trumpet High," 15 cents ; "Christ the Lord is Risen," 20 cents ; "Te Deum in A," 35 cents.

L. Prang & Co., Boston, Mass., have placed us under obligations for a collection of their beautiful and appropriate Easter booklets and cards. This firm has the reputation of placing before the public a most excellent line of novelties in the way of hand-painted, decorated and satin art prints. These are to be had at all prices.

The Andover Review. March, 1891. The opening article on "The Proximate Cause of the Crucifixion," by Dr. Hill, is noteworthy from several points of view. It contains much that is fresh and striking, and may be read with profit even by those who cannot accept all its positions and interpretations. Mr. Robert Woods gives a clear and interesting account of "University Extension in England," in which movement he seems to see the hope of the future for the general education of the people. In a paper entitled "Some Philosophical Aspects of the School of 1830," Mrs. Merriman attempts to form a correct estimate of the work of what has been misnamed the Barbizon School of French Artists, the greatness of which, in her opinion, lies in the reconciliation of the differences of realism and idealism. Rev. Francis Johnson continues his interesting series of papers in answer to the question, "What is Reality?" This tenth paper discusses the subject of "Creative Intelligence," and, like its predecessors, is thoughtful in a high degree. In a timely editorial note on Professor Briggs' Inaugural, which has aroused unreasonable indignation in the Independent and some other religious journals, the writer, having heard the address, thinks that great injustice has been done to it, though quite naturally on account of the high polemical key in which it is pitched.

Houghton, Mifflin & Co., Boston. Yearly subscription, $4.00; single numbers, 35 cents.

Littell's Living Age. The number of The Living Age for March 14 contains—The Paintings of Pompeii, Edinburgh Review; Eight Days, part IX., Cornhill Magazine; Statesmen of Europe, Italy, part II., Leisure Hour; A Ride in Kaffirland, Blackwood's Magazine; Social Bath in the Last Century, Murray's Magazine; Illustrations of Animal Life in Tennyson's Poems, Cornhill Magazine; Wit and Pathos in Suetonius, National Review; Our First-Cousins, Chambers' Journal; Some Savage Contributions to Civilizations, Chambers' Journal. Poetry and Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

February 26, 1891, in St. John's Reformed church, Boalsburgh, by Rev. A. A. Black, Miss Maud Salome Whieland, Linden Hall, to Mr. Oscar Louis Rishell, Oak Hall, Pa.

On Sunday morning, March 1st, 1891, at the residence of the bride's parents, by Rev. A. R. Thompson, of Bridgewater, Mr. James W. Van Lear, of Harrisonburg, to Miss Sarah Elizabeth Huffman, of Weyer's Cave, Va.

At the Reformed Parsonage, Shippensburg, Pa., February 25, 1891, by Rev. T. R. Dietz, Martin H. Paxton to Edith E. Heberlig, both of near Newburg, Cumberland county, Pa.

At the bride's home, in Shippensburg, March 5, 1891, by the same, John P. Hockersmith to Emma J. Bitner, both of Shippensburg, Cumberland county, Pa.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

Died.—Near his residence, February 11th, 1891, Deacon Henry Remaley, of Murrysville, member of the Olive Reformed church, in the 63rd year of his age.

Mr. Remaley, on the day of his death, was busily engaged working on his farm when the angel of death descended, and he fell asleep peacefully in Jesus.

Bro. Remaley was married, but leaves no family but an estimable lady to mourn his sudden departure. He was one of those whole-souled men whose whole life was devoted to the cause of the Master and the upbuilding of His kingdom. He worked constantly for his church, and his seat was never vacant in the sanctuary. If any money was to be raised or work to be done he was always at the front. His life was a benediction, his example an incentive, and we mourn the departure of one whose vacant seat cannot be filled, and now,

Whereas, The Almighty in His infinite wisdom, has removed our brother from our midst—from the church militant to the church triumphant—we bow in submission to the will of Him who doeth all things well and remembers the widow in her affliction.

Farewell, brother, ransomed spirit,
We shall meet again to love,
Where dread death can never enter,
In our Father's house above.

Resolved, That a copy of these resolutions be given to the bereaved widow, and another be submitted for publication in the Reformed Church Messenger.

Chas. Kane,
Levi Beamer,
Jas. A. Summerhill,
Committee.

Died.—Near Lewistown, Bedford Co., Pa., February 11th, 1891, Samuel D. Burket, aged 39 years, 10 months and 22 days.

The subject of this notice was for more than twenty years a faithful consistent member of Greenfield Reformed church. He was an earnest worker in the congregation and Sunday-school, always ready and willing to do his part in any good work to advance the interests of the congregation to which he belonged. He also was interested in the welfare of the church at large and was ready to contribute of his means to every good cause. He was never absent from the services of God's house unless providentially prevented. It was a principle with him to perform his Christian duties first; holding every duty as secondary in importance. His influence for good was felt in the neighborhood where he lived. It was said of him, "He was a good man," the best thing that can be said of any man.

Being yet young in years, just in the prime of life, we naturally supposed that he would spend many years of usefulness, doing good, working in the Master's vineyard; but after a short illness he was called away and his life work is done. Truly God's ways are not as our ways and His thoughts not as our thoughts. To us who remain comes the warning, "Be ye also ready."

He leaves an aged mother, brothers, sisters, a wife and six children to mourn his loss. May the God of all consolation comfort them in their deep sorrow. But they mourn not as those who have no hope. While they greatly feel the loss, yet they realize that it is his gain. He has only gone before. It only remains for them to be faithful; then they shall meet again in a world where parting and sorrow shall be no more.

C. W. S.

Died.—On February 14, at Worcester, Pa., Mrs. Ida J. Weber, aged 31 years, 9 months and 8 days.

Mrs. Weber was a faithful member of Wentz's Reformed church, of which the Rev. S. M. K. Huber has been pastor for nearly a quarter of a century. Through him she received the holy rite of confirmation, in early life. In after years he solemnized her marriage to Mr. John D. Weber of Worcester, and on the 18th ult. he committed her body to the earth to await its resurrection on the last day. Mrs. Weber could sing in truth her favorite hymn, "Jesus! I live to Thee," for her life in the family, church, and amongst her host of friends was as active as it was good. She was a sister of the Rev. Irwin W. Hendricks, of Lewisburgh, Pa.

Died.—At Hagerstown, Md., February 2, 1891, Jacob Humrichouse, aged 64 yrs., 10 months and 22 days.

Died.—In Baltimore, on the 16th day of February, 1891, John H. Girvin, in the 44th year of his age.

It was through much tribulation that this saint entered into the heavenly glory. Though for many years an intense sufferer, his courage never failed him. Under similar circumstances many would have found excuse for neglecting business and the assembling of God's people. To within a very few weeks of the close of his life he was found faithful in business and fervent in spirit. For twenty five years he adorned the profession of his faith in Christ. It is hardly too much to say that he was never absent from his place in church, unless providentially detained. The communion season was always precious to his soul. His business life was marked by unflinching truthfulness and integrity. The influence of the Sabbath was carried through all the labors and duties of the week. He always read the Messenger carefully, and took the deepest interest in the general welfare of the church. To the bereaved father, wife and son we can say, "Look not upon the reaper death in tears for he has but gathered in the ripened sheaf of the Lord."

Pastor.

Died.—On the 21st of February, at Altoona, Pa., Mrs. Louisa Peters, of consumption, aged 25 years, 10 months and 23 days.

Mrs. Peters was the wife of Andrew F. Peters, one of the deacons of Trinity Mission church, in this city. About eight months ago the dreaded disease, consumption, began to cause her to be a constant sufferer. It gradually gained control of her physical body until she yielded to its power and death brought relief to her. She bore her affliction with increasing patience and growing trust in her Heavenly Father. She was a member of Trinity church and was the first whose funeral service was held in that church. She leaves to mourn her departure a loving husband and a son about eight months old, together with a large circle of friends. Her remains were laid to rest in Fairview Cemetery.

L. E. C.

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Chas. G. Fisher.

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Miscellaneous.

For Reformed Church Messenger.

A VISIT TO ST. PAUL'S CHURCH AND LEHIGH UNIVERSITY AT BETHLEHEM, PA.

Having been requested by Rev. A. Lobach of Bethlehem, Pa., to preach recently in the St. Paul's church, of which he is the pastor, we cordially accepted the invitation and took occasion whilst there to visit the Lehigh University. Our visit was very interesting in view of what we saw and heard, and the pleasant acquaintance we made.

Bethlehem, the name of the city, which has a population of about 20,000 inhahitants, brought to our mind pleasant associations as it reminded us of the Bethlehem in the land of Judea, where the Saviour of the world was born. Often while we walked about the streets, viewing its stately buildings, and pleasant surroundings, thoughts of Christ, and of how much the world is indebted to Him and the religion He has established, for the advanced civilization of the day, and for the hope we have of a blessed immortality, came rushing in our mind, and filled our hearts with gratitude for what it is our privilege to enjoy.

We were glad to find the Reformed church well represented in this old and widely known city, there being three congregations here served by Revs. Schwedes, Snyder and Lobach. The St. Paul's church, organfzed a few years ago by Rev. Dr. Loose, whose recent death was so much regretted, and now served by Rev. A. Lobach, had just finished and dedicated on the Sunday preceding our visit its new and attractive church, of which an interesting account has already been given. To make proper account of the joyous occasion Pastor Lobach had services each evening during the succeeding week, inviting neighboring ministers to preach. Ursinus College, which is not far distant, was represented by Drs. Good and Williard, both of whom were glad to take part in the services. We were assured these special services were well received and appreciated by the people, as was also evident from the large attendance present each evening.

It was gratifying to see what progress this congregation of recent organization has made. Eastern Pennsylvania furnished a most promising field for missionary work, as is evident from the many new congregations that have been started within the last few years. If we are wise as a denomination we will take advantage of the many promising points that are opening up to us and in this way increase our strength and influence. Pastor Lobach has done a good work during the short time he has had charge of this new interest, and our prayer is that he may have a prosperous pastorate and do much good along by the side of Pastors Schwedes and Snyder.

We took advantage of our short stay to visit the Lehigh University, which owes its existence and present prosperity to the munificent and princely gift of about two and a half millions of dollars, by Mr. Packer, of blessed memory. No one can tell the good that will result from this large donation as the years roll on. There are now about 400 students in attendance, who are being fitted and prepared for their life's work, all of whom are indebted to Mr. Packer for the advantages they are enjoying. The same may be said of those who come after them in subsequent years. The buildings, about six in number, are grand and imposing, and possess all the accommodations that are needed for chapel services, recitations, laboratory, library, museum, gymnasium, etc. Whilst we do not suppose there is any one in the Reformed church that will give an amount equal to the Packer gift why may there not be scores of our people whom God has blessed with an abundance of this world's goods who will remember our institutions in such sums as they may be able to give. The present is a time when their gifts are greatly needed, as both Franklin and Marshall and Ursinus Colleges are engaged in the erection of new buildings for the enlargement and better performance of the work committed to them. These enterprises should each be pushed to speedy completion, as they are greatly needed. And we would here express the wish and prayer that those of our members, of whom there are not a few, who are able to give without seriously embarrassing themselves, would lay this matter to heart and ask themselves as stewards of the manifold gifts of God, *how much can and ought we to give* during this year of the grace of our Lord to these institutions of the church to enable them to complete their buildings. We have no doubt that money donated to our colleges and seminaries which may be regarded as the mainspring of all our benevolent activities, will yield the largest fruitage to our benevolence. Make the institutions of the church what they ought to be as to accommodations and teaching force, and all the others that are depending on these will share in the prosperity and put the church in a position to do the work God has assigned it. We close what we have to say on this very important subject by what Paul says, 1 Tim. 6: 17, 18, "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate," etc. G. W. W.

For Reformed Church Messenger.

ACTION

Of the Faculties of the College and Seminary at Lancaster, Pa., in reference to Calvin College at Cleveland, O.

Our attention has been called both in a public and private way, to the work that has been done, and is being done, for our Reformed church by Calvin College, and also to its need of pecuniary help and support, especially at the present time, by its worthy president, Rev. Dr. H. J. Ruetenik, whose extraordinary ability as an instructor we recognise. This College and the Mission House are, we believe, the only institutions of the kind in the German portions of our Reformed church. Calvin College is needed, therefore, if we consider only the wants of the Germans. But it bases its claims on a still broader ground, viz., that it combines the English and the German in its studies and methods of instruction, so as to prepare its students to use both these languages with facility, especially those who have the holy ministry in view. Calvin College gives a full classical course of training, similar to that of our other colleges, and its students, after graduation, usually enter the Mission House, the theological seminary at Tiffin, or some other theological school of our church, to pursue the theological studies preparatory to entrance upon the work of the ministry. Considering the great need of having ministers who can preach with facility in both languages, and the influence which this institution aims to exert in bringing the German and the English interests of our church into closer union and co-operation, we give it our hearty commendation, and recommend it for support especially to our English churches where it is as yet but little known and understood. For the peculiar work it aims to accomplish, as well as for its general efficiency as a College and the need of its maintenance among the colleges of our church, we feel that it should receive a liberal support,

It would be a grateful testimony of the interest felt among our English churches in behalf of the German portion, and tend to cultivate a feeling of union and brotherly love among us all, to render aid to this institution, particularly in its present pressing need.

Dr. Ruetenik thinks that aid to the extent of $1000 only would tide the institution over its present difficulties, and enable it to face the future with fair hopes of success. It has a property in the city of Cleveland estimated as worth $20,000, and but a very small debt. The fact that it has maintained itself through many years past is a guarantee that, if it receives this present aid, it will not fail or falter in the future.

Inasmuch as the subject has been brought before us for an expression of our feeling and of our attitude, we, therefore, the faculties of our institution at Lancaster, hereby extend our hearty sympathy to our sister college at Cleveland, and commend it to our English churches as entirely worthy of support. The German element in our Eastern church gave liberally to our institutions at Lancaster in their early history; it is but a fitting return for the English churches to give in return to this college founded in the German portion of our church. We believe that with all the other pressing wants and calls for pecuniary help, if the proper agencies are set to work, this modest amount of $1000 can be speedily raised, and we will cheerfully co-operate in this effort. Meantime we appeal to the liberal hearted among us, not to wait for such agencies, but to send on contributions at once, to meet the immediate want, to Rev. Dr. H. J. Ruetenik, at Cleveland, Ohio. While we are erecting magnificent buildings for our other colleges and seminaries, let it not be said that this heroic, struggling college was allowed to perish for want of a little help, in the hour of its direct need!

Attest:

JOS. A. DUBBS, Sec.

Lancaster, Pa., March 7, 1891.

Action of Erie Classis.

Resolved, That this Classis communicate to Central Synod its adherence to its former resolutions (by which the transfer of Calvin College to Central Synod was declined respectfully), and Synod was requested to appoint a board of visitors.

Resolved, That we are well aware of Calvin College having gradually assumed, in our hands, a German-English character, and that we do not intend to check this tendency, inasmuch as there is a pressing demand for a German-English ministry.

Resolved, That we shall greatly appreciate all assistance given by our English brethren in our present financial embarrassment as a proof of their willingness to sustain us in our bilingual position.

W. FRIEBOLIN, Stated Clerk.

Cleveland, O., March 10.

It will be seen from these documents that it is entirely safe for the English church to help Calvin College, and that such help will be for the furtherance of our church and her great mission. It only remains to add, that donations are best sent to the publishers of this periodical for acknowledgment and transmittal, but if brethren wish to address us directly for expression of personal sentiment, or for further information, such correspondence will be gladly entered upon.

H. J. RUETENIK.

1480 Pearl street, Cleveland, O.

For Reformed Church Messenger.

WICHITA UNIVERSITY—A WRONG IMPRESSION.

I learn from several sources, that my article on the needs of Wichita University created the impression on some minds that all the money contributed by the Synods to endow the presidency of the institution is in danger of being lost. Such is not the fact as the endowment fund is permanently invested on first mortgage. I do not see how any such in-

Continued on Page 13.

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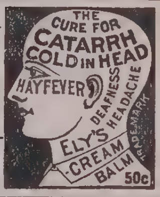

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ference could have been drawn from anything I said. What I meant to say was, that, if we do not get help from some source, we cannot go on with our school work. The income from tuition and from invested funds is not near sufficient to meet expenses, nor could it be expected to be. We ought to have at least $1000 a year to supply deficiency until our lawsuit is decided, which, if we win it, will give us over $14,000. We are still in hopes that there are from four to eight individuals in the East who will give us from $500 to $1000 each to keep the school in operation. The attendance is good, and there is every prospect of doing a grand work for the church, if we can tide over the present stringency in our finances. It would be a calamity to close the school. Who will be the first to send his check for $500 or $1000? Brethren, let us hear from you soon, as it is important we should know whether we can arrange to go on.

Fraternally,
J. W. Love.

For Reformed Church Messenger.

STATISTICS.

We take the following from a statistical report on missions read before the Reformed Ministerial Conference of Cleveland, Ohio:

During the last one hundred years the number of evangelical Christians increased from 37,000,000 to 153,000,000, i. e., 300 per cent.; that of the Roman and Greek Catholic Christians from 120,000,000 to 300,000,000, or 150 per cent.

Two hundred years ago there were only twenty missionaries among the heathen; to-day their number is 40,000, for whose support twelve million dollars are expended annually, one-third of which comes from America.

In the United States alone there are 13,000,000 communicant Christians, and 32,000,000 non-communicants under the care of the Christian church.

The Reformed Church in the United States added during the last decade 153 congregations, 42,850 members, and 25,393 communicant members, i. e., 26¾ per cent.

The English membership increased from 127,445 to 155,338 or 21¼ per cent., the German membership from 33,557 to 48,514 or 44 per cent., which shows proportionately among the latter twice as large an addition as among the former.

The English Synods report four-fifths and the German Synods three-fourths communicant members.

The Reformed church therefore constitute the one-sixtieth part of the members of the Christian church in the United States, or among every 300 inhabitants there is one Reformed Christian.

In the largest cities our progress in German congregations has been very slow. We gained in ten years in Philadelphia 1356 members; in Cleveland, O., 1134 members; in New York, 205; in Brooklyn, 231; in Buffalo, N. Y., 563. We lost in Baltimore, Md., 35; in Louisville, Ky., 62. In smaller towns the results are just the reverse. That shows the influence of English life and language in larger cities. Besides we need men of broad culture in the larger cities.

For Reformed Church Messenger.

NOTES FROM THE REFORMED CHURCH IN SWITZERLAND.

In 1874 the Synod of Thurgau prohibited the use of the Apostles' Creed in the service of the churches. Rev. Steiger of Emmeshofen, refused to obey and formed another congregation. In 1887 Rev. S. died, and a member of the Evangelical Union of Switzerland became his successor. The feeling of the National party has grown so bitter that they recently refused the orthodox party the use of the church, which they had frequently granted to the Roman priests.

The Synod of Glarus in its last session decided, by a vote of 20 against 8, that the rite of confirmation could only be granted after the sacrament of holy baptism had been administered.

In St. Peter's church, in Geneva, a marble statue has been erected over the sarcophagus of Duke Henry de Rohan, the leader of the Calvinists during the reign of Louis XIII. He died in 1638.

Prof. Oltramare, of the theological seminary at Geneva, lies seriously ill. Rev. Marks has been appointed his assistant. The former belongs to the liberal party, the latter to the orthodox evangelical wing.

The Argonian Rifle Club appealed to the authorities for the abolition of the Sunday laws against pleasure shooting. The authorities referred the appeal to the Synods of the Roman and Protestant churches. The former decided against it, the latter in its favor.

THE SCHOOLS OF THE REFORMED CHURCH IN HUNGARY.

The pride of the Protestant churches of Hungary are their schools. Both the Lutheran and the Reformed church possess three kinds of schools—1. Common schools (parochial); 2. Middle schools (gymnasia); 3. Higher schools (theological schools, academies of law, normal schools). Every self-supporting Reformed congregation has its own public school, but since, according to Hungarian laws, all the inhabitants of a village or city (belonging to the same denomination) constitute only one congregation, no matter how many churches and pastors there are in the place, it often happens that one such congregation has from five to ten public schools. In some cities in which the Reformed element is in the majority, these schools are the property of the city, and therefore supported by the same. The teachers of these schools are poorly paid ($150) and overburdened with work.

The Reformed church owns 27 gymnasia or colleges (19 of which are complete), the Lutherans, 23 (14 of which are complete); both churches together share the government of the Upper Gymnasium at Rima Syombat. Many of these gymnasia were founded before the middle of the sixteenth century (Saros-Patok 1531, Paapa 1532, Debreczin, between 1530 and 1540, founded by the Lutherans; Schemnitz 1528, Eperies 1534, Kaesmark 1533, Rosenau 1525). But during the time of the bloodiest persecutions (1671—1681) most of the schools were taken by force from the Protestants and could only be restored at great expense a hundred years afterwards, the gymnasium at Eperies had even to be bought back, and that during the reign of Joseph II.

Some of these gymnasiums are richly endowed. The collection of minerals at Debreczin is valued at $25,000. Halas possesses a collection of valuable Oriental manuscripts. The gymnasium at Saros-Patak in Upper Hungary is the wealthiest, owning a Publication House where a great many books are published.

The Reformed Church has five theological seminaries, each district owns one. The catalogues of the year 1885 show the following statistics:

	Professors.	Students.
Budapest,	6	44
Paapa,	5	31
Sarospatak,	7	87
Debreczien,	8	84
Nagy Euyed,	4	76

The schools of Paapa and Debreczin represent the strictest Calvinism, Sarospatak and Nagy Euyed follow the so-called "modern theology," whilst Budapest holds a middle position.

The peculiar circumstances which even a hundred years ago prevented a Protestant from becoming a university professor necessitated the founding of Protestant law schools. The Reformed church posseses four, the Lutheran one.

There are also three Reformed Normal Schools (seminaries for teachers):

Nagy Koeroes,	teachers	4,	students	61
Debreczien,	"	4,	"	110
Nagy Euyed,	"	4,	"	56

G. Jurany.

—*Kirchenzeitung.*

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

PENNSYLVANIA.

Carlisle.—Rev. A. H. Kremer, D.D. On the 22d of February the pastor preached a sermon upon the subject of Foreign Missions, which prepared the way for the coming of the Secretary of the Foreign Board, Rev. S. N. Callender, D.D., on the following Sunday, who presented the claims of the same. The offerings upon the occasion were $105, which has since been increased by contributions from absent members to $113. This is to be regarded as a very flattering offering from this congregation. The large offering necessarily rejoiced the heart of the venerable pastor. Besides the amount named the congregation has contributed $27 for other Japan work, making $140 towards that one object during the present classical year.

Danville.—Rev. J. A. Peters, D.D., President-elect of the Literary Department of Heidelberg University, preached his farewell sermon to the Shiloh congregation, of which he has been pastor for the past six years, on Sunday, the 8th inst. He chose for his text, Acts xx. 32, "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up." The following were the statistics of his work in this field: Baptisms, 195 infants and 50 adults; additions to the church, 269; dismissals, by removals, deaths, etc., 60; marriages, 61; funerals, 93; amount contributed to benevolence, $2,212.78; for congregational expenses, $13,779.59.

Philadelphia.—Heidelberg. Rev. R. C. Zartman, of Akron, O., has accepted a call to this church and will enter upon his duties April 15th next. Rev. Zartman will be welcomed to this city with the prayer that his pastorate may be blessed.

Rimersburg.—The annual exposition of pupil's work and closing exercises of the Rimersburg Public Grammar School took place in the Clarion Collegiate Institute Chapel on the 10th inst., at 2 P.M.

Reading.—Mrs. Eleanora C. Ermentrout, recently deceased, of Reading, Pa., left an estate of between $50,000 and $60,000. She was the daughter of the late

Continued on Page 14.

Cleveland's Baking Powder
Is Absolutely the Best,
Because—It never fails to make light, wholesome food.
—*Brattleboro Household.*

SCOTT'S EMULSION
Of Pure Cod Liver Oil with Hypophosphites Of Lime and Soda.
There are emulsions and emulsions, and there is still much skimmed milk which masquerades as cream. Try as they will many manufacturers cannot so disguise their cod liver oil as to make it palatable to sensitive stomachs. Scott's Emulsion of PURE NORWEGIAN COD LIVER OIL, combined with Hypophosphites is almost as palatable as milk. For this reason as well as for the fact of the stimulating qualities of the Hypophosphites, Physicians frequently prescribe it in cases of
CONSUMPTION,
SCROFULA, BRONCHITIS and CHRONIC COUGH or SEVERE COLD.
All Druggists sell it, but be sure you get the genuine, as there are poor imitations.

FREE TO LADIES
A MODERN HYGIEAN.
A BOOK CONTAINING ARTICLES ON
SENSIBLE DRESSING.
NOT RADICAL DRESS REFORM
By Caroline M. Dodson, M. D., Philadelphia, President National Woman's Health Association of America; Oscar B. Moss, M. D., Kansas City; Mrs. Annie Jenness-Miller, New York; and other eminent writers upon this important subject.
A HANDSOME PAMPHLET BOOK ILLUSTRATED WITH FINE ENGRAVINGS OF
BEAUTIFUL WOMEN
SENT BY MAIL, POSTAGE PREPAID, ON RECEIPT OF POSTAL CARD REQUEST.
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GRATEFUL—COMFORTING.
EPPS'S COCOA.
BREAKFAST.
"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.* Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus:
JAMES EPPS & CO., Homœopathic Chemists, London, England.

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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.
H. G. ROOT, M. C., 183 Pearl St., N. Y.

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BAILEY'S
COMPOUND light-spreading Silver-plated Corrugated Glass
REFLECTORS,
A wonderful invention for lighting CHURCHES. Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue and price list free. A. J. WEIDENER, 36 South 2d St. Philada.
For Oil
ALSO CHANDELIERS for OIL and ELECTRICITY

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IN ALL GRADES,
AT POPULAR PRICES.
A full line of OUR OWN MANUFACTURE and Standard Domestic and Imported Carpets.
☞ We request only an OPPORTUNITY to show you our stock.
IVINS, DIETZ & MAGEE.
NEW STORE,
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☞Send stamp for Catalogue. (Name goods desired.)
BABY CARRIAGES 100 styles. Automatic Brake on all, Free. Adjustable, Reclining and Invalid Wheel Chairs. *Factory Prices.*
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Failure of crops never known. Best all-the year climate in the world. Soil adapted to all kinds of farming. Plenty of water. Low prices, and unusually liberal terms. C. E. SIMMONS, Land Com., C. & N. W. R'y, Chicago, Ill.

Adam Leiss, and leaves two children. If her estate amounts to more than $55,000, $1000 is to be paid to St. Paul's Reformed church of that city, and $500 to Bethany Orphans' Home. Should her children at their death leave no heirs, her whole estate is to go to St. Paul's church under the name of Adam Leiss Church Fund.

Danville.—An Experience Meeting.—The writer, by invitation, had the pleasure a few weeks ago, of attending a social experience meeting given by the Christian Endeavor Society of Shiloh Reformed church, Danville, Pa., Dr. J. A. Peters, pastor.

The president, Miss L. M. George, had previously asked the members of this society each to earn a dollar toward the pledge made by the W. M. S. of Eastern Synod, and to come to this sociable prepared to give their experience in earning it. The meeting was a very pleasant and enjoyable one. The entertainment consisted of solos, quartettes, recitations and an address by the pastor, congratulating them on their success, assuring them of the help they had been to him, urging them to renewed effort and giving much wholesome advice.

The experiences of the members who had made the effort of earning their contribution, were then given, after which ice cream and cake were served to all present. The $20.20 contributed will most surely be blessed of God, for much of it was by real sacrifice. One had done copying, another sewed, one made some fancy work, another sold milk, and so on through many homely duties done in His name.

S. J. H.

OHIO.

Somerset.—Rev. E. C. Rust has resigned as pastor of this charge, after a short but successful pastorate.

ILLINOIS.

Forreston.—Rev. H. Bair. At the close of special services at this place, twenty-two members were added to the church—nineteen by confirmation and three by renewed profession.

BRONCHITIS

Is an inflammation of the bronchial tubes—the air-passages leading into the lungs. Few other complaints are so prevalent, or call for more prompt and energetic action. As neglect or delay may result seriously, effective remedies should always be at hand. Apply at once a mustard poultice to the upper part of the chest, and, for internal treatment, take frequent doses of

Ayer's Cherry Pectoral

C. O. Lepper, Druggist, Fort Wayne, Ind., writes: "My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skilful man and of large experience, pronounced it useless to give her any more medicine, saying he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This indisputable evidence of the great merit of Ayer's Cherry Pectoral has given me unbounded confidence in the preparation, and I recommend it to my customers, knowing it cannot disappoint them."

"Ayer's Cherry Pectoral cured me of a bad cough and my partner of bronchitis. I know of numerous cases in which this preparation has proved very beneficial in families of

Young Children,

so that the medicine is known among them as 'the consoler of the afflicted.'"—Jaime Rufus Vidal, San Cristobel, San Domingo.

"A short time ago, I was taken with a severe attack of bronchitis. The remedies ordinarily used in such cases failed to give me relief. Almost in despair of ever finding anything to cure me, I bought a bottle of Ayer's Cherry Pectoral, and was helped from the first dose. I had not finished one bottle before the disease left me, and my throat and lungs were as sound as ever."—Geo. B. Hunter, Altoona, Pa.

Ayer's Cherry Pectoral,

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

Sold by all Druggists. Price $1; six bottles, $5.

Change of Address.

The address of Rev. S. Kuhn is *Mount Pleasant Mills, Snyder county, Pa.*, and not Oriental, Juniata county, Pa, as it is in the Almanac for 1891.

For Reformed Church Messenger.

RESOLUTIONS.

At the regular monthly meeting of the Consistory of Shiloh Reformed church, held this day, the following resolutions were unanimously adopted:

Whereas, The Board of Regents of Heidelberg University, located at Tiffin, Ohio, have extended a call to our beloved pastor, Rev. John A. Peters, D.D., to become president of the Literary Department of that institution, and,

Whereas, He, feeling that this is a call from the Lord to labor in another portion of His vineyard, and believing that in this enlarged field he can do greater service for his Master and his Church, after prayerful consideration has accepted the same, and presented his resignation as pastor of this charge, and,

Whereas, His resignation has been accepted by the Joint Consistory, therefore be it

Resolved, That we, members of the Consistory of Shiloh Reformed church (a part of the Danville charge), desire in this way to bear testimony to his faithfulness as the shepherd of this flock, and to express our appreciation for what he has done for us, and our regret that it becomes necessary to dissolve the relation existing between us as pastor and people.

Full of zeal for his Lord and Master he has faithfully labored among us for the past six years breaking unto us the Bread of Life; training the youth; admonishing those who are negligent; and encouraging those who are diligent to greater zeal in the Master's cause. As a shepherd entrusted with the care of immortal souls he has been faithful and true to his trust, and to the commission he has received from the hands of his Heavenly Father. He has been "an example to believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Under his care, and with the Divine blessing, this congregation has shown an encouraging growth in those things which pertain to its temporal welfare, and we trust, and believe, also spiritually it has been raised to a higher plane of Christianity; that its members have a more perfect knowledge of the truth, and that many are "nearer the kingdom" than they have ever been before.

Such being the case, it is only because we feel that he can be of greater usefulness to his Saviour and his Church in this more extensive field, that we are constrained to accept his resignation; and we pray that God's biessing may accompany him, and that through his instrumentality many souls may be led to seek the kingdom of God and His righteousness. And, finally, "though we asunder part, which gives us inward pain," may we all so live that at last we may, pastor and people, be again reunited in our Father's house, "where perfect love and friendship reigns through all eternity."

D. R. Williams,
President Pro Tem.
W. H. Orth, Secretary.

Danville, Pa., March 5, 1891.

FOR OVER FIFTY YEARS.

Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind Twenty-five cents a bottle.

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A CONDENSED FOOD

CONSUMPTION. "It is by the aid of the digestive organs alone that consumption can be cured. Leave the lungs alone and direct the attention to the organs of nutrition, the stomach and bowels," which will receive **BOVININE** and return with interest in new blood and tissue the care bestowed upon them. **BOVININE** is the vital principles of Beef concentrated, a highly condensed raw food, palatable to the most delicate taste, and is indispensable in **CONSUMPTION**, Pneumonia or Bronchitis, and all wasting diseases. Will sustain life for weeks by injection. Causes feeble infants and their mothers to thrive wonderfully. **BOVININE** is the only raw food that will not spoil, and is retained by the most irritable stomach; is daily saving life in cases of Phthisis' Typhoid Fever, Diphtheria, Bright's Disease, &c.

BOVININE is Sold by all Druggists.

NOTICE.

Harbor Missions at New York: 30 State Street.

All those who may expect relatives or friends from Europe to arrive at the port of New York, and those departing from here to Europe should communicate with our Harbor Missionary, Mr. Paul Sommerlatte, No. 30 State Street, New York City, and he will gladly give them all the advice and assistance possible without any charge. The names of the parties expected from Europe and the name of the ship they will arrive in, should be given to the missionary in time, and steerage passengers should be advised to carry the name of the missionary in sight while landing at New York, because the missionary is always present upon the arrival of steerage passengers in the Barge Office, and will take care of those directed to him.

Convenient lodging, good transportation, railroad and steamship tickets, passes, etc., can also be secured through the aid of our missionary. Address,

Paul Sommerlatte,
30 State Street,
New York City, N. Y.

SOLOMON'S CONFESSION OF IGNORANCE.

"In former times there were seven wise men; now you can scarce find so many fools." This was written long before our time, and the number of wise men, to say nothing of fools, has greatly increased. Now, we boast that we have "weighed the stars," and there are several hypotheses, all more or less "nebular" as to their orgin, There are also numerous theories as to the causes of most natural phenomena. We can take our choice. After all, the wisest of men frankly acknowledged that there were, at least, "four things" that he did not know. Another wise man says: "It is better to sit down in modest ignorance, than buy the uncertain knowledge of this life with sweat and vexation, which death gives every fool gratis."

Yet, in spite of the unreliability of what we call knowledge, men continue to seek it, wearing out their lives and health in its pursuit. For such there is relief in Compound Oxygen. And we can furnish abundant evidence of the truth of this statement, proof enough to convince the most sceptical. If you wish to verify our assertion, send for our treatise on Compound Oxygen, giving a full account of this wonderful vitalizer, with records of cases cured, hundreds of testimonials. No other genuine. Book sent free. Address Drs. Starkey & Palen, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

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Mr. E. Waterman, Bozrahville, Conn., writes: "It seems to me almost a miracle that, after years of stammering, I can now talk and read with ease."

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A few items are named as illustrative of the attractiveness of the stock, as follows:

Ladies' Fine Hermsdorf Black Hose, guaranteed stainless, at 25 Cents Per Pair.
Ladies' Ribbed Cotton Hose, "Daisy" Fast Black, guaranteed stainless, at 37½ Cents Per Pair.
Ladies' Plain Cotton Hose, with Ribbed Tops, "Daisy" Fast Black, guaranteed stainless, and made with high spliced heels, at 37½ Cents Per Pair.
Ladies' Hermsdorf Richelieu Lisle Thread Hose, very desirable and guaranteed stainless, at 50 Cents Per Pair.
Ladies' Extra Wide Plain Cotton Hose, with Ribbed Tops, Hermsdorf Fast Black, guaranteed stainless, at 50 Cents Per Pair.
Ladies' Cluster Ribbed Silk Plated Hose, Hermsdorf Fast Black, guaranteed stainless, at 85 Cents Per Pair.
Children's Fine Ribbed Hose, Hermsdorf Fast Black, guaranteed stainless, at 25 Cents Per Pair. Sizes 5½ to 8½.
Children's Plain Hose, with ecru feet, and made with double knees, Gloria Fast Black, guaranteed stainless, at from 40 to 58 Cents Per Pair. Sizes 5 to 8½.
Children's French Ribbed Hose, Ivory Fast Black, guaranteed stainless, at from 25 to 75 Cents Per Pair. Made with white feet or white heel and toe. Sizes 5 to 10.
Men's French Cotton Half-Hose, an extra fine quality, guaranteed stainless black, at 25 Cents Per Pair. All sizes.

Strawbridge & Clothier,
EIGHTH & MARKET STS.,
PHILADELPHIA, PA.

HORSFORD'S ACID PHOSPHATE
Useful in all forms of dyspepsia.

For Reformed Church Messenger.

TRIBUTE OF RESPECT.

At a meeting of the Consistory of the Reformed church of Union Deposit, Pa., the following resolutions on the death of Elder William Rauch, Sr., of which the deceased was a member, were unanimously adopted:

WHEREAS, It has pleased our Heavenly Father, in His all-wise providence, to call from our midst, by the messenger of death, William Rauch, a faithful member and elder in our church, who was admitted in his teens, and has ever since been a consistent member to the ripe old age of an octogenarian, therefore be it

Resolved, That we bow in humble submission to the will of Him who is too wise to err, "but doeth all things well."

Resolved, That we try to imitate the grand example of our Christian brother, so that when God shall call us home we shall go prepared as he was.

Resolved, That while we miss him in our church, we would recognize the voice of a kind Heavenly Father calling him to come up higher and enjoy what has been purchased for him through the death of Jesus Christ.

Resolved, That we tender our heartfelt sympathy to the bereaved family in the loss of a kind and faithful father, feeling that their loss is his gain. And may we all strive to live more for God and for the advancement of the church, through his example, than we have in the past.

Resolved, That the family be presented with a copy of these resolutions, and that they be spread upon the minutes, and published in the *Hummelstown Sun* and the REFORMED CHURCH MESSENGER.

A. MADER,
S. M. GINGRICH,
JACOB B. NYE,
Committee.

Acknowledgments.

Christmas and other offerings received for St. Paul's Orphan Home, Butler, Pa.

Hellersburg chge,	$5 00
Ref ch, Zwingle, Iowa,	4 00
Pittsburgh Synod,	21 00
New Lisbon chge, Ohio,	11 10
Margaret Hild, Irwin, Pa,	2 00
J H L Harris, Butler, "	5 00
Friends,	1 50
O Barnet and wife, Cleerport, O,	5 00
St John's S S, Evans City,	5 00
Grace Ref S S, Harmony,	4 37
Shenango chge,	28 50
John F Neff's Missionary Box,	1 00
Emlenton chge,	15 10
Greenville chge,	30 72
Mt Zion and Trinity congregations,	10 00
Boardman Ref S S, Ohio,	2 50
Christ ch and Salem ch, Hagerstown, Md,	15 25
Trinity Ref ch, Wilkinsburg, Pa,	11 32
Ref S S, Martinsburg, W Va,	13 03
" Wichita, Kansas,	7 30
" Wadsworth, O,	6 17
Third church, Baltimore, Md,	70 00
Middletown chge, "	18 43
Ref church, Frederick, "	17 22
" Mission, Liscomb, Iowa,	4 32
" S S and cong, Saegerstown,	11 41
" cong, Watson's Run,	4 73
Grace church, Curllsville chge,	6 00
Miss Soc, St Petersburg chge,	10 00
St Peter's S S, Du Bois chge,	5 90
Plum Creek chge,	6 44
Kittanning chge,	25 50
St John's S S, New Centreville, Pa,	10 00
Trinity S S, Rockwood, Pa,	7 76
Sanner Ref cong,	80
Glade Ref S S, Walkersville, Md,	3 81
Grace Mission cong, Washington, D C,	8 26
" " S S, "	1 74
" " " class of Miss Rongers,	5 00
Lewis Schriner, Tiffin, Ohio,	10 00
Mabel Barger, Columbiana, O,	1 00
Dr J A Lee and family, Iowa,	6 00
Ref S S, Miamisburg, O,	8 81
" Littlestown, Pa,	9 40
Rev W C Lahr, for his mother, Hillsboro, O,	[illegible] 00
A former pupil at the Home,	[illegible] 00
Ref cong and S S, Somerset, Pa,	11 08
Ralph, Nellie, and Hilda Herbruck, Dayton, O,	3 00
St Paul's cong, Sharon, Pa,	9 20
St Paul's S S, Meadville, Pa,	15 95
St John's cong, Dutch Hill,	5 55
Ref S S, Germantown, O,	2 00
St Paul's S S, Butler, Pa,	15 00
Harrold's Ref S S, Greensburg, Pa,	12 15
Ref S S, Farmersville, O,	5 00
" Meyersdale, Pa,	40 00
D M Kinzer, Pittsburgh, Pa,	5 00
Mt Pleasant chge, Pa,	16 00
Brush Creek chgc, Pa,	17 27
St Clairsville chge, Pa,	14 42
Christ ch S S, Altoona, Pa,	17 29
Bedford S S, Pa,	12 00
Yellow Creek chge,	10 61
Ref S S, Springboro, O,	3 00
" Berlin, Pa,	10 00

Tutt's Pills

The dyspeptic, the debilitated, whether from excess of work of mind or body, drink or exposure in

Malarial Regions,

will find Tutt's Pills the most genial restorative ever offered the suffering invalid.

Try Them Fairly.

A vigorous body, pure blood, strong nerves and a cheerful mind will result.

SOLD EVERYWHERE.

Missionary Society of St Luke's cong, Pleasant Unity, 1 quilt.

Ladies' Society, Cochranton, 1 box of bedding and dry goods.

Ladies' Society, Trinity Mission, Altoona, Pa, 1 box of canned fruit.

W E Reed, Butler, Pa, 1 20 lb turkey.

A Reineman, Allegheny, Pa, 5 turkeys.

Bethany Orphans' Home, Womelsdorf, Pa.

Received from Feb. 2d to March 5th, 1890.

From D Frank Knerr, Allentown, Pa, per Rev A J G Dubbs, DD, per Rev M H Diefenderfer, treas Cl,		$50 00
St Paul's Ref S S, Baltimore, per Rev Warren J Johnson (Christmas offering),		23 50
Per Rev A Houtz, treas Wyoming Classis, from Wapwallopen U S S, 1.69, St John's Ref S S, 5.86, do, infant dep't, 3.00, St Peter's Ref S S, infant dep't, 50 cts, Orangeville chge, 14.40, Briercreek, 2.55,		28 00
Per Rev W A Haas, treas W S Cl, from Boalsburg chge, Rev A A Black,		10 77
Wm Kerst, Freeland, Pa, per Rev E D Miller, for new building,		2 00
Cong of Good Shepherd, Boyertown, Pa, contr on account of proceeds of Rhoad's Orphans' Home tract,		100 00
From Trinity Ref ch, Woodberry, Md., Rev E R Deatrick, pastor, per Rev U H Heilman, treas Md Cl,		20 00
Per Rev T M Yundt, Supt, as follows:		
Sellersville chge, Rev J G Dengler, pastor,		
Leidy's cong,	11 00	
Bridgetown cong,	17 03	
Sellersville cong,	11 10	
		49 13
S S class of Miss Lizzie Eberhard, Sellersville,		1 00
Trinity Ref cong, Richlandtown, Rev F J Mohr,		6 00
Per Rev A F Dechant, Pennsburg,		8 61
Miss Bessie Boyer's S S class, Trinity Ref ch, Pottstown,		8 00
Christ Ref cong, Lower Saucon, Rev A B Koplin, DD,		24 00
Paradise chge, Rev D E Schoedler,		10 50
Bernville chge, additional, Rev T C Leinbach,		1 90
Wm H Schall, Phila,		10 00
Weavertown Ref S S, Montgomery Co,		6 76
Delaware Run cong, per Rev D E Schoedler,		3 10
Total,		$363 27

Thankfully received,
C. G. GROSS, Treasurer.
3716 Haverford Ave., Phila., Pa.

GOODS RECEIVED.

Sewing Soc, North Wales, Pa, 24 sheets.

Box of magazines from Philadelphia, donated by little boy, per Mrs I E Bliem.

Trinity Ref cong, Richlandtown, Rev F J Mohr, pastor, two boxes of dry goons, etc, $30.80.

Leinbach & Bro, boys' clothes, $51.50.

Copy of "In Olden Days Beyond the Sea," by Rebecca H Schively.

Reformed and Lutheran Sewing Society, Emaus, Pa, 3 quilts, calico, threads, etc.

Thankfully received,
THOMAS M. YUNDT, Superintendent.

BEECHAM'S PILLS act like magic on a Weak Stomach.

Linen should never be put away damp, as it is almost certain to mildew. These spots may sometimes be moved or lessened by boiling the stained linen in buttermilk, or by the use of Javelle water, but it is a difficult and doubtful task.

We are often deceived in the age of people having beautiful and luxuriant hair, not knowing that they use Hall's Hair Renewer to keep gray hairs away.

A Sadsbury township man, who was in Meadville, Saturday, told a *Tribune* man that he saw from the train, between Conneaut lake and town, over fifty muskrats. They had been driven out by the high water. It is said that hundreds of muskrats and mink, driven out into the fields by the high water, have been shot and captured along the Genessee river, from Portage to Mt. Morris, the past week. Two hunters killed 149 muskrats and one mink in two days, and another sportsman snot 119 muskrats and three mink.

Do you wish to know how to have *no steam*, and not half the usual *work* on wash-day? Ask your grocer for a bar of *Dobbins' Electric Soap*, and the directions will tell you how. Be sure to get no imitation. There are lots of them.

If any evidence had been needed of the growth of the spirit of democracy in England it was furnished by the demonsiration toward Mr. Gladstone in London on Tuesday. He was only leaving the metropolis on a visit to a coast town, and yet the crowd which gathered at the depot to see him off was as great as if he had been about to make a voyage across the Atlantic. If straws show which way the wind blows the Tories had better trim their sails and prepare for a freshening breeze.

Among the new books sure to be warmly welcomed by the musical public, is "Our Heart's Delight; or, Sweet Melodies of the Past and Present," published by H. J. Smith & Co., Philadelphia and Chicago, whose advertisement appears in this paper. It is a choice compilation of the best and most popular productions, both vocal and instrumental, of the world's leaders in music. The full-page portraits of leading composers, instrumentalists, and vocalists, are especially fine; and we understand that the success of the book is already assured by the large number of advance orders received by the firm. Prof. Escher has certainly made a very happy selection, and the fact that the volume contains so much choice music for so low a price will undoubtedly render its popularity secure.

On Tuesday of last week drilling in an artesian well on the grounds of the Juniata Valley Camp Meeting Assocation, at Newton Hamilton, Pa., was stopped by a long and continuous flow of gas, which threw the debris to a height of 40 feet. The well is now 650 feet deep, and the Board of Managers have decided to transfer their search from water to oil or gas. A quantity of crude oil has been brought to the surface.

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Those who overtax the voice in singing or public speaking will find "BROWN'S BRONCHIAL TROCHES" exceedingly useful enabling them to endure more than ordinary exertion with comparative ease, while they render articulation clear. For Throat Diseases and Coughs they are a simple yet effective remedy. Containing nothing injurious, they may be used as often as required, and will not disorder the stomach like cough syrups and balsams. For forty years they have been recommended by physicians, and widely used, being known all over the world as one of the staple cough remedies. Sold only in boxes.

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PALATINATE CATECHISM
(ENGLISH).

A new edition of the PALATINATE CATECHISM, by Dr. Harbaugh, has just left the press.

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The usual discount will be given on orders in quantity.

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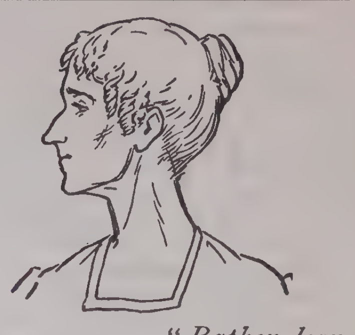
907 Arch Street, Philadelphia.



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LORD'S PRAYER
FOR
SUNDAY-SCHOOLS.

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PERFECTION OF RAILWAY TRAVEL.

The inauguration, by the Baltimore and Ohio, Philadelphia and Reading and Jersey Central Railways of the famous "Royal Blue Line" between New York and Washington via Philadelphia and Baltimore, was an event of the greatest importance to travellers, and it is very gratifying to chronicle the great success and popularity it has attained. It deserves it *fully*, for it is emphatically the best line ever run between the two cities. We say the *best* from personal experience, for we have travelled over it and its competing lines, and when we say that over the "B. & O." route the highest realization and perfection of railroad travel is attained, we are but giving it just praise. Its trains are the safest, the finest and fastest in America, and are run "on time." A vestibuled limited express, equipped so completely and luxuriously as to leave nothing to be desired, is run between New York and Washington in each direction in exactly five hours, which is not only the fastest time ever made between the two cities but is the fastest train in America, and the splendid road bed of the route permits the speed with perfect safety. One can realize what a fast train this is when it is considered that the distance from Jersey City to Washington is almost exactly the same as from Boston to New York, whereas six hours is the fastest time ever made between the latter cities. The Royal Blue Line's train from Jersey City to Washington performs the journey in four hours and forty-eight minutes. Notwithstanding the superior equipment and train service of this line, no extra fares are charged on any of its trains. Palatial day coaches accompany all its trains, open to the public at the regular fare, and only the usual charges are made for accommodations in sleeping and parlor cars.

There are six "Royal Blue Line" trains each way, daily, between New York and Washington. All of them are composed exclusively of vestibuled cars, protected by Pullman's anti-telescoping device, heated by steam and lighted by the Pintsch gas system.

We heartily recommend this route to all our readers and advise them to take it and none other, for it is not only the best as regards speed, luxury and equipment, but it exacts no extra charge on any of its trains.—*Christian Leader.*

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NEW AND NOVEL
"EXCELLENCE"
AT $12.00.
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McSHANE BELL FOUNDRY,
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Also CHIMES AND BELLS.
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For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others.

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Catalogue with over 2200 testimonials.

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Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.
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NEW MUSIC BOOK!

On the first day of May we shall place on the market Professor CHARLES F. ESCHER'S NEW BOOK, entitled

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being a compilation of vocal and instrumental music, adapted to piano and organ. The work will contain the best and most popular selections of the renowned authors of this and foreign countries. **32 full-page lithograph portraits of famous vocalists, instrumentalists and composers.** Nearly 450 pages. **Size, 10x12 inches.** Durably bound in cloth, stamped with appropriate design. This work is especially intended for musicians who desire **a variety of choice pieces.** Contains plenty for the beginner, and a good supply for the experienced.

Advance cash orders sent this month (March) will be taken for **$1.50.** Advance cash orders received next month (April) will be taken at **$2.00.** Books ordered at above rates will be mailed direct to purchasers on the day the book is issued, May 1. Retail price, on and after May 1, will be $2.50, **with no discounts,** and can be obtained only through us. Send your order now and **save $1.00.** Send it next month and **save 50 cents.** Have your friends order with you. **Over 4,000 advance orders already received.** We guarantee satisfaction, and refer you to Dun's or Bradstreet's agencies for our responsibility. Send money by post-office order. Postage stamps acceptable. Address

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1891.

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The Episcopal Recorder....*Reformed Episcopal*
The Christian Instructor....*United Presbyterian*
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(MUTUAL LIFE BUILDING),
CHESTNUT & TENTH STREETS,
PHILADELPHIA, PA.

EASTER NUMBER.

Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

VOL. LIX.—NO. 13. PHILADELPHIA, THURSDAY, MARCH 26, 1891. WHOLE NO. 2933.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.
ISSUED WEEKLY
IN THE INTERESTS OF THE
REFORMED CHURCH IN THE UNITED STATES
BY THE
REFORMED CHURCH PUBLICATION HOUSE,
CHAS. G. FISHER, Proprietor,
Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—Easter Greetings to all readers of the MESSENGER.

—To the Church, Easter is the festival of festivals. Christ's work for man was then completed. This the Church celebrates. It is indeed a day of triumph, for death is conquered, man is redeemed, his salvation is secured, and eternal life is his. Christ's Resurrection assures man's resurrection, hence there is good reason for songs of jubilee, and the heart of every Christian should send forth joyful notes of praise to the Risen Lord.

—Owing to circumstances beyond our control the MESSENGER for the past two weeks has not appeared at its usual time. Our printers, who have caused the delay, assure us that it shall not occur again very soon.

—In response to the appeal in behalf of Calvin College, we have the promise of $100 cash as soon as $900 are secured. We hope the $900 may be soon forthcoming.

—As will be seen from a communication from Dr. Callender, the Board of Foreign Missions is now in a position to send another lady missionary to Japan. This is good news and all should rejoice that those already there will now have assistance. It is to be hoped a suitable one will soon be found to engage in this noble work.

—One well qualified to perform the pleasing task, gives a full account of the concert given in this city last week by the College Glee and Mandolin Clubs. We can but confirm the writer's views of the concert as a whole as well as the unanimous feeling that it was hard to excel. They truly, can come again.

—This is the time of the year when the Church has her ingatherings from labors during the winter. New members are added to the Church. Young and old enter upon the new life in their Lord and Master. In so doing they need all the aid they can receive that they may be true to the vows assumed at the altar, and be strengthened and encouraged in the performance of duty. Such things as will aid them thus should be placed in their hands by those who have a care for their souls and would see that they lead consistent lives, as well as become intelligent and useful members of the Church.

—Two valuable aids may be mentioned. The one is—a copy of *The Golden Censer* by Dr. Harbaugh, a book of devotions for Young Christians. Pastors should know its value and could do no better service to the newly confirmed than seeing that a copy of it is in their hands. A correspondent writes of it: "What a help it would be to every child of the Church. How many want to do their duty and fail through a want of knowledge and proper guidance! It covers a vast field—the whole life of a Christian. We gave a relative a copy of it, who said, 'of all the helps I have I prize my Censer the most. I never retire without reading in it and never go from home without it.' I prize this testimony."

—Another, is the church paper. It should be in the hands of every new member. Its weekly visits will inform them of the doings of the Church and afford them an opportunity of becoming acquainted with the thought of the Church. A word or two in reference to it and the importance of reading it regularly will suffice to have them subscribe for it. In keeping with this we are willing to place it within the power of every one to become at once a reader of the MESSENGER by the offer to send to the newly confirmed members of this present Easter Season, for the first year, for $1.00, one half of the regular subscription price—the offer to extend to June 1st. Will not pastors, consistories and friends make use of this offer in the interest of those in whose behalf it is made?

—Prof. Ferd. K. Hill, who has won quite a reputation as a composer of suitable music for the Festival Days of the Church, has composed a Soprano or Tenor Solo, entitled, "I know my Redeemer lives," which is appropriate for the Easter Season. Our House has a supply of them and will fill orders for it on receipt of retail price, 40 cents, postpaid. Leaders of choirs should see and examine it and we feel sure they will, upon doing so, make it a number on their program of music for Easter Sunday.

—From the *Tiffin Daily Tribune* we learn that Rev. J. A. Peters, D.D., the new President of Heidelberg University, reached Tiffin on Saturday afternoon, the 14th inst., and was received by a reception committee and the students. He was escorted then to the residence of Dr. Hibshman, where, in response to the greeting by the students, he made a few remarks thanking them for their cordial reception. The public and formal reception took place on Friday evening, the 20th inst.

—The suggestion of a correspondent in this issue that a chapel be included in the proposed new Seminary building, is a timely and proper one. There is certainly good reason for a chapel in which St. Stephen's congregation could assemble for worship, and the expense for such an addition would be very little more than it would cost to erect a building without it. We had this in mind too, and we are glad our correspondent has brought it to the attention of those interested. And now all that is needed to carry this out, is for some one to come forward and offer to erect the ——— Theological Hall. The friends of the Seminary are anxiously and with great interest awaiting such a solution of the whole matter. That one, or if needs be, more than one, can most certainly be found in the Church. The Lord put it into his or their hearts to do this thing to His glory and to their memory!

—The late George Harbaugh of G. devised in his last will and testament $500 to the Harbaugh church, to be used in rebuilding it. The balance of his estate is left to his wife. After her death it is to be sold and the proceeds divided into two parts; one part to be divided equally between the Boards of Home and Foreign Missions and Society for the Relief of Aged Ministers and their Widows of the Reformed Church in the U. S.; the other half to be divided equally between his and his wife's next of kin. Thus he has remembered his Church and erected a monument to his memory more lasting than one of marble or of brass. His example should be followed. Other Churches, their Institutions, Benevolent Societies, are receiving legacies from those possessed with a large share of this world's goods, and thus are enabled to enlarge their usefulness. Would that such within the Reformed Church would so remember her, or better still, be their own executors, and come to her help now when she needs so much to push forward in the work committed to her charge.

—A late number of *The New Era* contained under the head of "SOME PLEASANT EXPERIENCES," the following editorial, which speaks for itself. It is certainly gratifying to us, to know that so many of our readers have been regular readers of the MESSENGER for so many years, and, indeed, it is quite encouraging in our efforts to give them a good paper that they have all these years stood firm in their attachment for it, and noted with pleasure its evidences of constant improvement.

"Not long ago the editor of the *Reformed Church Messenger*, by way of curiosity, put out the inquiry, who was the earliest subscriber to his excellent paper. It must have been a gratifying surprise to him as letter after letter reached him, giving the names of men and women and families who had been subscribers from the first issue of the paper in 1835, a period of 56 years. It was a most flattering tribute to the excellence of the *Messenger* on the one hand, and to the good taste and judgment of its life-long patrons. But when we investigate this mutual fidelity more closely we are not a loss to find reasons for it. Whatever the original motive of the subscriber may have been in putting his name on the publisher's list, in time he came to think as the paper thought. Its views were his views, it expressed his sentiments on public and private questions, and the attachment grew as the years rolled on until he became unwilling to give it up for newer rivals, no matter what their merits were. The editor, too, as years passed better understood the wishes and sentiments of his subscribers, and it became the policy of his paper to voice their views. In this way an identity of interests sprung up which death alone could sever.

"THE NEW ERA has had an experience similar to that of the *Messenger*. Not infrequently do aged men call on the editor and recall the fact that they were subscribers to the *Evening Express* from its establishment forty years ago, and followed his fortunes from that journal to THE NEW ERA, of which they were daily readers and firm supporters. These are some of the pleasures of journalistic life that brighten the editor's sometimes stormy career."

Poetry.

EASTER DAY.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

O GLORIOUS Head, Thou livest now!
Let us Thy members share Thy life;
Canst Thou behold their need, nor bow,
To raise Thy children from the strife.
With self and sin, with death and dark distress,
That they may live to Thee in holiness?

Earth knows Thee not, but evermore
Thou livest in Paradise, in peace;
Oh fain my soul would thither soar,
Oh let me from the creatures cease;
Death to the world, but to Thy Spirit known,
I live to Thee, O Prince of Life, alone.

Break through my bonds whate'er it cost,
What is not Thine within me slay;
Give me the lot I covet most,
To rise as Thou hast risen to-day.
I naught can do, a slave to death I pine,
Work Thou in me, O Power and Life Divine!

Work Thou in me, and heavenward guide
My thoughts and wishes, that my heart
Waver no more nor turn aside,
But fix forever where Thou art.
Thou art not far from us; who loves Thee well,
While yet on earth, in heaven with Thee may dwell.

—*Tersteegen 1731.*

Communications.

For Reformed Church Messenger.

SHORTENING KNOWLEDGE.

THE other day we took pains to read more carefully than we had read it when it appeared, Prof. Huxley's article in *The Nineteenth Century*, on "The Lights of the Church and the Light of Science." We were anew impressed with the thought, which haunts us whenever we read the writings of men like Huxley and Agnostics generally, namely, that these men *shorten knowledge*, by limiting the scope of man's capacity and by stripping him of every ideal of his soul which lies beyond the ordinary bounds of time and sense. And then, we also could not help looking back from the writing to the writer, as he reveals himself in this particular article, and the others which we have read from his pen. To our mind the professor seems to feel lonely, and he does not like it. His real calling is natural science, and in that he has won eminence. But he gives his spare time largely to religion, not as a devotee, but as a critic. And here it is that he seems to feel lonely; here this peculiarity comes to the surface. The company he keeps, in so far as he finds himself in agreement with it, is very limited. He will have no heathenism for his religion. Confucius, Buddha and the rest of them have no attractions for him. He sees plainly that the hundreds of millions who follow their teachings offer no society which he cares to join. Nor does he feel himself drawn to the doctrine and fellowship of the prophet of Arabia. No Moslem to be made out of him.

In truth, we think that Professor Huxley holds himself to be a Christian and a chief prophet in the Christian sanctuary, if the word Christian is to stand for the most advanced civilization and the broadest culture which go under that name. That seems to be the light in which he is willing to be regarded. From that civilization and that culture he would consider it an unspeakable loss to be cut loose. He is justly ambitious to stand high in their councils. A difficulty, however, comes in here, and it is a serious one. The Christian world, which is the actual representative of the civilization and the culture spoken of does not conceive of its faith and govern its religious practice according to the views of Professor Huxley. A very limited number only of the great Christian world know that a man by this name lives; a much smaller number still have any knowledge of his views on religious matters; and very few care anything about them. In this he simply shares the fate of other able men, This world is very big, and any one man is small in comparison. Now the professor wants it to be understood that his views on religion in general, and of Christianity in particular, differ from those on which Christendom at large is remarkably well-agreed. And he wants it further understood that he is in the right and Christendom in the wrong, wherever he differs from it. He feels isolated and he does not like his isolation, though he stands at the fountain of light and in the pure atmosphere of assured knowledge, as is the dream of his school.

Professor Huxley is charitable. His heart's desire is that the universal Christian body should forswear the faith and the worship by means of which the regeneration of human society and life has been going forward these twenty centuries, and instead, follow him. He is serious about it. He picks away right and left. Inasmuch as he differs from Christianity as a whole, he necessarily differs from it at every point. Nothing, therefore, is sacred—nothing holy. The Scriptures belong to a realm of myths. Their authors imposing or self-imposed. The grandest figure in human history—Jesus Christ—a questionable personality. No reality anywhere; no rock of truth to build on. He would hold on to the achievements of Christianity with Christianity itself left out. That is about what all his religious and Biblical argumentation aims at.

It is asking much, certainly. Christianity itself, though claiming to be the one religion for mankind, has not made as sweeping a demand upon existing religions, for it always recognized some good in them. But here we have a practical setting aside of the whole spiritual order to begin with, and then a disparagement of every document, and a depreciation of every epoch-making individual person, representing it.

And what is offered instead? Nothing; nothing which we do not have already.

What is left of that which we now do have, after shutting the eye of our souls upon the entire spiritual and supersensual order? Kind reader, very little for you and for me, or for your and my brother and sister. There is left our earthly life in so far as that moves and enjoys itself within the limits of what we understand by time and sense, "and nothing more."

Pray, what is man after he has been thus disrobed of the higher, the immortal attributes of his personality? An animal not essentially different from other animals, excelling them however by having mind in a stronger degree than the most advanced of them.

Is not this shortening knowledge? Does it not confine the possibility of knowledge within the narrowest of limits, and strip what may be had there of all enduring value to the individual, to whom is given no guarantee or hope of life or happiness beyond the few short years of his earthly abode? Sure enough, the man who has brought his convictions to the position outlined by Professor Huxley must feel quite lonely.

WYOMING.

Fair lilies, pure and sweet!
Of all the flowers, for Eastertide,
The lilies are most meet,
They always bring a tho't to me
Of Him who died on Calvary.

For Reformed Church Messenger

TO THE WOMEN OF THE REFORMED CHURCH IN THE UNITED STATES.

LETTER NO. VII.

MY DEAR SISTERS: If it is true that every woman, as a rule, should be a wife, it is equally true that every wife should be a mother. It is sad if by the act of God the wife knows not the joy of motherhood; and it is an unnatural and base thing for a wife to wish no such joy. It is unchristian to think that the sorrows of a mother outweigh her joy; and it is diabolical for a wife, by her own act, to make herself childless. One could hardly believe it, except for the overwhelming evidence in the case, that women who are members of the Church of Christ should and could ever be guilty of such a crime. It is a sad commentary upon our modern civilization that its outcome in this direction should be of like character with that of ancient heathenism.

As the wife is the type of the Church as the Bride of Christ, so the mother is the type of the Church as the heavenly Jerusalem, "the mother of us all." We cannot conceive that the Church could possibly desire to be childless; nor that she should ever fail to identify her being and well being with those of her children; nor that she should ever cease to have as the end of her training and hope their possession of the inheritance alone—the "radiance of glory" and the "bliss beyond compare." This should indicate clearly enough the mission of the Christian mother.

If the Jewish mother could rejoice in the birth of every child because it was a child of promise and a favored heir of the earthly Canaan, how much more should the Christian mother rejoice over each child God gives her, because it is an heir of God and joint heir with Christ of "an inheritance incorruptible, and undefiled, and that fadeth not away." No true Christian mother will make any earthly consideration the hope of her child, or the end of her training of the child. The external and heavenly come first, and always first, in Christianity. Only as one is true to the invisible God can he be true to visible man; and that mother fits her child best for this world who thinks most of making it fit for the world to come.

I know that in these days of ease in Zion, it is difficult for many mothers to realize their relation to God and that of the children He has entrusted to their care. In the days when Christians were persecuted, earthly possessions were so evidently insignificant and uncertain, and the heavenly seemed so near, so real and so overshadowingly great, that they "took joyfully the spoiling of their goods," and yielded their own and the lives of their children as well, "not accepting deliverance, that they might obtain a better resurrection." But our heavenly interests are the same now as then, and our earthly no more valuable, even if our outward circumstances are different.

But how many temporal and merely worldly considerations are apt to enter the minds of the mothers of our day in reference to their children! Perhaps there is a family estate, and the chief joy is found in the child as an heir of the earthly inheritance. Perhaps the mother is poor, and the sad thought is uppermost that poverty and sorrow are the sole inheritance of her child. Or the mother may have social ambition, and fond dreams of future place and triumph in that sphere may constitute the chief element of her hope for her child. And whatever be the position of the mother, how often the one hope expressed is that the advantages and position of the child may be better than her own! But the

Christian mother is already more than a queen and her child more than a prince or princess of earth. The more she realizes "what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe," the less will she think of the sorrows of her life or that of her child, and the less she will be concerned about the position of either in the world. It is simply impossible for a true Christian mother to be an advocate of woman's rights in the accepted sense of that term, for she not only has more rights than she can fully make use of now, but also more duties in her position than she can even to herself satisfactorily perform.

To her care and guidance is entrusted the child of God during the years in which the heavenly powers within it cannot only the more easily be developed, but can also be made of such prominent force and power that no after hostile influence can overpower or eradicate them. The true mother, instead of seeking more rights, will have occasion to ask: "Who is sufficient for these things?" What an absurd contradiction it should be for the mother, while engaged in training her child for its position of glory in the next world, to be actively concerned for her own in this!

It has often been said that the children are the hope of the Church. It would be true to say this of the Christian mothers in whom Christ is constantly bringing thought and purpose into complete captivity to His will; for these, more than any one else, determine the character of the children, and in them that of the Church. Hannah did more for her nation than all the sons of Levi. And it is to you, ye quiet Hannahs and Marys of our Church, that every true man of God looks hopefully for the future welfare of our Zion. Be not disturbed by the frowardness of some of your sisters, nor think that your labor in the Lord is not appreciated by them or Him who "looketh not on the outward appearance, but on the heart."

Among the many things you ponder in your hearts forget not that the sons of mothers like Mary are still most like the Son of Mary. Your children will arise and call you blessed, and your names are surely written in heaven even if unknown to fame on earth. And if there is ever to be another *Magnificat*, it is sure to well up from the heart of the meekest and lowliest of your number, for it is ever the way of God to "scatter the proud in the imagination of their hearts" and to "exalt them of low degree."

But a few words in reference to the Sunday-school and woman's work in that sphere.

The work of the Sunday-school is absurdly magnified in our day. Considered as a *school*, in its original purpose and sense, it amounts to little or nothing in this day of universal education. Considered as a nursery for the children of Christian parents, it is in itself entirely inadequate. And considered as a missionary agency for the Christianization of the children of unbelievers and non-church-going parents, it lacks specific character for the work, except in certain localities, under its present organization and management. We cannot improve on God's order. The family is the God-ordained nursery for His children, supplemented by the shepherd of the flock to which the family belongs. "Train up a child in the way he should go; and when he is old he will not depart from it." Parents can best of all bring up their children "in the nurture and admonition of the Lord." "Feed my lambs," is still the commission to every pastor of a flock. So far as the Sunday-school has supplanted this order its work has been positively evil. Let every Christian father and mother and pastor give the children under their care faithful Christian training, and the Sunday-school has no work to do in their behalf. Let them neglect such training and all the Sunday-schools in the land cannot keep the Church from rapid disintegration. Yet in a late State Sunday-school convention the following language, if correctly reported, was used by the field secretary of the international Sunday-school executive committee: "The Sunday-school is the great feeder of the Church. Eighty per cent. of those admitted to the Church come from the Sunday-school. Day-schools do not teach religion, nor is it taught in families to any great extent; and it is to the Sunday-schools that the United States is indebted in evangelizing the masses. It is the greatest power in the nation." That is to say, the Sunday-school, as viewed apart from the divinely-instituted family and congregation, is doing four-fifths of all the effectual Christian nurture of the land, and all this by having its beneficiaries under its care only about fifty-two hours in a year! A truly wonderful institution! But these are only the vaporings of an unbalanced enthusiast; like so much else we hear from those who, if we were to credit their own testimony, represent the Simon-pure evangelism which can alone bring about the millennium.

But do not understand me to be opposed to all Sunday-school work. It has had, and still has, its legitimate sphere. I only oppose false views concerning it. Neither do I see any good reason why you, as Christian women, should not teach in the Sunday-school, for such teaching is private, so far as the particular class of which you may be the teacher is concerned. The same class of persons for whom you represent Christ in the family you can also officially teach in a class in the Sunday-school.

But it would be a grand thing if, as a rule, the aged women, experienceed and wise in counsel, were to teach in this way the young wives and unmarried women of the Church, especially those who are not under the oversight of faithful mothers. Such teaching, if not handicapped by modern machinery, could be made vastly beneficial to the best interest of the Church. And for such teaching we have very good authority: "That aged women likewise be revent in demeanour, not slanderers, nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." This was the "sound doctrine" Titus used to teach in his day, and it is "sound doctrine" yet, if we can only get at it in our Sunday-schools, or elsewhere. But in our day the aged women do too much of the work "at home," and the young women too much of the "training."

Your Brother in Christ, N.

God hath both raised up the Lord, and will also raise up us by his own power.

For Reformed Church Messenger.

WOMAN'S FREEDOM.

IT is a source of joy and encouragement, to know that so many of the brethren are throwing aside their prejudice, and, are looking the "woman question" squarely in the face. And as a result of such fairmindedness, the truth is coming to shine more and more through the accumulated rubbish of years of false teaching. In other words, the leaven is working. The new order, which Christ has established, is slowly but surely coming to take the place of the old in which Satan figured so largely. But there is still need of more light on this subjest.

While we believe that woman's position of subjection to man was was brought upon herself by her disobedience in the Garden of Eden, we also think that through that very punishment, was wrought out her own, as well as man's redemption. It was "the Seed of the woman," that "bruised the Serpent's head." From the time of the Fall until the coming of Christ, woman's one hope and ambition was to become the mother of the Saviour of the world. And, if from any cause she was deprived of that hope, she withdrew entirely from public life. But since Christ has come, and lifted both manhood and womanhood from the degraded and shameful condition into which they had fallen, it is no longer disgraceful for woman either to remain unmarried or to appear in the public walks of life —if it is done for her Lord's sake. Indeed, St. Paul himself, in 1 Cor. 7, commends the position of the unmarried woman and the widow, as superior to that of the wife, for the very reason that she has no husband to please, and because she can, in that case, look to Christ alone as her head. This does not mean that the order has been reversed, or that woman now becomes the head of the man, but that the original order, which was perverted by Satan, has been re-established by Christ. so that now, in Him we are free and equal. And since woman suffered the just penalty which Eve brought upon her sex by her disobedience, she is now entitled, we think, to the blessings which come through the instrumentality of the Virgin Mary.

But, some will say, is she not enjoying these blessings? Yes, we reply, to a limited extent. And who does not rejoice at the great change for the better which it has wrought in her life! Yet, way down here in this nineteenth century, and in the year '91, man, who also sinned and "was bought with a price," is still trying to fetter and hinder woman in her work for the Master, by denying her the perfect liberty which he so cheerfully accepts for himself. By proclaiming man as woman's head and sovereign, he lifts himself into a position to which Christ has not raised him, and which Christ alone can occupy; and relegates woman to the old position which she occupied when we were "under the law." Men can exercise the authority of headship or sovereignty only towards their wives, after they have been given to them in lawful marriage, as the Scriptures plainly teach. And when that headship once really becomes like that which exists between Christ and His Church, which gives freedom—not bondage, there will be fewer complaints of marriage, being a failure.

But there are many women who are not wives; and men want to subject these to the same laws that bind the wife, and the laws, too, that bound her under the old dispensation, when woman was little more than a beast of burden,—forgetting that she has been released from that bondage —and that she is now a "child of promise."

We advise all who are interested in this subject, and especially those who are so anxious "to be under the law," to carefully study the third and fourth chapters of Galatians, including the first verse of the fifth chapter, in which St. Paul portrays this case much more clearly and forcibly than we can do it.

Brethren, show your joy and gratitude at the coming Good Friday and Easter festivals, for your release from the bondage of sin, by granting woman the same liberty which you enjoy, to work for Him who has thus released us. This freedom will do her no more harm than it has done you. She will not be led off into all kinds of errors and excesses if Christ is her leader. It will not deprive you of any of the comforts and blessings of the home, but rather add to them.

And, as to doing more and better for her than she asks, as some claim they will do, we can only say we want none but the legitimate fruit of our redemption. We would rather have simple justice, with freedom, than the most pampered indulgence, in bondage. Remember we do not owe our release to you, but to Christ—and a woman. We simply want you to withdraw your usurped authority ; usurped, we mean, since the time of Christ. We do not ask, by this, that woman be subject to no authority, but that she be governed only by the laws which govern men. Else we are not all free and equal in Christ.

A WOMAN.

Life eternal ; Heaven rejoices,
Jesus lives, who once was dead ;
Join, O man, the deathless voices ;
Child of God, lift up thy head !

For Reformed Church Messenger.

SUNDAY-SCHOOL WORK IN PA.

AT the International Sunday-school Convention held in Pittsburgh last June, it was shown that there are over eight millions of Sunday-school scholars in the United States, and of this number over eight hundred thousand are in Pa. This is a large number, and yet many of our children and youth are not found in the Sunday-school. And further, the number reported is larger than the actual number that attend ; for the reason that, in all our larger towns, many scholars attend two or more schools, and in each of them they are reported.

But one of the most encouraging things about Sunday-school work in Pennsylvania is, its steady increase from year to year. Not only an increase in membership, but in efficiency and thoroughness of work.

Some have thought that this increase has come as a result of rivalry and competition among denominations ; but we beg to differ with that idea, as more real, genuine interdenominational work is being done now, in one year, than was in five, half a century ago. And it is this coming together of churches that has stimulated Sunday-school work.

Harmony of lessons and methods of work have done much in bringing together the Tribes of Israel, and this has resulted in greater peace and unity among all Christians, and this, again in turn, has attracted the careless and indifferent, and now the ingathering of the neglected is comparatively easy and much more of it is being done.

As the greater amount and most efficient Christian work is done through personal effort, so the larger amount of Sunday-school work in the State is done by individual Sunday-schools. But without larger and more comprehensive organization than the individual Sunday-school, we fear the schools would lapse into what they were thirty and forty years ago, when both teachers and scholars knew very little about the Bible, and made about no efforts to lead the scholars from membership in the school to membership in the Church.

All must admit that through the efforts of the International Sunday-school Lesson Committee, a new life has been infused into all Sunday-school work. Out of the labors of that committee have come the powerful organizations which have carried out the high ideals of that committee and made them effective throughout the civilized world.

Read the proceedings of the last "World's Sunday-school Convention" held in London, July 1 to 6, 1889. The ideas there presented in lectures and addresses show how thoroughly those men have studied the interests of the Sunday.school, and how entirely they are consecrated to the work. Their thoughts burn like fire on the holy altar, and they have kindled flames of similar fire in many other hearts all along the lines of this beautiful, Christlike work.

The interest and enthusiasm at the "International Sunday-school Convention," in Pittsburgh last June, was scarely second to that in London, and the good that convention did for Pennsylvania is simply incalculable.

It was our privilege to be present, as a member of this convention, and the impressions of that occasion are indelible.

In September last, the "Pennsylvania State Sunday-school Convention" met in Newcastle, Pa., which we also attended as a member. Much of the spirit of the Pittsburgh Convention was manifest here, and since that convention the State association has worked as never before. New county organizations are being effected at which the State officers are present, and through them and other trained workers, the latest methods of teaching and governing are presented.

Next to the county organizations are the districts, in many of which, organizations hold frequent and instructive conventions.

Some may doubt the use of these interdenominational organizations, for such they are in *name* and *spirit* and *character*. But who cannot see, that in these forms of Christian work, the unity of all Christians is being brought about more rapidly and more thoroughly than in any other way. Objectors who attend these conventions and who are open to convictions, invariably fall in with the movement, and to-day many of our most prominent workers were once among the objectors to everything but denominational Sunday-schools.

Suppose we should all agree to call this genuinely Christian work, outside of strictly denominational lines, the "Interdenominational Church of Christ," and ever feel that when we unite in this work, we enter into a higher and broader plane than any one denomination.

Of course, there is no such thing as entering such work *really*, except through the denomination, for there are the sacraments ; but once in the denomination, then all Christians should be willing to come together in interdenominational conventions and there discuss and agree on *what* to teach, *how* to teach, and *how* to conduct all Christian work on some uniform plan, and thus evade the discord and confusion that now prevails in our Protestant Christian work.

Another agency in our Sunday-school work that is doing a noble part, and which is an outgrowth of the above-named organizion, is the "Sunday-school Assembly." This agency took its rise at Chautauqua and has spread until nearly every State in the Union has a "Sunday-school Assembly."

Pennsylvania has two of these "Assemblies," one at Bethlehem at "Calypso Island," and the other at "William's Grove" near Harrisburg. We have been a member of the latter since its organization, and the Cumberland Valley and surrounding counties prize nothing they have more than the "Assembly." This year the "Assembly" will be in session from July 15th to 24th, and on the program may be seen the names of the foremost Bible and Sunday-school scholars in the land. Normal instructions on "What to teach," and "How to teach," will be given each day, together with three popular lectures, music and primary class instruction. Thus affording teachers and superintendents free privilege to obtain just what they need to know in order to do their work thoroughly.

The "Calypso Island Assembly" does the same kind of work and both these Assemblies are being largely attended.

Not only for the more thorough study and understanding of God's word and method of teaching, are these Assemblies valuable, but for the bringing together into closer fellowship and friendly intercourse those who ought to know each other. The mingling of heart and voice in the morning hour of prayer, the chats in the tents and small houses, and under the ample trees, and in the pavilions, the thinking of each other before and after they meet : all this has a good moulding influence, working like the leaven of the Spirit of God in the hearts of those who attend these Assemblies.

From these meetings go out those who can speak and instruct best, in the Sunday-school, in the county and district conventions, and surely all this study and teaching will result in bringing the Sunday-school work of Pennsylvania to a still higher degree of perfection and efficiency.

J. B. S.

Chambersburg, Pa., Mar. 5, '91.

God having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

THE scripture lessons at chapel services during passion week are selected so as to follow the life of our Saviour day after day from Palm Sunday to Easter. This can readily be done with the aid of a "Harmony of the Gospels," the children using their Bibles and successively turning to the passages in the different gospels as announced by the Superintendent.

The plans and specifications for the new building are now ready and bids for its erection have been advertised for. Contractors are making estimates and the contract will be let at the April meeting of the board.

Is the new building necessary? Yes, the present building is full and yet look at the Superintendent's mail and read the following which were received in one day. A widowed mother, endorsed by her pastor, writes, "It is very necessary for my (two) boys to be put in the Orphans' Home because I can just stay here till first of April and have no house, no home, and don't know where to go and have no place for the boys." A minister writes concerning two boys whose mother recently died, "The messenger who brought the funeral notice brought her dying request that the boys should be put in the Orphans' Home if possible. . . . The money left to the children ($200) shall pay for them as far as it reaches, . . . If the door of our home is not open I suppose the door of the Catholic Home (father was a Catholic) will *soon* be open."

As no one came forward with an offer to buy goods for uniforms for the boys, as was suggested in these notes some time ago and as was done for the girls by a friend in Lancaster, we were obliged to place an order for 225 yards of goods about two weeks ago. Hewever should anybody's conscience trouble him for having let the opportunity of making this purchase pass by unimproved we will state that the bill is not yet paid. The Superintendent will be happy to send the bill to anyone who wants the credit of having bought these uniforms.

Our children are very fond of eggs about Easter time—? Thanks for those already promised.

ANOTHER Easter brings us again to the Apostle's doctrine : "Ye are dead, and your life is hid with Christ in God." Christ is our life. He is hidden from the world ; it behoove us to know Him familiarly as our true life. There is such a thing as pleasing ourselves with death, not life. The inebriate who can think of no joy but the indulgence which leads to his ruin, is an example of this. Every one can find an example nearer home in his own temptations. Even our temptations should instigate us to seek our hidden life. Are we tempted to covet? Let us learn diligence and economy for which the possession of money should rightly stand. Is evil-speaking, exaggeration, boastfulness our besetting sin? Let us purge our consciences with confession, and learn the language of praise. For envy, hatred and malice, let us exchange the love of Christ, and that knowledge one of another upon which love is based. The glory of Christ is confessed in the presence of undisputed Christlike character. When Christ who is our life shall appear, then shall ye also appear with Him in glory.—*Standard of the Cross.*

"A LITTLE WHILE."

BUT yet a little while and the absent Brother's footfall will soon be heard, no longer "as a wayfaring man who turneth aside to tarry for a night," but to receive His people into the permanent "mansions" His love has been preparing, and from which they shall go no more out.

Oh, blessed day! when creation will put on her Easter robes—when her Lord, so long dishonored, will be enthroned amid the hosannas of a rejoicing universe—angels lauding Him—saints crowning Him—sin, the dark plague-spot on His universe, extinguished forever—death swallowed up in victory! "He will stay not a moment longer," says Goodwin, "than He hath dispatched all our business in heaven for us." ~~With what joy will~~ He send His mission-angel with the announcement, "the little while is at an end," and to issue the invitation to the great festival of glory, "Come, for all things are now ready!"—*The Words of Jesus.*

NOT RISEN—STILL IN SIN.

"If Christ be not raised, your faith is vain, ye are yet in your sins," 1 Cor. xv. 16, 17.

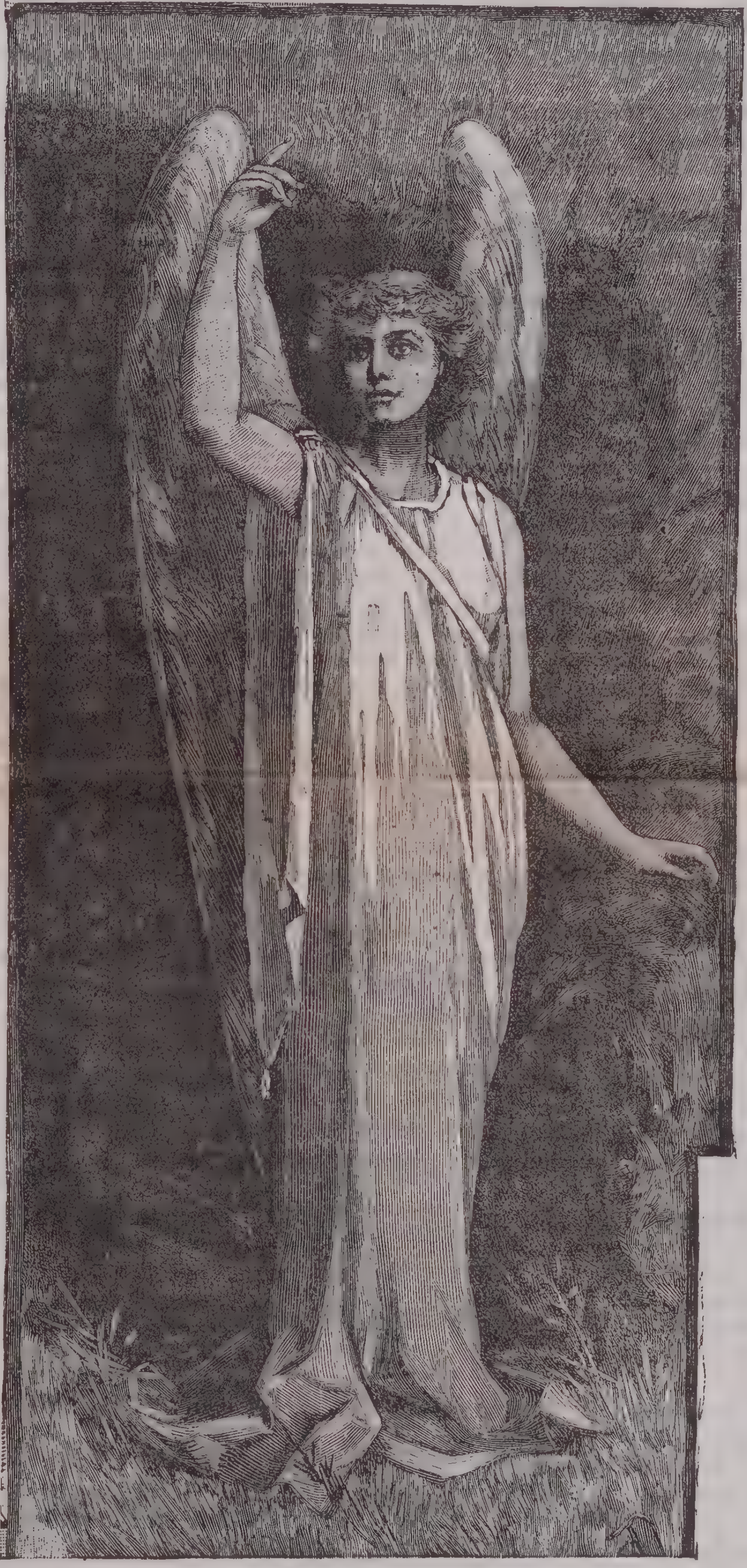
PARAPHRASED, the Apostle's argument is as follows: "Ye are yet in your sins," because Christ is yet in your sins; and your faith, committing you to Christ and uniting you to Christ, makes you sharers with Him in whatever is His condition. You cannot be better off than He is. The utmost your faith can do for you is to make you one with Him, to bring you into fellowship with Him, to identify your interest with His, to secure that as He is, so you shall be. If, then, He is yet in your sins, then of necessity *you* also must be yet in your sins.

He was "in your sins" when He died. They were about Him; they were His. He owned, He felt them, to be His. "Innumerable evils have compassed me about, mine iniquities have taken hold of me, so that I am not able to look up; they are more than the hairs of mine head; therefore, my heart faileth me," Psalm xi. 12. So your iniquities took hold of Him as if they were His own. He made them His own. Making common cause with you, and putting Himself in your place, He was under them, I repeat it solemnly; Jesus Christ our Lord was "in your sins" when He died.

He was "in your sins" when He was buried. They were still around Him and upon Him as He lay in the dark tomb. He had not got rid of them.

And if He is not risen, He is even yet "in your sins;" your sins are even yet upon Him. How hopelessly "ye are yet in your sins," if He who should have saved yon from them is yet in them Himself! Had it been possible for Him to be "holden of death," He would have continued to occupy the position and to bear the charcter of the guilty criminals whom He represented when He died. * * * * *

But, on the other hand, if Christ is risen, how complete, how surely and gloriously complete is onr deliverance! He is rid of our sins now. And if we are in Him, we are rid of them too, in the very same sense, and to the very same extent, that He is. He was in them once; in their guilt, in their curse; so thoroughly in them that there was no escape for Him, either from a criminal's death, or from a criminal's grave. But He is not in them now. Nor are we, if we are in Him. Our faith in Him is not now in vain: for as "He was delivered for our offences," so "He was raised again for our justification."
—*Robert S. Candlish, D. D.*



"HE IS RISEN."

Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel.

THE IMPERISHABLE STORY.

AGAIN Eastertide has come with its many hallowed teachings. Never do we weary hearing of this story. Wonderful story is this, that with undiminished interests makes glad the heart. Not the least word in the inspired recital of Christ's resurrection can ever be lost. Not a single line of this story can be so mutilated by human hands as to invalidate the miraculous event. The fact of His breaking the silence and mystery of the sepulchre, where tender love had lain Him, is engraven upon historic records that wicked unbelief can never touch. Far, far, beyond all liability to error, dwelling in perfect light, the glorified company reverently rehearse the circumstances of the trial, the crucifixion, and the resurrection of the Lord of glory. They sing forever as one sang in a German sacred melody:

"The power of Thy great majesty
~~Burst rocks and tombs away;~~
Thy victory raises us with Thee
Into the glorious day.
Now Satan's might
And Death's dark night
Have lost their power this blessed morn,
And we to higher life are born."

MY EASTER GIFT.

WHAT shall it be? What do I most of all desire? Not wealth, or fame, or any thing that will leave unmet the soul's deepest need, do I ask. Born to inherit a higher destiny than this planet can offer, I ask for a love to Christ that will henceforth fill my earthly existence, and cause me to rejoice in Him "with joy unspeakable and full of glory." Our risen Lord touched the lyre of one who sang:

"For Easter present, give to me
A heart that's full of love to Thee,
And lead me on, as seems Thee best,
Thro' earthly cares, with Thee to rest."

That I may know Him, and the power of His resurrection.

Sing heart! I have met Him
All radiant, victorious!
I have met Him and heard Him—
The conqueror glorious!
I have seen Him and touched Him—
He has broken the prison,
It is life, it is light,—
The Chrtst has arisen.

The Family.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

"Drive him away!" again cried Serena. "He has insulted your Prophetess!—he has insulted me!"

The guard gathered thick around Otho, who confounded at the result of his bold speech, stood motionless, incapable of decision. But no sooner did several venture to lay their hands on him, than forgetting all prudence, he fiercely shook himself loose, and whirling his tough staff through the air brought it down in a torrent of lightning-like blows on the heads and spears of those around him, creating a sound not unlike the beating of heavy brushwood with a flail. One of his adversaries staggered back blinded by a severe blow, and another measured his length in the dust. In a few seconds a circle was cleared round him, and he stood at bay, hemmed in on every side by foes, who respectfully kept beyond the reach of his terrible staff. He had not escaped unhurt, however, for a gash in the cheek showed the marks of a spear. At the sight of blood on the face of Otho, Serena, her anger already beginning to cool, became alarmed, and called out:—

"Harm him not! Injure him not! Open your ranks and let him go!"

Otho turned his ashen-pale face toward her, as though not comprehending the words, then seeing the crowd, in obedience to the command, parting before him, he walked toward the opening, and thriding his way through the mass congregated at the spot, sought the roadside. Taunts and cries of derision followed him, and more than once he felt impelled to dash in upon those who had assailed him, and teach them a lesson of prudence, but restraining these rash impulses, he sat down under a tree and, distracted by conflicting thoughts, rested his elbows on his knees and buried his face in his hands.

The army resumed its march, but he sat unmoved. Several hours went by of continued uninterrupted tramping, but he did not stir. The dust from innumerable feet descended in clouds upon him, but lost in bitter, torturing thought, he heeded it not. No one approached him, for the sight of a comrade, sick by the way, or dropping out of the ranks from weariness, had become so common as to pass without remark; so perhaps thinking him ill, none came near till toward evening. Then a gentle hand was laid on his head, and a tender, anxious voice inquired:

"Otho—Otho—oh! what in the world is the matter?" It was Madeleine, and the boy recognized her at once.

At the touch of gentleness, his bitterness gave place to uncontrollable grief, and bowing his head to his very knees, tears gushed from his eyes, and his whole frame shook with sobs that he was powerless to restrain.

"Otho—Otho—oh! oh! what has happened? what has happened?" pleaded Madeleine, now almost weeping from sympathy. "Oh! you are wounded—you are hurt—your hands are all covered with blood—and your clothes too! Tell me, I beg, I implore you, tell me what has happened?"

At length the boy recovered himself sufficiently to say: "I will tell you all after a while—I'm not very much hurt. I have had a quarrel with Serena. It ended in a fight with some of the boys. I will tell you all about it after a while."

"Well, do not sit here, Otho, come let me wash this blood off, and bind up your wound," answered the girl, reassured by the sound of her friend's voice. "Oh! I am afraid you are more hurt than you think. Do come with me."

"No, I am not much hurt—I do not think—it is only a little cut," and, assisted by his companion, he slowly rose to his feet. "Where am I to go?" he asked, gazing in a dull way about him.

"Come with me to our camp. We have chosen a beautiful spot by a little stream, off in the woods, where no one will disturb us. The whole army has gone further on. And oh! we are going to have a splendid supper, the best we have had for a long time. But let us make haste: the boys will wonder what detains me so long. Can you walk?"

"Oh, yes, I can walk," and without further remark, Otho followed Madeleine into the depths of the wood.

CHAPTER XIII.

THE TWO CAMP FIRES.

The spot Madeleine led Otho to, was indeed a beautiful one; the grass was like velvet, the trees and underbrush so closing it in on all sides that the camp was entirely secluded from view. A fire blazed on the banks of a stream, whose pure, cold waters suggested the presence of the speckled trout or silvery perch. Michael, indeed, could be seen some distance up the bank, deftly dropping a hook to catch some of the finny tribe. Von Bebel was not in sight, but Heintzpeter was busy tending the fire and gathering fuel for the night.

"Oh, my friend Madeleine!" he exclaimed joyfully, as the two approached. "I was very much afraid you had lost yourself. I thought you would never come; and I am so hungry I think I must eat all the supper myself." Then noticing the pale and bloody face of Otho, he anxiously inquired after his welfare.

"Otho has met with an accident; he will tell us about it after awhile," answered Madeleine, not wishing to allow the suffering fellow to be embarrassed by questions. "I will attend to him and then get our supper. But could you not slice the bacon ready for toasting—and the bread, too?" she added, with the intention of keeping him occupied.

"To be sure, to be sure," replied Heintzpeter, flattered by the confidence shown him. "I can do that, to be sure, and I will toast the bacon, too. I will toast the bacon so well he'll be brown all over."

By the time Otho's hands and face were cleansed of the blood on them, and his wounded face bound up, the sound of some one pushing his way through the underbrush, was heard. It was Von Bebel. He soon appeared, and with looks of exultation laid down on the sod a great piece of bark, holding a glowing heap of wild strawberries. This was indeed a great addition to their fare, and the expression of surprise and delight uttered by Madeleine and Heintzpeter, quite repaid the boy for his enterprise and energy. A few whispered words from Madeleine warded off any unnecessary remarks to Otho, and sent Von Bebel off on a second errand. Its object was soon disclosed, for he returned quickly, bearing a huge armful of withered leaves, from which, on the smoothest spot of ground he could find, a couch for his wounded comrade was prepared.

"Now lie down Otho," commanded Madeleine, with gentle imperiousness.

"Oh, I'm not sick—that will do for your couch, Madeleine."

"No, no; I can get another. This is for you, and you must do as we want you to. When supper is ready I will call you."

It required a good deal of persuasion to induce the boy to accept the proffered kindness, but at length he yielded. Michael returned a few minutes later, bearing at the end of a willow twig a solitary and rather diminutive trout. His ill success awakened a merry storm of kindly raillery. He bore it all very well, joining heartily in the laughter, and affirming that he would cleanse and cook the fish, and that Madeleine would have to eat it—a penalty which the gentle girl accepted, not, however, without a number of protests against being treated better than the others.

At length night settled down upon the scene, and stretched on the sod by the fire the tired boys slept. Waiting until the sound of heavy breathing gave token that the ears of her comrades were closed by sleep, Madeleine rose from the rude couch which had been formed for her, and going to Otho, sat down by his side. He was restless, tossing uneasily on his bed of leaves, and moaning occasionally as from pain. Laying her hand gently upon his forehead, Madeleine discovered that it was dry and feverish. Dipping a napkin in the running stream, she laid it upon his head. It seemed to sooth him, for he ceased his restless tossing and fell into a quiet slumber. Several hours passed and he still slept. During all of this time Madeleine sat by his side, moving only to dip the napkin at intervals in the stream, and lay it afresh on the boy's forehead. It was probably near midnight when he woke and recognized his companion.

"Oh, Madeleine!" he whispered, "you should not be here. You need rest; you must sleep. I will be well when morning comes."

"I will go in a few minutes," returned the girl, her anxiety relieved by the clearness with which he spoke. "But do you not wish to tell me what happened to-day?"

"Oh, yes; if you care to listen," he answered somewhat wearily, and beginning with his first address to Serena, he gave a brief account of all that had transpired.

As he concluded, Madeleine said quietly: "She has punished several of the boys—so I have been told."

"She has?" ejaculated Otho.

"Yes; the army seem to worship her; but some have learned to fear her, too."

"I never thought she could change so—she seemed more like a woman than a girl."

"Do you not think we have all grown old, Otho?" inquired Madeleine sadly. "I feel as if twenty years have passed over my head. And I'm sure you are older in your ways than at first."

"Perhaps we have; perhaps we have. But I did not think that she could be so cruel."

"You did wrong in speaking to her as you did," said Madeleine.

"She has lived in our house for many years, and we were like sister and brother. I always spoke plainly to her; and she has many times spoken very plainly to me," replied Otho apologetically.

"Yes, but she is now in a different position. And you upbraided her before all. It was not the proper place to speak to her about what she was doing. And besides, none but God knows whether she is a prophetess. So many have had revelations, is it strange that she should have had one, too?"

"Has she done any good to our holy Crusade?" asked the boy doubtfully.

"Oh, yes. Everything is in better order. The army is more hopeful, more enthusiastic; they behave better."

"I did not think she could change so," was the faint reply.

After talking thus for some time, the young girl rose to depart, as she did so, the boy said, inquiringly: "You think I did wrong, Madeleine?"

(*To be Continued.*)

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Youth's Department.

EASTER SONG.

THE little flowers came from the ground,
At Easter-time, at Easter-time;
They raised their heads and looked around
At happy Easter-time.
And then each little bud did say,
"Good people, bless this holy day;
For Christ is risen, the angels say,
This holy, holy Easter day."

The pure white lily raised its cup,
At Easter-time, at Easter-time;
The crocus to the sky looked up
At happy Easter-time.
"We'll hear the song of heaven," they say,
"Its glory shines in us to-day.
Oh, may it shine on us alway
At holy, holy Easter-time."

'Twas long and long, and long ago,
That Easter-time, that Easter-time;
But still the pure white lilies blow
At happy Easter time.
And still each little flower doth say,
"Good people, bless this holy day;
For Christ is risen, the angels say,
At blessed Easter-time."

—Selected.

MAUD'S EASTER OFFERING.

IT was the Thursday evening before Easter. The darkness was gathering fast, and not yet had brightness come with the evening lamp, because Maud, at once the petted child and autocrat of the Sinclair home, had begged to wait for this until she could see the evening star. Her big brother, Henry, was at home for the holidays, and this made her reign with all the more authority, as is sometimes the way with little sisters. This brother was a Rutgers' student, and within the last year had determined to devote his life to the work of the ministry. At this home-coming he seemed particularly tender and thoughtful.

At the hour at which we write Maud was seated in his lap, the favorite place for both brother and sister, and they were watching the coming of the star together. While waiting they talked of the star which marked the birth-place of One whose resurrection was soon to be celebrated. With each new year the birth, death and resurrection seem to be remembered with increased emphasis in every Christian home.

But already the star had come for which Maud waited. Lamps were then lighted, and as the evenings were yet cool, a blazing log lay on the hearth, thus making the room very attractive. The merry voices of the entire family made happiness complete. During the evening Henry, whose love for music made song easy, sang:

"There is a green hill far away
Without a city wall,
Where the dear Lord was crucified
Who died to save us all."

Every one was thrilled as this beautiful composition of Gounod was given, telling the lesson better than anything else might have done of the pain indescribable which gave us the gladness of the Easter festival.

Poor little Maud was heart-broken, and implored her brother to sing an Easter anthem. In this request the entire family joined. So ever do we like to hear notes of joy.

After this the hours passed rapidly, until it was, indeed, Easter morning. Then Maud could have been seen walking to church, her little hand close in that of her big brother. Her delight was inexpressible as she saw the azalias, hyacinths, roses and lilies. When the sweet-voiced choir sang "Christ the Lord is risen to-day," she knew she had never before felt so happy.

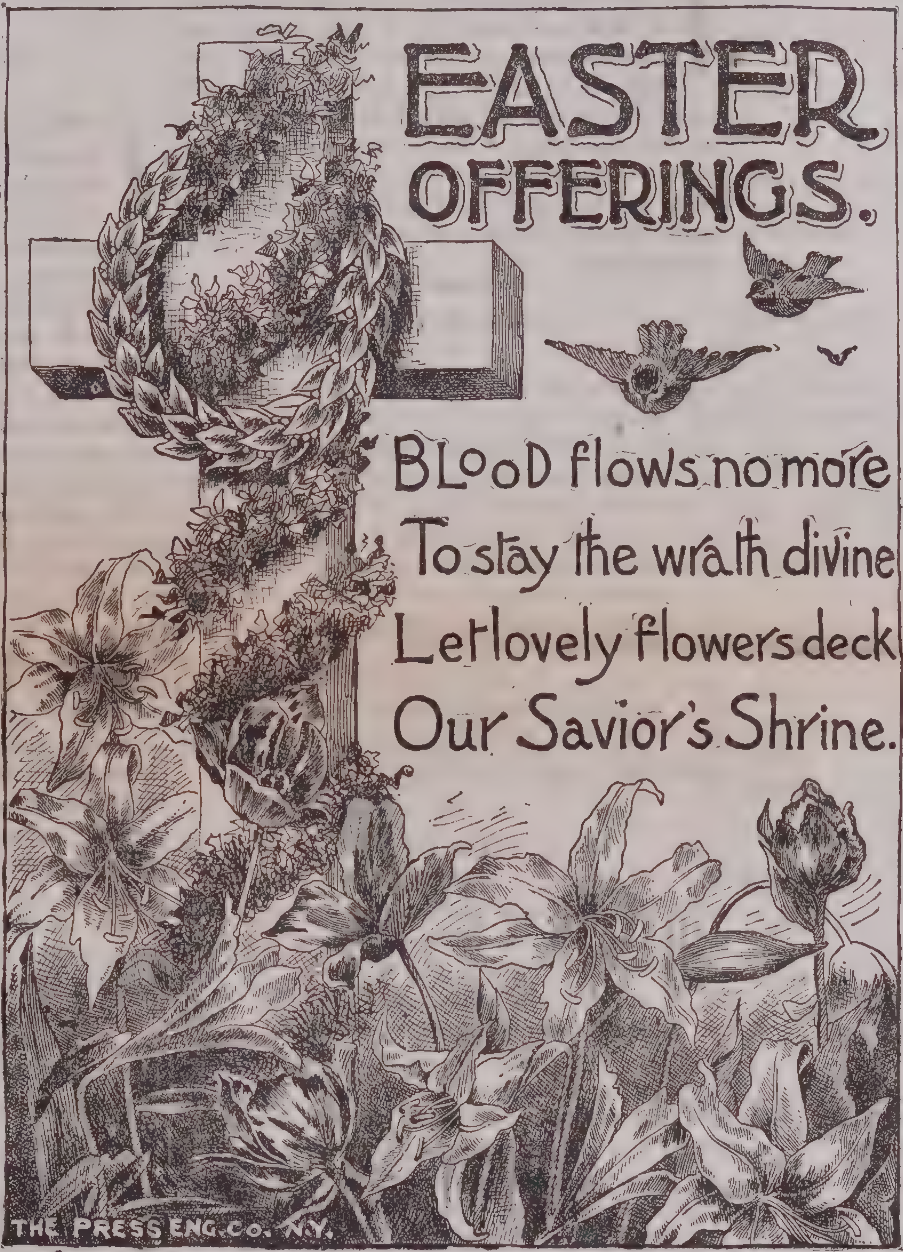
Very eloquent was the good pastor that morning. His words seemed so earnest, his manner so magnetic. And as he closed he tenderly talked of the Easter-offering which he hoped all had given, or would give before the day should close—the best offering which any one could make. All felt how true and powerful were his words, and none was more impressed than little Maud quietly listening in her pew.

The service had closed. The music of the Easter morning had ceased, and yet Maud waited.

"I want to tell my pastor about my Easter-offering," were the words she spoke to her brother, and he, too, waited. After what seemed a long time the good man, with thoughtful face, came down the aisle. He was wondering whether he had chosen the right words for the people whom he loved. Seeing Maud and Henry, he advanced to meet them.

"I waited to tell you," Maud said, "about my offering." Then reverently she added, "I have given myself to-day to Jesus."

Can any one measure the joy which came with these unexpected words? No longer did the pastor doubt whether he had spoken rightly that morning. As for the brother and little Maud, to them the fulness of Easter had come.—*Christian Intelligencer.*



Children, lift your youthful voices,
Sing with joyous, happy hearts.
Now the Son of God has risen,
Darkness from the world departs.

Clear in the soft, warm sunshine,
The Easter hymns are ringing.
The low note of a spring bird
Chimes with the children's singing,
"To Thee the praise."

EARL AND RALPH.

Earl and Ralph are two boys that play together very much. One day they were playing, and Ralph, the elder, said to Earl: "Let us go down to the brook." "No, mamma said we must not go there." "Oh, mamma will not care, I will be careful and not fall in." So they went. They played in the sand a long time. Then Ralph said, "Oh, Earl, let us wade in the brook just a little, mamma won't care." Ralph," said Earl, "how can you think of disobeying mamma again? It was very naughty for us to come down here, when she told us not to." "But mamma is not at home and she will not know anything about it." "What if somebody should happen to see us?" "You are a big baby and afraid to go." Earl did not like to be called a baby, so they took off their stockings and went into the water. They did not go out very far at first. The water was so nice and warm that they forgot to stay close to the shore. Earl fell and came very near being drowned. He was quite ill and had to have the doctor. Ralph was very sorry he had disobeyed his mamma and said he would try and not do so again.

KEEP A CLEAN MOUTH, BOYS.

A distinguished author says: "I resolved, when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar expressions, which are never heard in respectable circles. The utmost care of the parents will scarcely prevent it. Of course, no one thinks of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is thought by some boys to be "smart," the next thing to swearing, and "not so wicked;" but it is a habit which leans to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young reader, keep your mouth free from all impurity, and your "tongue from evil."

NOTICE.

☞ *Editorial Correspondence address to* The Reformed Church Messenger, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* Reformed Church Publication House, *907 Arch Street, Philadelphia.*

☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,
907 Arch Street, Philadelphia, Pa.

THURSDAY, MARCH 26, 1891.

EASTER.

The Lord is risen, indeed, and hath appeared unto Simon.

Blessed be the God and Father of our Lord Jesus Christ, who according to His mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that fadeth not away.

Who is He that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with Him in glory.

GOOD FRIDAY.

GOOD FRIDAY is appropriately named. It is, however, rather remarkable that it ever received such a title. It was, in fact, the darkest, the most awful and most horrible day in the calendar of time. From a truly Christian consciousness, however, it was seen that on that dark day there was also a shining light, revealing the mercy and love of God to the children of men. Never before in the history of the world was there such a revelation or intermingling of His justice, holiness and goodness. Of all other days it was the best that had as yet dawned on mankind. In every respect it was good, the highest revelation of the truly Good. Hence unsophisticated Christian people spontaneously discovered the right word and gave it the right name.

IN ages past the veneration for Good Friday ran into excess. The observation of the day was enforced by the Church and the State, and if for any reason an individual did not observe it in a strictly religious way, he was pronounced a sinner. Such an extreme unscriptural view naturally produced a reaction among people who read the Scriptures, and the Puritans in England and Scotland rose up and abolished Christmas, Good Friday and all the other holy days with the exception of the Christian Sabbath. That was an extreme in the other direction. In this country there is freedom to observe or not to observe sacred days or seasons; and it is a remarkable fact that Good Friday is coming to be honored more and more by Christians of all the various religious denominations. That is just what is right and proper. So it ought to be. It is in harmony with the free spirit of Christianity. What springs spontaneously from the heart, men like to do. What is enforced upon them by an iron or mechanical rule they will sooner or later ignore and reject.

TO the imagination the day of the crucifixion is best represented by a dark, stormy and tempestuous day, when thunders rolled, lightnings flashed and deadly thunderbolts seemed to be hurled from the skies. To the eye of faith the hand of God is visible beyond the storm, overruling its violence, and revealing in between the dark clouds the redemption of the world through the sufferings and death of Christ on the cross.

EASTER MORN.

THE resurrection of Christ on the third day breaks in upon us like a bright morning after a dark stormy night. At Jerusalem spring had fully come, and it was expressive in the highest degree, more so than with us, of the resurrection to life in nature as a type of the true resurrection in the kingdom of grace. As men participated in the blessings of the former, so may they also in those of the latter. As Christ took the sinner's place on the cross to save him from death, so in the resurrection He took his place to impart to him His own eternal life. The life of one became the life of the other, and death is forever ruled out.

FROM LIFE TO DEATH.

WHAT is death? That is a profound mystery, and yet we know some of the facts in the case. The question is best answered by asking, What is life? None of us doubt that we have outward bodies, and they are composed of certain elementary substances, such as oxygen, hydrogen, nitrogen, calcium in the bones, phosphorus in the brain, and a few others. Further we understand that the life of man holds these in combination, controls each atom or force, and organizes them into a body or unity for its own purpose or destiny. Of course none of these material mineral substances constitute any essential part of man as a spiritual being. At death, therefore, he simply gives up all power or control over these forces and they return to the dust from which they came. Of course in our present circumstances such separation involves more or less a struggle or conflict. He, however, continues to live with all the powers or possibilities which he possessed when he dwelt in his material frame. The death of Christ was the same and as real as the death of other men. As He said, He had power to lay down His life, and adds, that He could do this, in order that He might again take to Himself that same life. After His death, although dead in one sense, He was still alive in the highest sense in Paradise. His body lay in the tomb, but He Himself was not there. The material elements, however, were not allowed to follow their own natural laws and disintegrate. God did not permit His Holy One to see corruption. The elements in His body were required to remain each one in its place, because they were needed for further service, just as they were, in the kingdom of God. That sacred form had been faithful to its Lord. The elements of nature in it had been obedient to His will. Torn, mangled, and pierced, they rested in the grave until the warm breath of life should be breathed into them once more. Why was the new tomb prepared for Christ? Why was it not disturbed? Why was not that body torn to pieces by the Jews and given to the fowls of the air? It could not be. It was protected by a greater power than the Roman soldiers, their seal, or the great stone at the gate of the sepulchre. It was guarded by a heavenly host. Thus truly

—Christ has opened a fountain;
For sin and uncleanness and every transgression,
His blood flows so freely in schemes of salvation.

FROM DEATH TO LIFE.

FROM what has been said of the death of Christ, it will not be difficult to see what the facts were that were involved in His resurrection. What He did then or how He was occupied during the interim we have not been taught. We know that He was with the penitent thief whom He had brought with Him, and with many of the saints for whom He had prepared this new Paradise. We may also believe that it was a brief period of rest for His weak, wearied, and exhausted humanity. Renewing His strength and refreshed in His spirit, He was prepared early on the third day to enter the tomb, to contend with death, to annul its inexorable law, and to burst through the portals of the grave, as its master and conqueror. He entered the tomb, and His dead body responded to His presence and became once more His habitation as in days gone by. Angels had accompanied Him down to the earth and had watched the tomb. One of them clothed with the majesty of heaven rolled away the great stone and two are represented as sitting where the body of Christ had lain. Their presence was needed to testify to the reality of the Saviour's resurrection. Christ awoke to life again in time and space, leisurely laid his grave clothes aside, and appeared as the glorious victor on the very ground which had witnessed His death and apparent defeat, a few days before. For all this let the name of the Lord be praised.

For Reformed Church Messenger.

THE NEW SEMINARY BUILDING—A SUGGESTION.

IN speaking with a prominent elder in our Church about the new Seminary building, he suggested that this building include a Chapel. Let the Chapel be the front of the building and the remainder of the building form the rear and wings. An architect, of course, would have to give the plan, but we liked the idea, because a new chapel has long been included in the plans for new buildings for our institutions. The present chapel is inadequate to the wants of the growing congregation that centres in our college and seminary. Besides it is needed, and is used, for other purposes, for Commencements, and concerts, and orations, &c., &c., whereas we need a chapel which shall be devoted strictly to worship. Our practice here does not square with our theory. We emphasize what is churchly, we emphasize the meaning of consecration, that the church is a sacred place, and yet in our central institutions we use the church for secular purposes, and the students lose that reverence for it which they should be taught to cultivate. And this is even worse in this case than in ordinary congregations, for here the young men are trained who are to be leaders in the Church. Here we should realize most fully our ideal of a church and a congregation, and Christian worship.

The college congregation is a peculiar feature in our educational system at Lancaster. We lay great stress on the fact that in the bosom of our college and seminary, not only is Christianity taught, but a church is established in its full meaning and character. This congregation is vigorous and growing. The number of communicants is from 150 to 175. It ought to become the Reformed church of the northwestern portion of the city. It ought to include more families from that part of the city.

But to become fully effective it ought to have a suitable building, and we believe this can now be reached in connetion with the new Seminary building. The expense will be less than a separate building. The front would be, at the same time the front of the Seminary building. A portion of the walls on the sides and rear would be included in the Seminary building. And what more beautiful conception can be formed than this alliance of the church and the Seminary!

The present college chapel is needed, and would remain, for the morning prayers in the college, for orations, and commencements. The chapel would be the place for all the students of college and seminary to meet in for Sunday service, and thus bind the two institutions together in the congregation.

In other respects it is better that they should be separated, not only for reasons already named, for room for the two institutions, but for higher reasons. The daily mingling of the two institutions is not for the good of the Seminary, nor for its influence upon the College. We might enlarge upon this point, but those who know how the two classes of students are now thrown together must feel that they ought to be apart.

The Seminary needs to cultivate a seminary spirit, a spirit that centres on its peculiar work. The students need to leave behind the associations and surroundings of the college and college life, and seek to create and cultivate a new atmosphere. But we will not now enlarge upon this important consideration. Let our suggestion be considered by the Committee on the Seminary building. We are building for the future. A new chapel is one of the necessary buildings contemplated in that future. Now we have the opportunity for getting a chapel. Let not the opportunity be lost.

One word more. If this Seminary building is a necessity, a pressing necessity, and if it must be erected, why should not this be done at once. Let the synods assume, each, its share of expense, let the money be raised, borrowed if need be, each synod assuming to pay its interest till it raises the principal, and the building go up at once. Why postpone for one, two, or five, years, what *must* be done, and what is of such pressing present necessity. Our Seminary is now in a flourishing condition. Now is the time to give it what it has long needed, a habitation and a home. And let a chapel be a part of the structure.

X

For the Reformed Church Messenger.

ANOTHER LADY MISSIONARY FOR JAPAN.

IT is with no little satisfaction and thankfulness that we find ourselves able to announce to the church, that the long sought provision for sending out another teacher for the Girl's School in Sendai, has at length been made. Not by the Board, indeed, for its distressingly straitened finances absolutely disable it to do so, but by the Woman's M. S. G. S. At the last meeting of the Board, held in Harrisburg, Pa. Mch 10, 1891, a very welcome communication from that Society was received, informing the Board that it was now ready to assume the support of such a new teacher, and asking that a suitable lady be appointed and comissioned for that service. It has been keenly felt for some time past, not only that the necessities of that prosperous school imperatively demanded a reinforcement of the teaching force, but that prudence and humanity, not to mention higher considerations called for the relief of the overworked Poorbaugh Sisters. Although preliminary steps to this end have been taken once or twice already, yet it has always turned out that the Board was destitute of the means to realize its purpose.

In the provision now made, God in His Providence has given us a renewed illustration of His willingness to answer the prayers of His Church, if its members will only employ the means He has ordained. Indeed the present prosperous and promising condition of our work in Japan as a whole, is a precious verification of this truth. And the difficulty which now restrains the Board in pressing vigorously forward, is not God's unwillingness to bless our endeavors, but the church's strange tardiness in supplying the temporal means. The Church, its Ministers and members have just here, a grave responsibility resting upon them. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it." Mal. 3· 10.

The Board unanimously accepted the proposition of the Woman's Missionary Society G. S. and directed the Secretary to make enquiry and search for a suitable lady for the office. Accordingly this announcment is made as one effort in compliance with that duty. We would fain believe that the question of self-conscration to this blessed work has been upon the hearts and minds of some of our pious Sisters for some time past, and now the Master calls. Who will now say, "Lord, here am I, send me?" The qualifications requisite for this service are well set forth by "Miriam" in the January Guardian, except in one particular. Among other qualifications she specifies "a fair English education," We are informed from Japan, that it should be more than this. A late letter, speaking of the Girl's School, says, "We were obliged in order to be permitted to mantain our school at all, to adopt the branches prescribed by the Educational Department of the native Government, and our curriculum includes Algebra, Geometry, History, Natural Sciences, Psychology, Ethics, in addition to ancient Chinese and Japanese Literature and History, also English Language and Literature and Music." From this it will be seen that the range of instruction required is much more extensive than several years ago. The candidate should be equipped with a liberal education. She should be able to teach German.

Any persons considering the question of devoting their lives to the work of Foreign Missions, and desiring to present their names to the Board, or are desirous of further information on the subject—or those knowing of suitable persons who might be open to a solemn call from the Board, will please address me up to March 30, at Mt. Crawford, Va. After that, at Mechanicsburg Cumberland, Co. Pa.

S. N. CALLENDER, Secretary.

For Reformed Church Messenger.

THE CRIME.

IN all the annals of the past no crime
Was e'er so great as that of which I sing,—
When men rose up and basely crucified
Their Lord. 'Twas not the work of sudden rage;
The phrensy of a day or hour. For years,
And months and days, man with the serpent's seed
Conspired, to consummate the direful deed.
King Herod thought at once he'd bring to naught
The prophecies, and slay the infant Christ Matt. 4 ch.
Whilst in His mother's arms; but he was foiled.
Along the Nile in Egypt far away, Matt. 4: 19–23.
He found a home until the tyrant died.
The Nazarenes in envy sought to kill Him,
Luke 4: 29.
When He a child became a man, but failed,
Because His work on earth had just begun.
The Scribes and Pharisees in crafty ways
Sought His life, but they feared the multitude,
Mark 12: 12.
That stood around Him like a battlement,
Or wall of brass, through which they could not break.
John 8: 59. John 10: 31.
Twice in the temple He was stoned, and once
The officers came by force to take Him,
But softened by His words, they feared John 7: 46.
To touch Him, for He spake as man ne'er spake
Before. When Lazarus came forth, the priests,
With the elders, were filled with burning wrath;
John 7: 47–53.
They strengthened then conspiracy that He
Should die, and thrust Him out beyond the law:
For His arrest the captors should be paid
In shining shekels from the sanctuary.
There was no response; it could not be done.
John 7: 57.
When it was meet He in the temple stood
Matt. ch. 21, 22 and 23.
And taught. There in debate He set at naught
The Scribes, the Pharisees and Sadducees,
The lawyers and the doctors, all combined:
And no one durst ask Him any questions.
Matt. 22: 46.
In silence they were left to nurse their rage.
What next must they do now? They did not know:
John 11: 46–47.
This man did many miracles they knew
And said, and they in anger, gnashed their teeth.
Then Satan, right at hand, sprang to their relief,
And with his dark, malicious strategy,
Taught the hierarchy how to capture
The object of their unrelenting hate.
He entered Judas, and Judas promised
Matt. 26: 14–16. Mark 14: 10, 11. John 5: 70, 71.
To betray his Master into their hands.
But when must this be done? In the darkness
Of the midnight hour. Then the multitude
In slumber wrapped would nothing interpose.
Thus lions, tigers and hyenas fierce
Roam prowling through the forest wide at night,
To satisfy their appetite for blood.
Thieves and murderers in the dark go out
Along the streets or alleys, there unseen
To plunder or destroy their fellow men.
And so the hierarchy deemed it wise
To capture Christ, when all Jerusalem
Was fast asleep, lest uproar might arise.
Matt. 26: 5. Mark 14: 2.
Poor Judas here knew how to help Him,
And with a kiss betrayed Him to His foes,
Matt. 26: 48. Mark 14: 45.
Who led Him through dark streets from house to house.
From Annas bound to lordly Caiaphas.
John 18: 12–14.
Before the break of day He was condemned.
For want of testimony, the High Priest
Mark 14: 63.
Rent His garments and said that He must die;
For He had said He was the Son of God.
Harder than nether millstones, such hearts
Could not relent when He was crowned with thorns,
Matt. 27: 29.
Nor at the cross, when from His head, His hands,
His feet, in streams, the vital current flowed.
They wagged their heads, they mocked Him as He hung
Mark 15: 29.
Upon the bitter tree. But Truth still lived,
Nor had it fled from earth on that dark day,
Nay, crushed to earth, it rose again and spake,
In thunder tones to drowsy ears of men.
Judas threw the money down, and confessed
Matt. 27: 6–8.
That Christ was innocent. Heathen Pilate
Luke 23: 15.
Pronounced Him just; and so his wife declared.
Matt. 27: 19.
The centurion and his men around Luke 24: 47.
Said He was good; in truth, the Son of God.
Mark 15: 39.
The sun at midday hid his face, nor would
Mark 15: 33.
He shine on such a scene as Calvary;
And from beneath the earth upheaved and smote
Her own maternal breast. The rocks were rent,
Matt. 27: 52.
And saints in glory through their graves came back
To testify that men had slain their Lord.
The deed was done, the tragedy was o'er;
Apollyon and his hosts with savage shout,
O'ercome with fear fled from the dreadful scene;
He knew full well that such brief vict'ry
Might soon bring down with awful crash for aye
His kingdom base to an ignoble end.
The sacrifice for man was made. Angels now
With tearful eyes and hearts surcharged with grief
Looked for the resurrection from the dead,
When Christ should rise again on Easter morn.

*

Poetry.

EASTER DAY.

BY MARY ELIZABETH BLAKE.

THOU fairest Feast that earth may ever know!
Of all her days most beautiful and best,
Since Heaven doth open at thy glad behest,
And man, immortal, spurn the clod below.
Thou birthday of the soul! When He doth show
His costliest gift of sweet eternal rest,
Of peace and joy supernal, to the breast
That life's harsh storm doth buffet to and fro.
More gracious art thou than the blessed night
When angel choirs the hymn of praise began,
And Bethlehem's star made glad the happy sod;
For joy In thee doth soar to purer height,
Since greater than the bliss of God made Man
Is thine, which hails again the Man made God.

—*The Independent.*

Selections.

For Easter Day, O lilies white,
Your shrined splendors keep.

—*Harriet McEwen Kimball.*

Look we, while this our Easter Day lasts, to what glories we are called, what hopes are set before us, what it is to love God for ever, what it is to be loved by Him.—*Dr. Pusey.*

The dawn swings incense, silver grey,
The night is past;
Now comes triumphant, God's full day.

—*Helen Hunt Jackson.*

Nearness of life to the Saviour will necessarily involve greatness of love to Him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affections toward Him.—*Spurgeon.*

He lives: His presence has not ceased,
Though foes and fears be rife;
And thus we hail in Easter's feast
A world renewed to life.

—*From the German.*

A living Christ, dear friends! the old, ever-new, ever-blessed Easter truth! He liveth; He was dead; He is alive for evermore! Oh, that everything dead and formal might go out of our creed, out of our life, out of our heart to-day! He is alive!—*Dr. Phillips Brooks.*

The again Rising of our Redeemer is a Festival of gladness for us, for us it biddeth know that we shall not die forever; and for Angels also it is a Festival of gladness, for it biddeth them know that we are called to fulfil their number in Heaven.—*S. Gregory.*

He won the victory with His own right arm, but He will not enjoy the spoils alone. He will share them with His fellow soldiers enlisted in the same holy war. He has gifts for those who stand faithful at His side, princely gifts, gifts without price.

"Welcome Thou Victor in the strife,
Welcome from out the cave!
To day we triumph in Thy life
Around Thine empty grave.
"The dwellings of the just resound
With songs of victory;
For in their midst, Thou Lord, art found
And bringest peace with Thee."

Science and Art.

It has recently been discovered that some of the deep sea crustaceans of the Indian Ocean are highly luminous, thus furnishing what is thought to be the first positive proof that the source of light in the dark abysses of the ocean is the self-luminosity of the animal inhabitants.

A puzzling phenomenon has been noticed frequently in some parts of Valley Bend District, Randolph county, Va., this winter. The crust of the snow has been covered two or three times with worms, resembling the ordinary cut-worms. Where they come from, unless they fall with the snow, is inexplicable. The snow is two feet deep, and the crust is too strong for them to have come up out of the ground. A square foot of snow can scarcely be found some days without a dozen of these worms on it.

A crack in a piece of metal is prevented from extending further by the well-known means of drilling a hole where the rent ends; but when the hole is not bored on just that spot the crack is apt to continue beyond the hole. To facilitate the search for the exact point, *Revue Industrielle* recommends moistening the cracked surface with petroleum, then wiping it, and immediately rubbing it with chalk. The oil that has penetrated into the crack exudes and thus indicates with precision where the crack stops.

Our hearts are glad and still. Through all the days
The sweet truth of the resurrection stays—
The stone is rolled away.

Items of Interest.

Prince Jerome Napoleon (Plon Plon) died at Rome last week.

The Kansas House, by a vote of 72 to 27, defeated the proposition to resubmit the prohibition amendment, Republican and Alliance members voting against the measure.

Ostrich farming has become a great industry in Cape Colony. In 1865, when ostrich farming was started, there were only 80 ostriches in the Colony. They are now estimated at 150,000.

One thousand Chinamen, members of the Congregational Church in California and Oregon, have sent two missionaries to their native land, organized a Foreign Missionary Society with $1,000 to start with, and have contributed $2,200 to home missions.

In the South a new fruit called sweet cassava is being used for food. It is successfully grown in warm countries, and is said to be easily converted into starch, tapioca, and glucose, with very little waste. In Florida the flour made from it has been used for bread, puddings, and custards.

The ninth General Conference of Christians of all nations, will be held in Florence, Italy, April 4—12, 1891. The proposed general subjects for addresses are: 1. Italy and the Reformation. 2. The Spread of the Gospel. 3. The Authority of Scripture. 4. Christianity and the Social Question. 5. Home and Foreign Missions. 6. Christian Faith and Christian Testimony.

Ireland and England are noted for the production of fine linen. This is said to be due to the prevailing moisture of the climate, which is particularly favorable to the spinning of fine yarns; hence it comes that Germany, whose production consists mainly of heavy linens, must send to England for all her fine yarns, the flax of which, however, is grown largely in Belgium, Holland and Russia.

The total collections of the internal revenue during the first seven months of the fiscal year ending June 30, 1890, were $87,000,985, being $7,487 412 more than the collections during the corresponding period of the previous fiscal year. The increase was as follows: On spirits, $3 519,942; on tobacco, $1,881,172; fermented liquors, $1,890,060; on oleomargarine, $100 712; and on miscellaneous, $95,525.

Hints and Recipes.

Always mix your stove blacking with turpentine; you will find that but little rubbing is required to make it look black and glossy. The turpentine helps remove the rust, if any, and the blacking stays on much longer.

When you make chocolate now of an evening sprinkle a little cinnamon on top after the chocolate has been poured in the cup. It adds the same piquancy and charms that nutmeg adds to lemonade, lemon juice does to Vichey, sliced lemon does to tea.

Funnel Cakes.—Separate three eggs; beat the yelks until light; add to them a cupful of milk—half a pint—and one cupful of flour. Beat until smooth; add half a teaspoonful of salt and a teaspoonful of baking powder. Put this mixture into the funnel. Have ready a smooth frying-pan containing just enough hot lard to just cover the bottom. Begin in the middle of the pan, allowing the batter to run through the funnel, winding it around and around. When the cake is brown on one side, turn and brown the other. Serve hot.

Farm and Garden.

Mistakes in Pruning Trees.—Nothing in the shape of ornamental trees has a more awkward appearance than one of long legged form trimmed up with a bare stem as high as a man's head or a house-top, especially if it is an evergreen. Standing alone, they should be perfect specimens feathered all the way down to the ground; or if the trees are old, large and stately in growth, possessing the magnificence of broad spreading oaks or magnificent elms, the foliage and the wide branches which sustain it should approach so near the ground that the huge stem would be barely visible.

Markings of Ducks.—The differences between the Pekin and White Muscovy ducks are thus pointed out by a poultry authority: The head of the Pekin is long and fine; the Muscovy's is covered with crest like feathers, which are readily raised or depressed by the bird when excited. Its eyes are large and bright. The Pekin's eyes are deep, leaden blue. The bill is clear, deep yellow in the Pekin, and pink or flesh colored in the Muscovy. The Muscovy is not so deep in the body as the Pekin, and has very long, strong wings, while the wings of the Pekin are short and compactly carried against the sides. The Pekin's shanks are reddish orange in color, while those of the Muscovy are of a pale orange or yellow.

Now is Christ risen from the dead and become the first fruits of them that slept.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

Lippincott's Magazine for March contains—The Sound of a Voice; or, the Song of the Debardeur, Some Familiar Letters by Horace Greeley, I., A Mysterious Case, "The Refiner of Silver," "Fear Not," Round-Robin Talks, IV., A Lost Art, Creation, Old Age Echoes, Some Personal and Old-Age Memoranda, "Walt Whitman: Poet and Philosopher and Man," The Light-House and the Birds, Three Famous Old Maids, A Michigan Man, A Fanatic, "The French Invasion of Ireland," Reading Bores, Agricultural Education, Cosmopolitanism and Culture, "Little Jarvis," Treasures of Art, With the Wits.

J. B. Lippincott Company, Publishers, Philadelphia. Price 25 cts.

St. Nicholas for March contains—Effie's Visit to Cloudland, Huz and Buz, Pauline and the Policeman, Good-Bye, a Woodland Episode, Cæsar and Pompey, A Polar Bear for a Jailer, Out of Childhood, Autograph Book, Alligator's Funeral, The Midnight Sun, Diary in the East, Rhoda's Visit.

The March Century has a third instalment of the Talleyrand Memoirs. It also contains—The Fremont Explorations, Gold Dust Stories, General Crook in the Indian Country, Plain Living at Johnson's Island, The Anglo-Saxon in the Southern Hemisphere, Penhallow, The Faith Doctor, Colonel Carter of Cartersville, The Mystery of the Sea, The Utopian Pointer, Topics of the Time, Open Letters.

The March Wide Awake is full of good things. It has "Our Government," "How Grandmother's Spoons Were Made," "Men and Things," and many stories, poems, pictures and articles give plenty of first class family reading.

Wide Awake is $2.40 a year. D. Lothrop Company, Boston, Mass.

The Arena for March contains—The Drama of the Future, Evolution and Morality, Nationalization of the Land as First Presented, Shelley the Skeptic, What is Immoral in Literature, The Swiss Referendum, The Malungeons: A Forgotten People, The Test of Elder Pill, Home Influence and the Child.

The March Magazine of American History opens with "General Francis E. Spinner the Financier." Then comes a story by Hubert Howe Bancroft, of his varied experiences in bringing out his first book, describing his literary pilgrimage from California to visit the notable authors of Boston and New York. Then is a sketch of Rev. Samuel M. Isaacs. Following this is—Pennsylvania Convention, 1788, An Hour with George Bancroft, George Bancroft, 1800–1891, Slavery in Canada, The Homespun Age, The Hunters of Kentucky, Washington at Tarrytown in 1783.

Subscription price $5.00 a year. Published at 743 Broadway, New York City.

The Medical Bulletin: A Monthly Journal of Medicine and Surgery. Edited by John V. Shoemaker, A. M., M.D. Contents for March — Original Communications; Abstracts; Therapeutic Notes; Editorials; Correspondence; Medical News and Miscellany; Book Reviews; and Commercial News.

Terms—$1 a year in advance. F. A. Davis, Publisher, Philadelphia, Pa., U. S. A.

The opening paper in The Magazine of Art for April is "In Memoriam" of Charles S. Keene. Then a paper on "Austria, Hungary, Russia, Italy and Spain." The other contents are—Studies in Illustrated Journalism, Rise of the Comic Paper, Lord Armstrong's Colllection of Modern Pictures, The English School of Miniature Art, The Life Work of Barye. The frontispiece is a reproduction of "The Prodigal Son," by J. M. Swan.

Cassell Publishing Co., New York, 35 cents a number, $3.50 a year, in advance.

Littell's Living Age. The number of The Living Age for March 21 contains—Three Finnish Scholars, Scottish

Review; Eight Days, part XII., Cornhill Magazine; Our Wittiest Judge, Belgravia; Life in the London Slums, Temple Bar; Turnerian Landscape—An Arrested Art, Nineteenth Century; Ischia and its Earthquake, Cornhill Magazine; Alexander William Kinglake, Blackwood's Magazine; Wild Beasts and their Ways, Longman's Magazine; At the Recent Street Tussaud's, Punch; The South African Doctrine of Souls, Nature; Robert Louis Stevenson on Realism and Idealism, Melbourne Argus. Poetry.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

March 3rd, 1891, at the home of the bride, by Rev. John M. Titzel, D.D., Mr. David H. Bausman to Miss Anna E. Myers, both of Lancaster Co., Pa.

At the home of Deacon James Rowe, Mont Alto, Pa., March 15th, 1891, by Rev. Dr. Russell, Mr. Stewart Franklin Mehlfeldt of the Frick Works, Waynesboro, to Miss Bertie Rowe Thomas, of the former place.

On Tuesday evening, in Trinity Reformed church, at St. Thomas, by Rev. J. F. Mackley, Mr. William S. Christman, of St. Thomas, Pa, to Miss Barbara E. Kriner, of Lemaster's Pa.

On February 25th, 1891, in West Philadelphia, at the residence of the bride, 629 N, 43rd street, by Rev. S. S. Long, Lewis B. Walker, son of Judge Walker of Pottsville, Pa., to Miss Caroline L. Eckel.

On the 5th inst., in the Reformed Salem church, Harrisburg, Pa., by Rev. Ellis N. Kremer, assisted by Rev. George W. Snyder, Mr. George V. Nash, of Clifton, N. J., to Miss Bertha, daughter of Dr. and Mrs. H. O. Witman, Harrisburg, Pa.

On the 5th inst., in the Reformed Salem parsonage, Harrisburg, Pa., by the same, R. M. Alexander, D.D S., of New Bloomfield, Pa., to Mrs. Laura V. Comp, of Landisburg, Pa.

At the Reformed Parsonage, Shippensburg, Pa., March 17, 1891, by Rev. T. R. Dietz, Edward L. Foglesonger to Mamie J. Eckenrode, both of near Shippensburg, Pa.

On the 12th of March, at the home of the bride, in Zion, Centre county, Pa., by Rev. Miles O. Noll, Mr. Lincoln H. Musser, of Fillmore, Pa., to Miss Gertrude M. Solt.

At the Parsonage, Boalsburgh, Pa., March 11, 1891, by Rev. A. A. Black, Mr. John C. Cort, State College, Pa., to Miss Emma Kern, Lemont, Pa.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

Died.—William Rauch, Sr., a highly respected citizen of Derry, Pa., was born June 25th, 1810, in East Hanover township, Dauphin county, Pa. At the age of 18 years he was admitted to the Holy Communion of the Reformed church, of which he remained a faithful member and an office-bearer to the time of his death.

In 1835, January 29th, he was united in marriage to Sarah Shoop, who, with six daughters and three sons, survive a faithful husband, a kind and indulgent father.

The all-wise providence of God saw fit to extend his life of usefulness to the utmost limit allotted to man—even more than fourscore years. After a well spent life of 80 years, 7 months and 17 days, he bade a peaceful adieu to a world of care and sorrow to join the innumerable multitude of those who are resting from their labors, and have entered the perfect joys that await all of the ransomed. While earthly tribute to the memory of the deceased, and the various manifestations of the high appreciation of his Christian character breathe forth abundant consolation to the bereaved, yet there remains a more blessed source of comfort in the glorious hope and implicit trust which Elder Rauch always evinced, and which became firmer and stronger as his physical being grew weaker. Under these circumstances, the pastor, Rev. J. F. Moyer, could not have selected a Scriptural text more appropriate and comforting than the following words: "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." The last remains now lie interred in the Palmyra Cemetery.

"The breezy call of incense-breathing Morn,
The swallow twittering from the straw built shed,
The cock's shrill clarion, or the echoing horn,
No more shall rouse them from their lowly bed."

W. H. M.

Died.—On March 5th, at Reading, Pa, Mrs. Elenora C. Ermentrout, in the 61st year of her age.

Mrs. Ermentrout was a daughter of the late Adam Leiss, one of the founders and pillars of St. Paul's Reformed church, of Reading. Most beautifully did his daughter honor the blessed memory of her sainted father, through her zealous devotion to the congregation which he helped to establish. With a large hearted consecration to its interests, her example in word and work was an inspiration to young and old. During 16 years she served as first directress of the Sunday-school, an office for which her affability and gentleness peculiarly fitted her. Most tenderly had she endeared herself to the teachers and scholars, by whom her death is felt as a personal bereavement.

She leaves a sorrowing son and daughter, to whom she was more than language can express. Her funeral, on March 10, was attended by a large concourse of people, where fitting services were held by Rev. Drs. B. Bausman and C. F. McCauley.

Died.—At Waynesboro, Pa, on the 4th of March, George Harbaugh, of G., aged 75 years, 4 months.

This aged father was born on what is known as the "Harbaugh Homestead," near Pen Mar, October 28, 1815. This homestead is *not* in Harbaugh's Valley. Here he lived during the active years of his life, and after ceasing active work on his farm, he removed to Waynesboro, where, in retirement, he closed his earthly pilgrimage. While living on his farm he assisted in building the church, the ground for which and for burying, had been given by his sainted father. Here he served in the capacity of deacon and elder, and in all these relations he was the same faithful member. He was senior to his brother Henry, of blessed memory, by exactly two years. In disposition he was kind and obliging—a true friend, a man in whom was no guile. He lived an upright, Christian life. His interest in the church was earnest and sincere, and the sentiment of all who knew him was, that a "good man had died." He was buried at Harbaugh's church, where he rests in peace and in the hope of a blessed resurrection.

X.

Died.—On the 25th of February, 1891, Peter L. Stouch, of heart failure, aged 77 years, 8 months and 1 day.

The subject of the above notice was the father of Mrs Louisa Peters, an account of whose death appeared last week. Father Stouch attended the funeral of his daughter, Mrs. Peters, on Tuesday afternoon, February 24th. Shortly after returning to his home on Tuesday evening he complained of a severe pain on his breast. During the entire night and Wednesday morning he suffered intensely until death relieved him shortly after two o'clock Wednesday afternoon. Thus on the fourth day after his daughter's death this aged father followed her to his reward.

Peter L. Stouch was born in Lebanon, Pa. He was a saddler by trade. He followed his trade in that city until about 51 years of age. During that time he served a term as Sheriff of Lebanon Co., attended to his duties as Coroner of that county. He was a member of the Aid Society existing there, and also of the Odd Fellows. He was an active member of the Reformed church in Lebanon

About 26 years ago he moved to Altoona where he was in the employ of the P. R. R. Company until his death. He was one of the founders of Christ Reformed church of this city. When Trinity Mission was organized here he became one of its charter members and faithful supporters. He was truly an active, faithful Christian man. Funeral service was held in Trinity Reformed church on Saturday afternoon, February 28th. There was a large attendance of relatives and friends. His remains were laid to rest in Fairview Cemetery.

L. E. C.

Died.—In Vernon township, Crawford county, Pa., February 22, 1891, after one week's painful illness of pneumonia, Grace E., the only child of Barlow and Matilda Brown, aged 6 years.

The providence that has taken this little girl away from earth falls with a heavy stroke on her devoted parents. Little Grace was a marvel of brightness, sweet temper and goodness—a child of much promise, apt to learn, and with a voice for song, which, along with her other beautiful child traits, caused her to be admired and loved by all. All her little life outside of home with its thousand attractions, seemed to be centred in the church and what took place there.

Her death was a bereavement to the whole community, and the manifest sorrow that attended the burial of her body was such as, we are sure, will not soon cease to be felt. The parents are deeply to be pitied who have sustained such a loss as this. Yet it is not a loss forever. Of such little ones is the kingdom of heaven. May they wholly comfort themselves in this, then, that after a few years at most of continued service to God, on their part, they shall go to their child to be with it, to be separated from it no more.

*

Died.—At Littlestown, Adams county, Pa., February 22, 1891, Samuel Paul, the youngest child of Elder Samuel Gutelius, aged 4 years, 5 months and 3 days.

Died.—December 7, 1890, near Shippensburg, Pa., Mrs. Eliza Berry, aged 74 years.

Died.—February 19, 1891, near Shippensburg, Pa., William Berry, aged 86 years, 5 months and 26 days.

SUPPLIES
FOR
EASTER.

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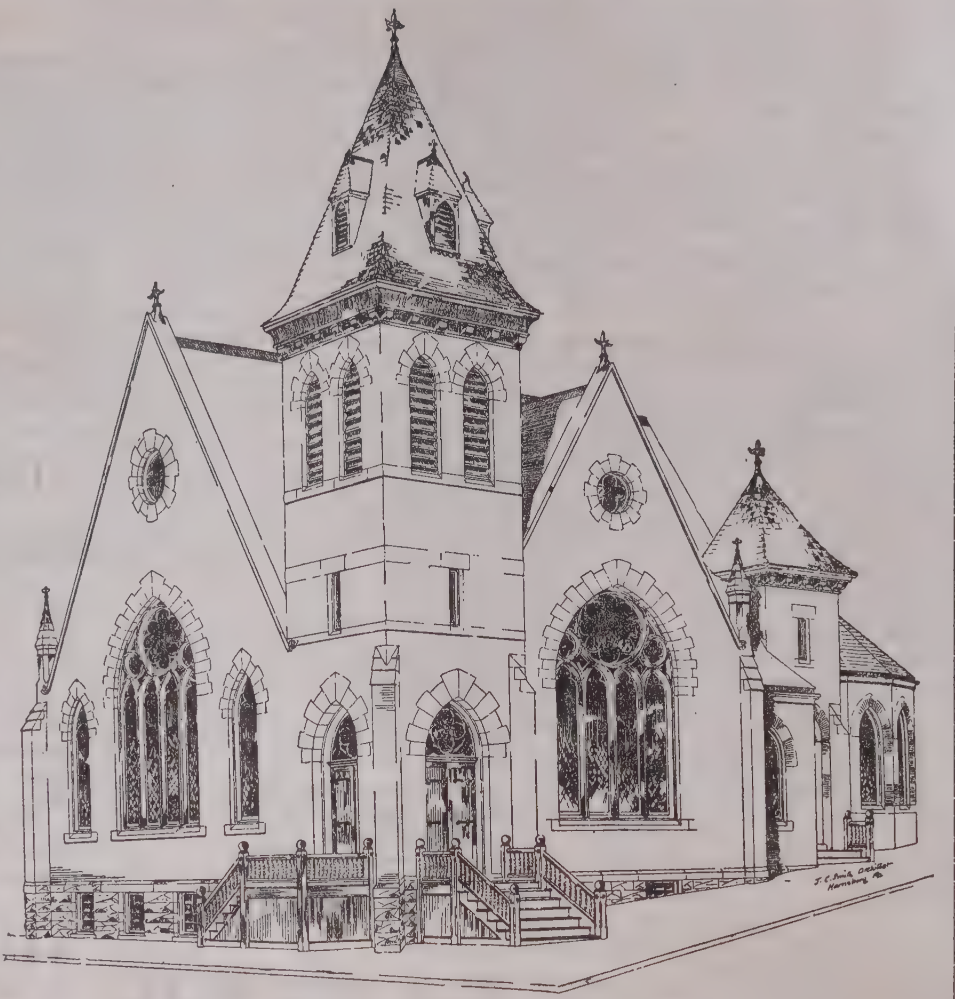
THE FIRST REFORMED CHURCH OF STEELTON, PA.



THE First Reformed church of Steelton, Pa., has a frontage of 52 feet on Second street and extending a distance of 82 feet on Swatara street. The style of architecture is Gothic of the Geometric period.

The base of the building up to the floor line is built of Hummelstown brown stone in rock face range work. The walls of the superstructure are well built up of Steelton bricks with brown stone trimmings.

Its west and south fronts show fine large window openings with mullions and tracery designs surmounted by wide spreading gables which is supported on the south-west corner by a square, massive tower rising 70 feet high from the street. In the tower are two entrances to the church proper. The Sunday-school on the upper end of the building is well supplied with light through lancet headed windows of simple design and is entered through a wide opening from a small tower.

The building has been arranged so as to open up the Sunday-school into the church by a system of sliding glazed partitions within an arcade of pointed arched openings, thus obtaining a total seating capacity of about 600. The walls of the interior have been treated with adamant plaster in colored tints. The ceiling is in pannelled work of yellow pine finished natural, showing the lines of the roof trusses with hammered beam brackets resting on brown stone corbels. The interior wood work generally is white pine finished natural in hard oil. The pulpit and furniture is in walnut. The seating will be in pews of suitable design arranged in concentric circles, so that from any part of the auditorium a full view of the pulpit is obtained.

Special attention has been given to the acoustic properties so that the best results may be assured. The windows are of cathedral glass of fine design, and are memorial lights donated.

The whole of the work has been executed from the designs and under the supervision of John C. Smith, architect, of Harrisburg, and Alfred Hummel, builder, of Harrisburg, having in charge the erection of the work.

For Reformed Church Messenger.

DEDICATION AT STEELTON, PA.

YESTERDAY, March 15th, was a day of great joy to the mission at Steelton, Pa., and what was done there should give great joy to the Church at large. A few years ago we had almost nothing in that growing town, whereas now we have a congregation of almost a hundred members in a delightful and substantial church that is almost paid.

Services were held in the new church several evenings before the great day of the feast; and a bright Sunday morning found a crowded house (our churches in Harrisburg being closed, many of the members came to the dedication), and a large number of ministers of Lancaster Classis were present to congratulate the mission.

Rev. J. H. Pannebecker, of Columbia, Pa., preached an impressive dedicatory sermon on "Zion, the rest of God's people," telling what it was to the Hebrew and what better it now is to the Christian.

Rev. C. U. Heilman, of Alexandria, Pa., then took charge of the finances, stating that the church cost nearly $10,000, and that a debt of $3 800 must be met. An earnest effort was made at the four services of the day, and the debt was reduced to $2,300, to the great joy of all who understand the case. The people of the mission have done nobly; the people of Steelton gave much; and friends in this State and in Maryland sent in large help.

The dedicatory service was read by the pastor, Rev. M. H. Sangree, and long after noon the happy people left the First Reformed church of Steelton, Pa.

At 1.30 a service was held for the Sunday-school, at which Rev. J. F. Moyer and the Superintendent of Missions made addresses, and the children brought their offerings for the last payment on their beautiful memorial window, with a nice balance toward the general debt.

Immediately following this was a service for the community, largely attended by members of other churches and their pastors, showing the estimation in which this congregation is held by its neighbors, and a beautiful illustration of the communion of saints. The sermon was by Rev. E. N. Kremer, of Harrisburg, an earnest declaration that Christ alone is the help of the world and the central object of Christian faith.

The church was full again in the evening, when the sermon was preached by Rev. Dr. J. S. Stahr, of Lancaster, Pa., on "What think ye of Christ?" a clear statement of the views of the Reformed church in reference to the nature of Christ and of Christianity.

The weather was lovely, the attendance large, the services were inspiring, the congratulations very hearty, much good work was done, and everybody was happy.

For Reformed Church Messenger.

THIRTY-FIFTH ANNIVERSARY

Of the Maryland Sunday School Union and the Maryland State Sunday School Convention.

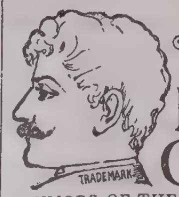
ON Tuesday evening last the Maryland Sunday-school Union celebrated its thirty fifth anniversary in this city, at the (Old) First M. E. church, corner Charles and Fayette streets. After several days almost incessant rain the day dawned bright and beautiful, and long before the hour for beginning the large edifice was filled to overflowing, even the galleries being packed, among the audience being hundreds of the most intelligent citizens of the city and state. The music was furnished by a large choir, representing the various Sunday-schools, organized and trained by Prof. John G. Robinson, with orchestra accompaniment. The singing was pronounced by all to have been excellent. Three very able addresses were delivered by Rev. C. A. Fulton, Rev. Wayland Ball, and Rev. Julius E. Grammer, D.D. Mr. William Reynolds, of Illinois, was present, and made the opening prayer. Mr. G. S Griffith read his annual report, from which we take a number of extracts. The report shows that this old institution still maintains its standard of usefulness.

PRESIDENT'S ANNUAL REPORT.

The Maryland Sunday-school Union, as it summarizes the labors of another year's work, would acknowledge with fervent gratitude the Divine help and blessing by the aid of which such excellent results have been attained since the beginning of its history, and would humbly implore for the coming year such a measure of spiritual power and benediction as will render it successful to a degree never before attained.

The "Maryland Sunday-school Union," with the "Maryland Bible Society" and the "Maryland Tract Society," stand together in perfect harmony as the three oldest incorporated religious institutions of the State. The contributions from these sister societies in Bibles for struggling Sunday-schools and tracts for distribution in the homes of want and spiritual darkness have aided us materially in our work in the neglected places throughout the State

Continued on Page 13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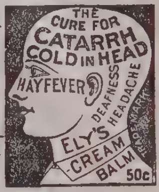

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Many people are troubled with dizziness, dullness, unpleasant taste in the morning, and That Tired Feeling. Pimples, boils, and other manifestations of impure blood also appear, annoying and depressing.

To all such sufferers we earnestly urge a trial of Hood's Sarsaparilla. No preparation ever received such unanimous praise for its success as a Spring Medicine. It cures scrofula, salt rheum and every other evidence of impure blood. It overcomes

That Tired Feeling

"Hood's Sarsaparilla is one of the greatest medicines in the world, not only excellent as a blood purifier, but for all other female complaints, even if of long standing. I say this for all tired out, hard-working women." MRS. M. A. SCARLETT, Northville, Mich.

If you make up your mind to take Hood's Sarsaparilla, do not buy some substitute.

"In the spring of 1890 I experienced that tired, dull feeling, and what sleep I had nights seemed to do me no good. Dyspepsia seized me, and each morning in the effort to get rid of the bad taste I had severe vomiting spells. I was much discouraged. My physician suggested Hood's Sarsaparilla, which I took and am happy to say it made me a new man, and I never was better than now." JOHN MACK, foreman Springer & Willard's Stock Farm, Oskaloosa, Iowa.

The Happiest Results

"I have used Hood's Sarsaparilla with the happiest results and have found it to be the best blood purifier. As a Spring Medicine it has no superior. Every year in the spring I am obliged to take some kind of a medicine and find that Hood's Sarsaparilla is just the medicine that cures that languor and lassitude of which so many people complain." GUSTAVE J. SUNDERMANN, New Bremen, Auglaize Co., Ohio.

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to supplement and make effective the labors of our missionaries.

In harmony with the unsectarian character of its work the Union utters its plea—not for organic union—for such a plea would transcend the scope of our mission,—but for that fraternity and co-operation for which Christ prayed, in the memorable words that: "Those whom thou hast given me may be one, as we are."

As President, I have kept myself informed as to the operations of the Union, and have been privileged to devote considerable time to the furtherance of its interests. Personal observation and frequent communication and intercourse with the Union's active workers aside from the reports which have been submitted to the Board, convince me that excellent and blessed work has been done, even in the midst of many hindrances.

Work of the Past Year.

The following statistics will show the work for the past year:

County Conventions,	9
District Conventions,	28
Institutes,	30
Cottage and Union Meetings,	185
Families Visited,	9,650
Tracts and Religious Papers Distributed,	25,387
Sermons and Addresses Delivered,	492
New Schools organized,	19
Schools re-organized,	16
Aggregating a membership of	1,863
Children gathered into Schools by Cards,	2,985
Admissions into the Church during the year from Sunday-schools throughout the State,	16,940
Bibles and Testaments from the Maryland Bible Society for poor Schools,	425

Missionary Work.

Figures do not tell, nor do reports show the varied important experiences of a Sunday-school Missionary. A full acquaintance with the work would soon convince any one that his path is not always strewn with flowers. Mr. Nock relates an incident where only his prudence and courage prevented a serious personal assault. He had called to pray and read the Scriptures with an aged lady when her desperate son rushed in with threats and oaths upon his lips. Only the calmness of the Missionary prevented an attack. His bearing not only impressed the invalid, but brought the son to his knees. The limit of this report does not admit of more than a mention of the experiences that crowd into the life of a missionary. He visits homes unused to religious counsel, kneels at the bedside of the sick that seldom hear the voice of prayer and sacred song; warns the erring; pleads with indifferent parents; encourages teachers, and brings the wayward and neglected children in touch with some Sabbath-school.

A very pleasant and profitable part of a missionary's work is the visitation of schools, especially in rural districts, where strangers are seldom seen. A superintendent said at the close of a recent visit: "Your coming has been a blessing to me and to my school. It has helped us more than you think." One of the sad truths, as expressed by a missionary is the prevailing and serious lack of home discipline and the want of proper care on the part of many parents for the moral and spiritual culture of their children.

I was acquainted with a family of considerable social prominence in our city; a widow and several children. The husband, who had been a General in the United States army, was killed in battle. The lady was in many respects an estimable woman, but was gay and worldly; regardless of God she neglected to train her children to go to church or Sunday-school. Her eldest son, who had reached his 25th year without religious impressions, but otherwise cultured and bright, was stricken with disease and his physicians pronounced the case hopeless. Friends gathered about the bedside of the dying, among them the mother in an agony of grief. The son, arousing suddenly from a stupor, fixed his eyes upon her and said with great emotion: "Mother, is there a God? is there a God?" Quickly she replied with heartbroken sobs: "Yes, oh yes, my son!" Then he uttered these words, which must have torn her maternal heart: "Too late! too late!" The poor mother, overwhelmed with grief and remorse, fell fainting to the floor and was unconscious several hours. The young man died without giving evidence of acceptance with Christ. A few hours before he was carried to his grave she entered the parlor where the body lay, believing she was alone with her dead; fell upon her knees beside the coffin, and calling her son by name, begged him in plaintive tones to speak to her one word of comfort, and tell her he had found peace with God; but alas! the closed eyes gave no look of recognition and the cold lips were sealed until mother and son should meet at the bar of God. This affecting scene was witnessed unintentionally by a neighbor who had quietly entered the parlor previous to the mother's coming. Should not this event, and others just as touching, stir the hearts of parents to heed the Apostle's word: "Bring them up in the nurture and admonition of the Lord."

Organization.

In our County and District organization the difficulties which at first beset us have been gradually fading away as the utility of organized effort in advancing Sunday-school interests has been practically demonstrated. Organization means fraternity, harmony and mutual helpfulness. As one company can help another in routing a common enemy, serving under the same General, and still maintaining their identity, so can and should one Church live in harmony with and be helpful to another, for the foe is one that confronts and seeks to destroy both. Since our last report seven counties have been organized, and in these there have been organized twenty-eight districts; and this phase of the work is being vigorously pushed forward.

Conventions and Institutes.

The statistical report shows that a large number of County and District Conventions and Institutes have been held during the year. Nearly all of these were well attended, and we have had many indications of their utility. Mr. Nock refers to a very impressive incident at the close of the Queen Anne's County Convention at Queenstown. Mr. Bryan, superintendent of the M. E. Sunday-school of the town, arose, and with manifest emotion said, "he felt as never before a weight of responsibility resting upon him," and made a touching appeal to the parents, and then to the public, and then to the children to help him in the work. I give this incident to show the enthusing nature of our Conventions.

At the preliminary meeting of the Prince George's County Convention, held in the Protestant Episcopal church, at Hyattsville, Rev. Peregrine Wroth, rector of the Church of the Messiah, this city, delivered a very eloquent address. At this Convention it was stated by some one that the denominations of Hyattsville had never before been brought together in Union Meetings.

The Garrett County Convention was held at Mountain Lake Park, and was attended by Mr. Frank Woods, secretary of our Society, whose valuable experience has greatly served us. He cheerfully devotes much of his time to the work. He is also Secretary of the International Sunday-school Executive Committee. An interesting incident connected with the Garrett Convention was the presence of a gentleman, 87 years old, who rode horse back between 30 and 40 miles to attend the sessions. He also took a prominent part in the exercises.

The Work Among the Colored People

This branch of our work has been greatly advanced during the year through the instrumentality of Rev. Thomas H. Jones, who has been employed several years as missionary among his race. He reports steady progress along all religious lines. Though always faithful and self-sacrificing, his work in the past year has been pre eminently successful. This is by reason of his enlarged experience and better understanding of the needs of his people. It is surely encouraging to find our colored friends paying so much attention to their Sunday-schools. They have many very excellent schools in the State, and especially in Baltimore city. Recently the colored people celebrated the 15th anniversary of the "Baltimore Sunday-school Union." This organization was originated by the Maryland Sunday-school Union, and I am gratified to state, has attained a position of great influence and helped to develop much talent in Sunday-school work that would otherwise doubtless have been buried. The cause has lost in the recent death of Isaac Myers, an intelligent and consecrated worker. He was superintendent of Bethel A. M. E. Sunday-school in this city, which numbers 700 scholars.

Statistics.

In the last annual report there was reference made to the fact that the Union had volunteered, together with the other State organizations, to gather for the United States Government the Sunday-school statistics without cost to the Government beyond the furnishing of stationery and the use of the mails. This work has been completed in a very satisfactory manner for Maryland by Mr. William A. Baker, our State Superintendent, after much labor and annoyance occasioned by the tardiness of many superintendents in sending in their reports, and who had to be repeatedly notified before a response could be obtained. Yet we have been able to secure more accurately than ever before the Sunday-school statistics of our State. According to this Census there are in Maryland 2,357 Sunday-schools; 27,215 officers and teachers; 224,946 scholars; and 252,161 total membership.

There are so many forces seeking to destroy our youth that it requires the utmost vigilance to protect them. With the serious lack of home discipline and moral and spiritual guardianship, and with the terrible pressure brought to bear upon the young by popular evils, the mystery is that so many are saved from ruin. It is unnecessary to enumerate the many evils that confront the young; but I desire to refer to the very prevalent and alarming habit of cigarette smoking by the boys which wrecks so many of them physically and mentally. It is evident that the law prohibiting the sale of cigars, cigarettes and tobacco to minors under 15 years of age, is being flagrantly violated, for it is an ordinary matter to see small boys on the street smoking cigarettes. A more stringent enforcement of the law is asked.

In addition to other work we have gone into the prisons of the State for the benefit of those who, often for lack of Christian training, seared their souls with dark deeds and awful crimes. The Maryland Penitentiary Sunday-school has been in successful operation for 32 years, and was organized by the President of the Maryland Sunday-school Union. Similar schools are also conducted in the City Jail and the different reformatory institutions throughout the State; and the work has been carried on in all of them with great zeal and under the direction of consecrated and competent teachers.

Miscellaneous.

Our worthy State Superintendent, Mr. Wm. A. Baker, has been as usual, diligent and faithful in his arduous and responsible work. Besides gathering statistics and looking after the finances of the Union he has found time to do much effective missionary work.

This report is submitted with the prayer that the blessing of God may ever rest upon the labors of the Maryland Sunday-school Union. G. S. GRIFFITH.

STATE SUNDAY SCHOOL CONVENTION.

The anniversary was followed by a two days' State Sunday-school Convention. Over 400 delegates were reported, of whom about 250 were in attendance. The convention was held in the building referred to, and was ably presided over by Mr. Frank Woods, a member of the Baltimore Bar. Among the speakers were Right Rev. J. A. Latane, D.D., Rev Conrad Clever, D.D., Rev. L. F. Zinkhan, Rev. A. S. Weber, Rev. Wm. P. Evans, Rev. Julius E. Grammer, D.D., Rev. M. H. Weaver, D.D., Rev. J. Wynne Jones, Rev. E. A. Lawrence, and Messrs. Frank Woods and Wm. Reynolds. The exercises were very enthusing and had a fine effect, especially upon the work of county organization, which the Union proposes this year to push with more than usual vigor. G. S. G.

Baltimore, March 15th, 1891.

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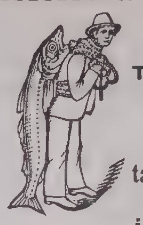
Is Absolutely the Best,
Because—"It is perfectly wholesome."—
A. F. Underwood, Chemist for U. S. Gov't, 1890.



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For Reformed Church Messenger.

THE FRANKLIN AND MARSHALL GLEE AND MANDOLIN CLUBS BEFORE A PHILADELPHIA AUDIENCE.

ON the evening of St. Patrick's Day, the above named clubs entertained and delighted a large, select and cultivated audience at Association Hall, Philadelphia. This was their first appearance in this city and their *debut* was a most successful one. The first number on the programme sung (the only one except the last one not encored) put the audience, one characteristic of Philadelphia, at its ease. After that every number was redemanded once, twice, even for the third time. The gentlemanly and orderly appearance and method of the clubs is favorably commented upon. Upon the countenance of each individual member could be read the reflex of the sense of responsibility which rested upon him—on the grave and collected face of the accomplished conductor as well as on that of the leading first tenor, the mobility and flexibility of whose facial gymnastics were wonderful to behold. The language and dialect, whether English, Latin or German; whether African, Irish or Chinese, were alike appreciated, and so synchronously and clearly articulated that all who listened could understand. One thing deserves especial mention, namely, the fact that everything not suited to a performance of this class and character was excluded from the programme, and that everything adapted to the capacity of an organization of this kind and pretension was of the best.

It would be perfunctory to criticise the performance from a musical standpoint. Mr. Kershner, although plainly "out of voice" in rendering the "Image of the Rose," was peremptorily recalled. Mr. Irvine aroused the genuine enthusiasm of the audience by his inimitable imitation of the bugle. Mr. Greenawald, who sang as an encore the "Watermillion on de Vine," called forth shouts of approbation; and Mr. Keller "brought down the house" by properly putting the accent on the *chasm.* Suffice it to say that the club, in their articulation and enunciation; the observance of *piano* and *forte;* of *crescendo* and *diminuendo;* of *accelerando* and *ritardando;* in rendering the melody, harmony and rhythm of higher choral singing as well as the rollicking college glees and roisterous plantation songs, have proven themselves to be accomplished and versatile musicians, and need not hesitate to measure swords with any College Glee Club of the country.

The Mandolin Club deserves a word of praise. Although fewer in number than other clubs heard in Philadelphia, and their performance therefore less full and varied in rendition, they play with equal skill and excellence, and perhaps with greater precision. Indeed so acceptable was their performance that the audience each time demanded a recall. The violinist, Mr. Hopkins, comes last, but by no means least. So highly appreciated was his contribution to the success of the concert that the listeners were not satisfied without an encore. One notable feature of the concert was the fact that the pieces performed by the chorus, the soloists and instrumentalists upon recall were as good and even better than the origiual numbers on the programme. Particularly is this true of the violinist. His rendition of "Hauser's Cradle Song," and especially of the obligato to the mandolin and guitar duet were listened to in breathless silence.

Franklin and Marshall College, and especially her Philadelphia Alumni, have every reason to be proud of the Glee and Mandolin Clubs. Whenever hereafter they appear in Philadelphia they can feel assured of a full house, a good and select audience and a hearty welcome.

A. S. G.

The little sleep will not seem long,
The silence shall break out in song,
The sealed eyes shall ope—and then
We who have waited patiently
Shall live and have our own again.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

PENNSYLVANIA.

Hanover.—Rev. Geo. B. Resser has accepted a call to Emmanuel church, Hanover, Pa., recently vacated by Rev. J. C. Bowman. His resignation as pastor of St. John's church, Lebanon, Pa., will go into effect May 3rd, next.

Philadelphia.—At the regular meeting of the Ministerial Association of Philadelphia, on Monday, 23rd inst., Rev. C. H Coon, of Trinity church, delivered an address on "Sunday-schools and their Management."

—*First Church.* The choral class of this church gave the cantata of Belshazzar in St. George's Hall, this city, on the evening of the 19th inst. A large audience was present and all the parts of the cantata were well presented.

Lancaster.—A new paper in the interest of Franklin and Marshall College, under the name of *The F. and M. Review*, made its appearance last week. It promises to be sprightly and interesting.

Shamokin.—Rev. C. B. Schneder has accepted a call to this place, succeeding Rev. T. J. Hacker.

Reading.—St. Andrew's congregation was organized last week with 112 members. The following were elected as offices:—*Elders*, Chas. H. Leinbach, W. H. McKinney, Henry R. Laucks, Amos Clouser; *Deacons*, Jas. C. Reber, Edward Kraemer, R. R. Snyder, Geo. M. Britton. Rev. S. L. Krebs is the pastor.

Pottstown.—The study of Rev. L. K. Evans, in Trinity church, this place, was burglarized the other night and about $30, the most of which belonged to the church, were appropriated by the intruder.

ILLINOIS.

Altamont.—Rev. J. W. Alspach, lately of Everett, Pa., has accepted a call to this place, and has already begun his labors there. Correspondents will bear in mind his change of address.

OHIO.

Edgerton.—Rev. C. Leinkemper was installed pastor of this charge on the 15th ult. Rev. J. Hauser preached the sermon.

Baltimore.—Rev. N. H. Loose, pastor. At communion services held in St. Peter's church, two were added to the church—making thirteen during this winter.

Germantown.—Rev. W. H. Tussing. During the communions held in this charge nine additions were made.

INDIANA.

Denver.—Rev. H. H. Sandoe has been doing good work since November in this charge. All the churches have been greatly revived. The additions at recent communions held amounted to 31.

MISCELLANEOUS.

A meeting to organize a Pennsylvania German Society will be held in Lancaster, Pa., April 15th, 10 A.M.

—Mrs. Harriet Motter, relict of the late Joshua Motter, of Emmittsburg, Md., died on the 16th inst., aged 83 years and 22 days. She was the mother-in-law of the late Dr. Higbee and mother of J. Taylor Motter, Esq., of Washington, D.C.

Change of Address.

Rev. J. Wolbach from Altamont to *Anna, Ills.*

MARCH to search,
APRIL to try,
MAY to tell if you live or die.

The above adage applies especially to those who "have not wintered well"—to those who, during the winter months, through an excess of animal and deficiency of vegetable food and fruit, breathing the impure air of badly-ventilated chambers, and covering the body with heavy clothing, have loaded their systems with poisons which seriously affect the health. This condition demands the use of powerful alteratives, of which the best are combined in

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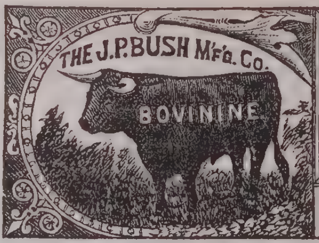

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Dr. C. H. GOODMAN, St. Louis, Mo., says: "*Have used it for several years with especially good results in nervous prostration, the result of mental efforts, also in sleepless condition of brain workers.*"

For Reformed Church Messenger.

CHURCH WORK CONVENTION AND INSTALLATION.

A SUCCESSFUL Convention was held at Rock Grove, Ill., in the Reformed and Lutheran church, March 17th and 18th.

The following topics were discussed: "Foreign Missions in the Reformed Church," "Prayer-meeting," "Church Literature in the Family," "The Sabbath and the Community." These subjects were all opened by the persons to whom they were assigned, followed by a general discussion. Seven ministers were present, among the number being Rev. J. J, Janett, pastor of the German Reformed church, Freeport, He gave a very good address, in the German language, on "Christian Work," based on Mark 14: 3–9.

On the evening of the 18th, Rev. Frank Wetzel was installed by a committee of Classis as pastor of the Dakota charge. Rev. Joseph Sechler gave the charge to the pastor, basing his words on 2 Tim. 4: 1–4, and Rev. H. L. Beam, the charge to the people, from St. Luke 8: 18, first two clauses. Rev. H. Bair conducted the installation service, using the Directory of Worship.

This is the second pastorate of Brother Wetzel in the Dakota charge. May God's blessing rest upon the united labor of love of pastor and people. GROPHO.

For Reformed Church Messenger.

AN APPEAL.

TO the women of the church the most important item transacted by the Board of Foreign Missions, in session at Harrisburg March 10, was the following, "The Ladies' Missionary Society of the General Synod requests the Board to send out another lady teacher for the Girl's school. The society will pay the salary. The Board gratefully accepted the offer upon condition that the society also pay the traveling expenses to Japan."

The expense of outfit and passage of the last lady teacher sent by our church to Japan amounting to rather more than $600, was borne by the women of Pittsburgh Synod. Can the women of the Eastern Synod do less on this occasion? We freely sent *dolls*, let us now send *dollars* with equal liberality.

Some weeks ago a number of ladies from Letanon, Harrisburg, Lancaster, Allen town, Easton and Reading happened to be together and in speaking of the possible decision of the Board in regard to sending out another teacher, felt that the "kid glove" fund now gathering in the treasury, at the present rate was too slow to secure the desired result, and it was proposed that ladies should send *tens and fives to accomplish this object quickly*, and thus furnish the necessary $600 by *individual* gifts, so that the funds of the respective *societies* may remain intact for support after the missionary is sent out.

The writer proposes that without further appeal, during the month of April, not less than one hundred women send each a V (or an X if Easter joy, or personal sacrifice, or ability prompts thereto) to the treasurer of W. M. S. G. S., Mrs. G. Z. Kunkle, Harrisburg, who will gladly acknowledge the same. Where are the ninety nine? Here is the ONE HUNDREDTH.

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All those who may expect relatives or friends from Europe to arrive at the port of New York, and those departing from here to Europe should communicate with our Harbor Missionary, Mr. Paul Sommerlatte, No. 30 State Street, New York City, and he will gladly give them all the advice and assistance possible without any charge. The names of the parties expected from Europe and the name of the ship they will arrive in, should be given to the missionary in time, and steerage passengers should be advised to carry the name of the missionary in sight while landing at New York, because the missionary is always present upon the arrival of steerage passengers in the Barge Office, and will take care of those directed to him.

Convenient lodging, good transportation, railroad and steamship tickets, passes, etc., can also be secured through the aid of our missionary. Address,

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New York City, N. Y.

A specious orator addressed,
A mob by hungry need oppressed,
And when his say was said;
Then cried these people lean and gaunt
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DRS. STARKEY & PALEN meet you on just that basis. They have cured thousands of invalids with their Compound Oxygen treatment and they all gratefully admit it. Among the men and women who so heartily endorse this treatment are many well-known throughout the United States: Mrs. Mary A. Livermore states her experience with the Compound Oxygen Treatment. The late T. S. Arthur, and Hon. Judge Kelley tell what it has done for them. So do Bishop Benade, Bishop Castle, and other eminent divines. Many reputable physicians add their testimony. The book is worth reading. You get genuine encouragement from its pages, because the patients themselves do the talking, and every piece of evidence concludes with the name and address of the witnesses. Send for the book; it will be forwarded free of charge to any one addressing DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

Acknowledgments.

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BEECHAM'S PILLS cure Sick Headache.

MODEL MOTIVE POWER.

The Baltimore and Ohio Rail Road Company has recently placed in service on its fast trains between New York, Philadelphia, Baltimore and Washington, three new engines which are doubtless the finest and fastest ever built in this country. These new flyers have driving wheels six feet,-six inches high and cylinders 20 inches by 24 The large cylinders give them tremendous power and the high drivers protect the machinery from the rack and strain incident to driving smaller engines at great speed. There is practically no limit to the speed to which these new marvels may be driven and they skim over the rails as smoothly as a swallow over a lake.

Another recent addition to the motive power of the company is a consignment of eight powerful, ten wheel passenger engines, designed for service on the mountain divisions. These are the heaviest ten wheel engines ever constructed, weighing sixty seven and one half tons. They have driving wheels six feet two inches high and cylinders 21 inches by 26. One of these machines performs the work heretofore requiring two of the ordinary class and they take the heavy through express trains up the mountian grades quickly and with perfect ease.

The Mt. Clare shops of the company have recently completed an order for ten switch engines of the highest type, and sufficiently powerful to make up a train equal to the full drawing power of a consolidation freight engine. Also three new heavy eight wheel passenger engines, having driving wheels five feet eight inches, and cylinders twenty inches by twenty-four. These engines are now doing excellent work; they are very powerful and susceptible of great speed.

In addition to the foregoing the Company has now under construction at its Mt. Clare shops two powerful ten wheel engines designed for fast freight service and for heavy passenger trains on occasion, also twelve consolidation freight engines of great power.

These additions to its motive power are in line with the other great improvements constantly being made in the general betterment of the B. & O. property by its present management, which have been noted by the press from time to time, and the rapid augmentation of the passenger traffic of the Company indicates that the public is quick to recognize the present and constantly increasing efficiency of its train service.

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"A MODERN HYGEIAN" is the title of a handsome pamphlet book containing articles by Caroline M Dodson, M. D., of Philadelphia, President of the National Woman's Health Association of America; Oscar B. Moss, M. D., of Kansas City; Mrs. Annie Jenness-Miller, of New York; Grace A. Preston, M. D,., resident physician of Smith College, Northampton; Mrs. Mary A. Livermore; and other prominent writers. The book is illustrated with full page engravings. Any reader of the MESSENGER can obtain a copy free by sending a postal card to the publishers, George Frost & Co., 31 Bedford Street, Boston, Mass.

A conscience smitten resident of Allentown has sent a contribution of $15 to the Secretary of the Treasury.

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The Canadian farmers are uniting under the name of the Ontario Farmers' Uuion. The movement is similar to that of the Farmers' Alliance in the United States.

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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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(For Terms, see page 11.)

Editorial Notes.

—"*Our Serial*"—*The Young Prophetess*, by Rev. R. L. Gerhart increases in interest and we are sure our readers enjoy reading it from week to week. By the arrangement of our space we hope to give more of it every week.

—As will be noticed we have arranged to give more space to the Family Department. The pressure of communications upon different and important subjects has heretofore prevented us from giving the proper share of reading matter to the families as we had wished. We are pleased to be favored with so many communications from brethren in the Church and aim to give them a place just as soon as possible, but hereafter this will not be at the expense of the home readers, old and young.

—Rev. Ethelbert D. Warfield, D. D., President of Miami University, Oxford, O., has been called to the Presidency of Lafayette College, Easton, Pa. It is not known whether or not he will accept the call. He is said to be well fitted for the position. He is a descendant of the celebrated Breckenridge family, and is only thirty-one years old.

—Professor Edward Brooks of this city has been elected Superintendent of Public Schools in this city, succeeding Prof. McAllister, who has become President of the Drexel Institute, to be located in West Philadelphia. Prof. Brooks is a well known educator, and is the author of a number of mathematical works for use in schools. He was at one time Principal of the State Normal School at Millersville, Pa., succeeding the late Dr. Wickersham. He no doubt will fill the office to which he has been called with ability and success.

—The *Presbyterian Journal* of this city says, "not one-half of the families in the Presbyterian Church take any of the Church papers. Not one-half of the members have their weekly religious reading. Surely this ought not so to be." Of a truth the same can be said of the Reformed Church; and like the *Journal* we can also say, substituting the MESSENGER for that paper: "Help, pastors and elders especially, to remedy this by efforts to place the MESSENGER in every household."

—The Proceedings of the One Hundred and Fiftieth Anniversary of Boehm's Reformed Church, Blue Bell, Montgomery county, Pa., which took place, September 11th, 1890, forms an interesting book. It has for a frontispiece the picture of the church as it now stands, and contains the addresses made and papers read at the anniversary, of which we gave an account at the time. It makes interesting reading and is a valuable contribution to local history, it being one of our oldest congregations. Much credit is due to the committee who have had in charge its publication. Our thanks are tendered for the favor of a copy.

—Since the Society of Church Extension in Philadelphia has been organized, all those interested, and every officer and member of the Reformed Church residing in the city should be, should at once become members of it. This can be done by giving their names to their pastor and paying the membership fee of one dollar, which can be handed over to the treasurer, H. M Housekeeper, of Trinity Church. The organization effected, the work committed to it should be begun and that with as little delay as possible, in fact, the delay has been too long already. Some such an organization actively at work years ago would have shown great results for our Church in this city. We have lost ground that can never be reclaimed, but there is no need of losing any more. If the Reformed church is to have her place in this city, the work to that end must be prosecuted without any further delay.

—The death of Hon. James Pyle Wickersham, LL. D., of Lancaster, Pa., which occurred on the morning of the 25th ult., was sudden and unexpected. He had been complaining for a few days, but had apparently recovered, when early upon the morning of his death he suffered from great pain about his heart. The efforts of the physicians to relieve him were in vain and in an hour or so he passed away, in the 67th year of his age. Dr. Wickersham was well known not only in Lancaster city, but also in the State, and in fact, throughout the country. He filled many prominent positions in the educational world and in the State. Beginning life as a school teacher, he became eventually the first Superintendent of Common Schools in Lancaster county. During his administration he founded the Normal Institute at Millersville, which developed into the first State Normal School. He became its first Principal, and remained as such twelve years. He next was appointed State Superintendent of Public Instruction, which office he filled acceptably and honored by faithful service in advancing the educational affairs of the State for fifteen years. Subsequently he was appointed Minister to Denmark. Since his return home he published "A History of Education in Pennsylvania," a very valuable work of the kind. He occupied many places of trust and was ever active in the discharge of the duties devolving upon him. For many years he has been a trustee of Franklin and Marshall College, and was at the time of his death one of the Vice Presidents of the Board. His was an active and busy life. He will be greatly missed. He leaves four children, three daughters and one son, his wife having died, January, 1889, to mourn his departure, the eldest of whom is the wife of Rev. James Crawford, D.D., pastor of Christ Reformed church, this city. On the Friday following the funeral services were held at 2.30 P.M., and the burial subsequently in the Lancaster Cemetery.

—A beautiful and striking instance of a resolution of self-sacrifice occurred recently in a mission congregation of our Church, which is worthy of note, and best of all, of imitation in matters pertaining to the welfare of Christ s Kingdom. An effort was made by a visiting minister to raise contributions for a certain object. The pastor had announced the Sunday previous that the claims of the object would be presented to them on the next Sunday evening. After the minister had made his appeal, the request for subscriptions was made. An elder, a hard working mechanic at that, arose and stated that he first thought he would subscribe five dollars, but he had since resolved to walk to and from his place of labor, a distance of more than twenty squares, each day, for a year, and thus save 10 cents a day, 60 cents a week, or $30 a year, which amount he would now subscribe. No wonder then that the result was that $248 were placed upon the subscription book. The agent, pastor and people were all aglow from the success attained, and none of them will hereafter, we are sure, despise "the day of small things," for no one ever dreamed that such an amount would be gathered from a mission not yet many years old.

—According to announcement made two weeks ago, President Peters received a hearty welcome from the authorities, students of Heidelberg University and the citizens of Tiffin, Ohio, on Friday evening, March 20th, in Rickley Chapel. The prospect for great usefulness is before the new President and every one would wish him abundant success in his efforts to place the institution in a line with those foremost in the country.

—A contemporary very pointedly comments upon the members of the Church who are guilty of the sin of omission. It says:

"Somebody has lately pointed out the contrast between missionary and 'omissionary' Christians. Unhappily there are too many of the latter kind. It isn't so much what they do as the lack of what they don't do that makes plenty of reputable church members clogs upon the wheels of every good work. They can be counted on not to teach in the Sunday-school, not to visit the sick, not to be at church on rainy Sundays, not to come regularly to prayer-meeting, not to give systematically or generously either for the work at home or for outside objects. To be an omissionary Christian is more than a mere oversight. It is a radical defect. Indeed, we have Scripture warrant for saying that it is total failure."

—Who has not in his day received ill-treatment of some sort or another. Has it not been hard to bear and keep silent? Few have, perhaps, succeeded in doing so. In keeping with this an exchange very truthfully says:

"There are times when it is a duty to stand up for our rights, but in most cases there is a wiser policy—pass over the wrong in silence. If one defrauds us, transfer our business to another: if he is guilty of using abusive language, avoid his company; if he slanders us, live in such a way that no one will believe his stories. It is often the case that no rebuke is so powerful as the unspoken one."

Poetry.

WHAT IS TRUTH?

BY REV. RICHARD ARNOLD GREEN.

Once in the grand Prætorian hall
In scornful accents fell
This question, "What is truth?" and all
Were bound by Wonder's spell.

For He, the Truth majestic, stood—
The Witness firm and tried,
Accused of crime—the Ever Good,
Who had no guilt to hide,

Before weak Pilate on his throne,
Who, thought the mob so grim
Stirred him to fear, could cry alone:
"I find no fault in him."

* * * *

The same old question: "What is truth?"
Is asked from day to day;
Nor must we stand aside, in sooth,
And let them turn away—

Who by their words and actions crave,
Answers from you and me;
But point them, loving, strong and brave,
To Him who makes us free.

Yea, cross may be the stormy seas,
O'er Afric's sin-parched shore,
To waft the Gospel's favoring breeze
Through Christ, the Truth, the Door.

—*Pres. Journal.*

Communications.

For Reformed Church Messenger.

OPPORTUNITIES AND WANTS.

In the lower end of Luzerne county, Pa., three new congregations ought to be formed, and three churches built. At two of the places, Hildebrand's and Lilly Lake, services have been held for years past by the successive pastors of the otherwise overgrown Wapwallopen charge. Reverend Tilghman Derr and S. S. Kohler formerly did this work, and now it is done by Rev. W. D. Donat. Hildebrand's is four miles from the nearest Reformed church, and covers the territory up to Glen Summit. Our people there are active and intelligent; they keep in vigorous operation a Sunday-school and a weekly prayer meeting. At Lilly Lake the prospects are probably equally good, as would appear from the vigor with which it has for years maintained itself as a preaching and catechizing station. We are told that, if the necessary ministerial service could be assured, there would be no difficulty in forming good organizations and in putting up suitable church buildings. The demand for service would thereby, as a matter of course, be increased.

The town of Nescopeck is the third point. Two divisions of the Pennsylvania railroad connect there, and right across the river runs along the D. L. and W. railroad. The place is noted in Indian history. It was a spot for the tribes to gather, a natural outlet from the mountains east and south. It is a growing town with a future before it. About a year and a half ago Rev. S. S. Kohler and the writer canvassed the town and found eighteen members there and in its immediate vicinity. Elder Reber, a venerable father in Israel, who owns several hundred acres of the rich bottoms alongside of the town, told us that he had no doubt that a congregation could be built up if the Classis took it in hand and furnished the opportunity to get the necessary service. He also said that he would do his share toward the building of a church. Nescopeck lies two miles from the nearest Reformed church. It is also fortunately not yet crowded with other churches. Now is the time when we should go forward there. This territory also lies within the bounds of the Wapwallopen charge, whose pastor has to preach in five churches besides the three places we have named, and rough roads to travel.

Such fields of labor, fifteen miles long and from three to six miles wide, covering three townships, are too large. The pastors say that they wear out a buggy in three years and a horse in six. Strong men find their strength inadequate. The brethren Hottenstein, Derr and Kohler did excellent work, but about ten years was the limit of their ability to endure it. There was too much wear. It is really a waste of men. A man physically weak would break down in a very short time. Population is also constantly increasing. The late census shows that Luzerne county has gained seventy thousand from 1880 to 1890, and now has over 200,000 inhabitants. The old arrangements do no longer answer. The old ministerial force is sadly inadequate. More men are needed, and some temporary financial assistance, until the new adjustment, called for by the circumstances, has had time to work out results.

Let our congregations and missionary societies think over matters of this kind. Let our young men, who might prepare for the Gospel ministry, lay them to heart. We need more men, and we need more means to help at the beginning of things.

While writing of this section of the State we might as well once more say a word or two in reference to the city of Scranton. It is a big place, as it takes special care to let the whole country know—75,000 inhabitants, and growing rapidly. It is a miniature Chicago, possessed of surprising push and go-ahead. It is a large city, too, territorially. It has annexed everything within reach. For the Reformed Church to begin work there it must locate near the center; in some section that is readily accessible from everywhere. That will cost considerable money for the ground, and if the chapel part of a church be erected it will have to be respectable. The Church at large, not only throughout the Classis of Wyoming, but throughout the Eastern Synod will have to give help. Unless the unexpected turns up, the light expense to the Church at large with which the congregation in Wilkesbarre was put on a solid basis, will not answer to-day at Scranton. The combination of circumstances which brought that about does not often repeat itself. As in all such places, a vigorous pastor will have to be put to Scranton, and he will have to be fairly well supported. These are matters to be thoroughly considered in advance of any permanent decision of what we will do.

A committee of Wyoming Classis has been to Scranton, and spent four full days there, that is, some of its members did. Services were held in the Y. M. C. A. building on Thursday and Friday evenings, and on Sunday morning and evening, notice having been given through the daily papers. Some twenty-five members of our Church were found, and nearly all visited in their homes. The writer was one of the committee, but the principal work was done by the chairman, Rev. D. W. Ebbert, and Rev. G. S. Sorber. In all such cases it is the fewest of the resident membership that one can at the beginning get any knowledge of. Whoever has experience in city missions knows this to be the fact. Especially is this the case in cities where one has as yet no congregation at all. And then Scranton is a coal and manufacturing town, and all such towns have peculiarities of their own, which increase the difficulty of coming in contact of any kind with the membership.

The committee had to contend, in addition, with cold, raw, rainy weather. What a hindrance that is needs not to be explained. That a Reformed congregation can be established at Scranton we think will not be doubted by any one who knows the facts and comprehends their significance. The practical question resolves itself into this: Can we spare the man, who is to be pastor, from our other work, and can we furnish the financial help needed in the case?

Let the kind reader not think now that we have particularly intended to write up the claims of the places we have mentioned in this paper. Not by any means. What we have said is true, but then substantially the same thing might be said with equal truth of other towns and country places in Pennsylvania and in many other States. The fact is that the Reformed Church has opportunities by scores and by hundreds to found promising congregations. What it most needs is more men as pastors, and more means to help in the beginning. To show that has been our object. WYOMING.

For Reformed Church Messenger.

TO THE WOMEN OF THE REFORMED CHURCH IN THE UNITED STATES.

LETTER NO. VIII.

My Dear Sisters: It was my original intention to consider your position and work in still other relations in life, but pressing duties in other directions prevent the fulfillment of this purpose; and I shall close this series of letters by devoting this last one to those of you who are so actively engaged in the work of the Women's Missionary Societies.

It should afford me pleasure if I could agree with you in this form of your activity. But I cannot, because I believe it to be wrong in principle, and therefore evil in its outcome. Mark, I do not say activity, but *form* of activity.

What is Missionary work? It is the work which Christ gives His disciples to do in their relation to Him, to each other and them that are without. But it is sheer nonsense to suppose that each disciple's mission is the same. Suppose, for instance, we were to take the interpretation of the Apostolic Commission, as given by the leaders of your societies, that all disciples, men, women and children, as well as the Apostles, were to "go into all the world and preach the Gospel to every creature," as its true meaning; and that all had so understood it in the beginning and had acted upon it as did the Apostles and their assistants, what literal pilgrims they all should have been, to be sure! Can you fathom the bottom of the absurdity if every new disciple, and all the old ones as well, should so understand and act upon it *now?*

No, all Christians are not apostles, neither have all the gift of interpretation, nor are all *sent* who undertake to preach, as is painfully and pitiably evident in a certain pamphlet before me. I see you claim it substantially, but can you really believe that the Holy Ghost has commanded the Reformed Church to set you apart for this work, as He said to the Church at Antioch: "Separate me Barnabas and Saul for the work whereunto I have called them?" Has not rather the initial movement come from the spirit of the age outside of our Church? No, I am sure you can rather find your true mission in that same quiet sphere in which the noblest women of all ages have found, and still find, theirs. There are many things that can be best done by women, and no day in a woman's life is too long in which to do them well, but missionary addresses at the meetings of our Church judicatories are not among them.

But is there any objection to your meeting among yourselves and to your covering the whole territory of the Church with such societies, formed to correspond with its judicatorial divisions? Let us see.

The human race is an organic whole made up of many individuals. As in every true organism one life principle pervades every individual and while they all differ, one from the other, in outward form, condition and position, they all are one in the life of the race; and are intended by the Creator to realize that oneness in their manifold, but harmonious activity. How, now, can this ideal of the race be realized? By vididing it up into nations? No, God had another purpose than this in confounding the language of the race, and thus causing it to spread itself over the globe. Can it be best done by the combination of all the individuals in certain occupations and positions against the oppression, real or supposed, of those in other positions? By the voluntary association of individuals, separating themselves from others, for mutual beneficiary purposes? Can such ideal not rather be realized by all having that race feeling (humanity), which, like the Samaritan of the parable, recognizes as the chief thing in the individual, not his nationality, or his caste, but his manhood; and which finds as the truest expression of its race consciousness the legend: *Ich dien?* Do you not see that such combinations can have but one effect, and that in the opposite direction of the true ideal? That if the race does not realize its ideal through the individuals as individuals, the combination of them cannot mend the trouble; and that the multiplication of such associations could only result in the multiplication of the evil? For the stronger the bond of the combination is upon the individuals, the weaker the race-bond becomes. The more a Pharisee, the less a Jew, the more a Jew, the less *a man*. You see that such combinations have only a narrowing tendency, the very opposite of what is generally claimed.

Now apply all this to the Reformed Church, an organic part of the Holy Catholic Church, and you must see that there is very material objection to your societies. The Church is no society, not any more than the human body or any other organism is. All the powers of Christ are present in the Church, for this alone constitutes it His body. Therefore the Church, as a whole, though it has a manifold work to do, has no specialty. Each individual member, however, has a special work to do, just as is the case in the particular member of any other organism. The human body, for instance, to use Paul's favorite illustration, has many members and each member has its special function to perform; but the whole body is not an eye, or hearing or smelling.

So also is the congregation an organism. We speak of *organizing* a congregation, but the chief part of such an organization is the presence in it of Christ and His powers. Without such presence it would indeed be but a society. Here again we have no special work, for a special work would imply the absence of all the powers of Christ in the congregation except one, or at most a few. The congregation may, indeed, emphasize a particular feature of Christian activity as occasion may require, but to consider this its only mission is to make itself lame of one foot, blind of both eyes and a weakling all over. Christ must be held as the Head, "from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Here we have the true mission of the congregation, or the Church, as a whole, and activity enough for "every joint" and "every part."

Suppose, now, that the congregation does not realize your ideal of its mission in one particular direction, and instead of being more zealous and efficient right where you are, you form a society and attempt to do in that way what the powers in the organic body fail to do to your satisfaction, do you really think that you can in this way strengthen the organism and best realize your own mission in it? Do you not see that though by such a course you may not sunder your organic relation, or that of your associates in the congregation, you nevertheless disturb and weaken such relation, and the congregation as well, to the degree in which you emphasize the work and strengthen the bond of your society? If you do not see it yet, suppose, further, that other members of the congregation should think the same in reference to their ideal in other directions and should likewise form societies for the promotion of the special activity in which they are interested, and this should go on until all the legitimate (and perhaps some others, as is sometimes the case) activities of the congregation should be provided for in this way; and suppose that each of these societies should deem its particular activity *the* mission of the Church compassing heaven and earth to make proselytes to its way of thinking, what should become of the congregation itself? What should become of the Reformed Church if the principle underlying your form of activity should be carried to its logical conclusion, in this way, throughout its entire length and breadth? And what should be the character of our judicatorial meetings if every one of such societies should clamor for recognition by them and the opportunity to present before them the cause of "the greatest activity of the age?" I believe that the Reformed Church is not yet prepared to dissipate its God-given, conservative common sense in these matters, which hitherto has been not the least of the blessings of its inheritance.

But you may say, "Behold how much money we raise!" Well, suppose the men should combine in like manner, or the rich, or the lame, or the widowers, or the shoemakers and so on to the end; and each combination should say the same thing, what a spectacle for angels and men! Alas, have we then already forgotten that almsgiving is a solemn part of Christian worship, and that Jesus of Nazareth, whose disciples we all profess to be, has told us once for all: "When thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father which seeth in secret Himself shall reward thee openly?"

Ah, the greatest work of God man can still do is to "believe on Him whom He hath sent." The great cry of our age is for "men and money." Both are good when sanctified as instruments of God, but the more we put our trust in Him and the more we realize that "there is no restraint to the Lord to save by many or by few," the less confidence we have in either, and in ourselves as well.

There are women everywhere and men who pose as the true gold of their communities, but we all know where the gems glow. We pastors, especially, know where the true Dorcases are at work. They are to be found in every congregation throughout the Church, and we know some of their good works already. The world and we shall know more of them after they shall have fallen asleep; but He alone knows all, who embalmed the memory of the poor widow and her offering by words of approval whose fragrance outlasts by far the perfume of all the spices of the Orient. May their kind increase!

Which, think ye, should be the more Christlike mission: If you should try to get them to adopt your way of thinking, speaking and doing, or if they should so try to influence you?

I have written. May God confirm and prosper what is right and true and good! May He correct what is amiss!

Your Brother in Christ, N.

Silver Run, Md., March 23, 1891.

For Reformed Church Messenger.

WHO IS "N?"

There lived in England, many years ago, a minister who not only rejoiced in standing in the true apostolic succession, but in having the true apostolic name, Paul. Gifted as a preacher he was withal, somewhat of a wag. On the occasion of preaching a farewell sermon he took for his text, "And they all fell upon Paul's neck and kissed him." He once addressed a pastoral letter to the ladies of his parish, "Paul's Epistle to the Ladies."

In the MESSENGER we have had a number of letters to our dear sisters, apostolic in tone, with enough of tender entreaty to make them palatable in this age of woman's rights and woman's conventions. The writer is unknown. Were we allowed to guess, we should hazard the statement that, following the example set us by the English Paul, they might be styled "The First Epistle of John to the Ladies." But whosoever the author is he has been the occasion of misrepresentation to ourselves. Whether to join hands with him in closer friendship, or whether to feel justly provoked and count him an enemy, we can scarcely decide. Certainly we have been both honored and maligned by reason of his Epistles, and as regards himself we are "in a strait betwixt two."

A few weeks since we received a letter from an honored D.D., saying, "We are delighted with your articles in the MESSENGER. We hope you will continue to write." We answered: "'Thus are honors thrust upon us.' It is a long time since I have written for the MESSENGER." Still later we were assured that certain friends of the tender sex, whose good opinion we highly value had devoured our articles and could hardly wait for the next instalment. They felt that the women of the Church who believed in the inspiration of St. Paul, had found a champion, and were ready to vote us their thanks.

It went against the grain to disclaim the authorship of that which had called forth such praise, but "honesty is the best policy". as we soon found, when a witty friend introduced us to another, as a good-enough sort of a fellow, but wrong on the woman question, which, he thought we had better let alone. As this is what we have been trying to do, we could not but feel aggrieved that the virtues of "N." we were compelled to disown, while his supposed faults were laid upon our shoulders.

Still later we were informed that in the historic town of C., once the head centre of Reformed dignitaries, and for which every true son of the Church, old enough to remember the giants of former days, cherishes a warm affection, we were under discussion. A bevy of ladies, whose smiles and good opinion we greatly value, with some hoary elders and grave D.Ds., thought we had strayed from the paths of gallantry, and were behind the age of 19th century progress, because of these epistles of "N." We should be glad to think that, since woman and man are now equal, some fair maiden or noble dame was chivalric enough to speak a word in our defence, thus taking the place which gallant squires were wont to fill in ye olden time. But since we received no hint that such was the case, we have been forced to conclude that we suffered again as a vicarious sacrifice for "N." against whom we justly complain. But to cap the climax came the heaviest blow of all.

A venerable doctor of divinity, whose instruction we enjoyed in youth, whose praise we valued, whose frown we feared, than whom woman has no truer friend, honored us with his full approval of what we had written. Gladly would we have fathered the Letters to the Sisters of the Church for the sake of his approval. But truth and modesty forbade. Imagine our chagrin, when after meditating upon our denial, this beloved doctor said to a friend, who kindly repeated it to us, "Well, I must say that when reading the last article, I thought that Brother Ellis was hardly able to write so well. It was rather beyond his ability."

"N." may well think I have a true ground for complaint. Kind reader would you hold him as friend or foe? But when we remember his warm heart, his genial countenance, his courtesy, his modesty, and above all the ties of Auld Lang Syne, we say, "Oh here's my heart and here's my hand." It has not wounded our pride that the venerable Doctor whom we both love should have encouraged us to look up to you, for this we have always done, since when a stripling we first heard you speak in Goethe's Hall. E. N. K.

For Reformed Church Messenger.

BRICKS WITHOUT STRAW.

In the MESSENGER of March 12th, there is an article, by a Layman, that was evidently written with the very best intention, the tendency of which, however, cannot be good. I therefore reply to it as quickly as possible, before the seed sown by "Layman" takes root.

The article is headed, "Why is it Thus?" That is, "Why are ministers' salaries so low? Why are pastors not paid more promptly?" In answer, the writer asserts that the fault is not with the people, but with the pastors themselves in not instructing the dear people on the subject of giving as they should to the various benevolent works of the Church; that too many ministers think that "to give monies outside of their own congregations hinders the work at home; that consequently the people, not being built up in the grace of benevolence, are necessarily weak in the matter of supporting the gospel at home. In other words, if a minister would have a decent salary, and especially if he would be promptly paid, he must be patient and devote years, if necessary, in the work of raising his people to a true Christian standard in this respect. No matter how much he may suffer and worry meanwhile, he must live by faith, and in hope of a good day coming. He must not expect even a small salary to be promptly paid, *according to promise*, until the people have actually become *good* in that respect at least.

No, good brother Layman, just the opposite is true. Not an honest penny does a congregation give to general benevolence so long as the pastor's salary is allowed to drag, and he and his family allowed to eke out a miserable existence, barely living, with no surplus to lay up for a possible long rainy day in the future. The temporal contract between pastor and people is like any other temporal contract, and is the first and chief thing they are to fulfill in the congregation. Become *good* first, then pay the minister? No! furnish the straw, and don't demand the tale of brick, until after the straw is furnished. The minister holds in his hands from the people a promise to pay him annually so much, and the fulfilment of that promise is, beyond all odds, the most important external duty they can perform in this world. There is nothing to compare with it. That duty unperformed, the most liberal giving for the establishment of Christian missions in our own and in foreign lands is a mockery of sacred things, wicked dishonesty, and abominable hypocrisy.

What! Do you expect a pastor to be in and out, and full of zeal, on the subject of general benevolence, all *en rapport* about liberal alms going out from his church to help the Lord's cause, when half his time is spent in devising ways and means for making himself and family presentable and in keeping the wolf from the door? O, no, he is not made of steel, nor is he generally a passionless stoic, unconcerned and indifferent under any all circumstances. He is a man, like other men, or most men, and his calling is such that he is likely to be more sensitive to good or ill treatment than people in other callings. Now, then, attend to his wants first, by simply doing what you have bound yourselves legally and morally to do, so that he can with an uplifted head, with the independence that is befitting one in his exalted office, go about his duties feeling that he is really somebody, and not a trifled with unpaid nobody. Then and not till then, you should expect the streams of benevolence to flow; because then the pastor can talk with freedom on the subject of Christian giving, and feel that what is given is not stolen from himself. Fulfill the temporal contract with your pastor as a prime condition of spiritual prosperity among you; and if your well paid and promptly paid minister don't do his duty, or is inefficient, after such treatment, tell him you have no more use for him. But in the name of righteousness don't excuse the people, for any reason whatever, for not fulfilling a plain, simple business contract. They know very well, every one of them, what it means when the doctor, lawyer, or grocer sends his bill; and they know equally well what a written contract between pastor and people means. Give the straw contracted for, and if the minister has not mistaken his calling the bricks will be produced—in the form of good sermons, good and efficient pastoral work, and besides, the benevolent treasury of the congregation will never be empty. If you want the benevolent operations of the church to go on and prosper, you will be sure to have your wish if you, as a first and paramount duty, pay your pastor well and regularly.

The master evil in the Church to-day is the withholding of the pastor's salary, or the irregular and desultory payment of it—doling it out to him as if he were a beggar. It is the climax of congregational delinquency. If I were a layman in such a church I would either correct the evil, in short metre, or if unsuccessful I would sever my connection with it. For, a congregation that deliberately violates its most sacred temporal obligation is no church except in name.

This evil is the cause, in nine cases out of ten, of the frequent resignations and short pastorates. It is also the cause, unquestionably, of the comparatively small benevolent contributions. It is the surest means of dwarfing pulpit talent and every other kind of ministerial talent. Dr. S. R. Fisher once said, at a meeting of Classis, that the power and influence of any minister can be reduced to any point below the right mark by stinting him in his salary. He never spoke more truly. I belive it was Chalmers who said, the scandalous pay makes a scandalous ministry. It was the Pharaoh that "knew not Joseph" who demanded full service of the Israelites without furnishing them with the means necessary to accomplish their heavy tasks, and their cries went up to heaven. I plead for the independence of God's ministers. Give them carnal things to the full extent of their temporal necessities, and they will make a return to you in rich and abundant spiritual things. Then and then only will he be in a position, and have heart, to insist upon active and liberal benevolence; and then only will he succeed in that important part of his pastoral work. CLERICUS.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

Two girls received March 24th.

On the 25th of March it was just five years since we first set foot in Bethany Orphans' Home. Fifth anniversary—a suitable time for review and reflection! Much could be said. How strange everything seemed and with what trembling did we assume the responsibilities! How many things had to be learned and how many still remain to be learned and improved! When one has to do with so many individual souls and so many different dispositions he never finishes his apprenticeship. But enough of this. A brief recapitulation. Five years ago we found 60 orphans here; to-day we have 85. In this time 80 orphans were taken into the Home and 55 left, so that in all we have had 140 in charge. Of the 60 that were here five years ago 22 are still with us.

We are so often asked "upon what conditions are children taken into the Home" that we will here answer. Orphans or neglected children over 6 and under 13 years of age can be taken into the Home on a vote by the Board of Managers when proper application is made by a congregation. When a child is placed into the Home, the mother, guardian or nearest friend is required to sign the following indenture:

THIS INDENTURE,

Made the —— day of ——, A. D. 18—, witnesseth: That *George Jones*, Guardian of *John Smith*, hath bound out and put, and by these presents doth bind and put the said *John Smith* to Bethany Orphans' Home, at Womelsdorf, Berks Co., Pa., from the date hereof until the said *John Smith* shall arrive at the age of *Eighteen* years, during which time the said *John Smith* shall dwell and remain at the said Orphans' Home, and shall do such work as the Superintendent of the said Bethany Orphans' Home shall direct; and the said *John Smith* shall in all respects be subject to and obey the authorities of the said Orphans' Home.

And the said Orphans' Home shall keep, clothe and feed the said *John Smith*, and shall instruct and educate him after the method and course adopted and used at said Bethany Orphans' Home.

The said Bethany Orphans' Home shall have the privilege of putting out the said *John Smith* as apprentice to any reputable person, to learn any trade, or to do any service that shall seem proper to the said authorities of the Orphans' Home.

The said Orphans' Home may revoke this Indenture and dismiss the said *John Smith* at any time, if it shall be deemed desirable by the said Home to do so.

Signed, sealed and delivered in
the presence of *George Jones.*
Witness }. ————.

Missions.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

—If you cannot conveniently give a ten, give it inconveniently, if not easily, then at a sacrifice; but give it.

—In an autograph album some time ago I read this: "A good girl is a missionary." That is true. Try to think it over and see in how many ways she is so.

—Wealthy men and women never before had such opportunities for using their money for the glory of God in spreading and strengthening the Church as they have to-day. May the Lord help them to use them to His praise.

—Every Christian should set aside a certain part of his income for the Lord, prayerfully and conscientiously dedicating it to His service. One great advantage of this is, he always knows *whose* money he is giving, and whether or not there is anything on hand for the call made.

Our Serial.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

"Yes, but she was very cruel to you."

"You won't think meanly of me?" he asked again, anxiously.

"Oh, no, Otho; never," was the gentle response, and turning away, she sought her resting-place. There, kneeling, she prayed a long time before lying down to sleep.

In another part of the great camp a scene of a very different nature might have been witnessed that evening. In a spacious tent, Serena, her robe and coronet laid aside, paced restlessly to and fro, while her tire-woman busied herself arranging the couch on which her young mistress was to rest. The tent, illumined by several waxen candles, was furnished not only comfortably, but even richly.

"Am I not a prophetess! Am I not a prophetess!" cried the girl in tones of extreme nervous excitement. "He called me a hypocrite! I am not a hypocrite! Am I a hypocrite, Matilda? Why dost thou not speak?" for the woman pursued her task as if deaf to all that had been said.

"Most surely not, my lady," she now replied indifferently. "But he did not call thee a hypocrite. He said thou wert acting a part." For mounted on her mule, and riding immediately behind the chariot, Matilda heard the whole conversation.

"Well, is that not calling me a hypocrite?" cried the excited girl.

The woman made no reply.

"Where is he now? Why does he not come to me? Was he hurt, Matilda?" she began again, her feelings taking a different turn.

"Ay, he was wounded by one of the lances His face was all covered with blood," was the remorseless answer, for the woman was deeply attached to the brave-hearted and generous boy.

"No, he was not—I tell thee he was not; yes, he was—I saw it myself. Oh, I was cruel! I was cruel! Go to him, Matilda, and tell him I wish to see him."

"I do not know where he is; it is night, now," coldly.

"Then go find him. Tell John of Cologne—the others—I must see my cousin! Tell them to find my cousin Otho. Oh! he has been kind to me—often kind to me! He never spoke so before!"

And covering her face with her hands the girl sank down on the couch.

Without a word the tire-woman rose and began preparing to leave the tent. She had advanced to the very entrance, and stood with hand extended to push aside the curtain, when, looking up, Serena noticed what she was doing, and demanded sharply:

"Where art thou going?"

"To find my young master, and bring him to thee, my lady."

"No, I will not have him brought—I will not humble myself to him! He insulted me—he insulted me before them all! How dare he do that! How dare he shame me in that manner! I gave him no cause. Why do you not speak, woman?"

"I have nothing to say, my lady."

"Oh, you wish to anger me! you are all against me! No one cares for me! What shall I do? shall I pray?"

"Yes, my lady, it is always good to pray."

"Where is my rosary?"

Matilda handed it to her.

Taking it, Serena walked toward a temporary shrine erected in one corner of her tent, on which stood a crucifix, flanked by small images of the Virgin and Joseph, and lighted by waxen tapers. "How many prayers shall I say?" she demanded, about to kneel.

"As many aves as thou hast fingers on thy two hands, and as many paternosters, as thou hast toes on thy two feet."

The reply was so quick and unexpected, so plainly recalling the humorous incidents of the evening in the castle, that it brought about one of those quick and inexplicable revulsions of feeling to which Serena had been subjected all her life.

Wheeling swiftly, she stood for a brief space eyeing her tire-woman in silence, then laughing hysterically, she raised her hand and flung the rosary at Matilda, crying out:—"I will not pray! I cannot pray! You must say my prayers for me!" and going to her couch, she flung herself down, complaining: "Oh! I do not wish to be a prophetess any more! I care no more for this Crusade! Let us go home to-morrow, Matilda! Take me to my home!"

An hour passed, and this strange child-woman was sleeping soundly. The morrow was to witness the greatest of all her triumphs,—the entrance of the army into the famous and beautiful city of Constance.

CHAPTER XIV.

THE MARCH TO THE CITY OF CONSTANCE.

The Crusaders were awake unusually early that morning, gathering in from every quarter, crowding the highway, ready for the march to the city of Constance. Enthusiasm ran high; the bustle of preparation was great. On the soft forest grass, cleansed of every particle of dust stood the white and gilded chariot. Busy hands were decking it with flowers and entwining it with vines and creeping plants. Even the horses had wreaths about their necks and branches of laurel and oak suspended from different parts of the harness. The banners were heavy with fringes of fir and spruce; the censers were polished till they shone like gold, and every preparation made for an orderly and showy appearance. In front of Serena's tent a crowd had been gathering since early dawn Many people from the city fully five miles distant could be seen in groups mingled with the Crusaders. They had come out to see the army, but especially to see the Prophetess, of whom descriptions had reached them. Among these were a number of ladies and gentlemen on horseback, some evidently belonging to the nobility They were clothed in the richest attire, the gentlemen wearing swords by their sides. Their appearance was striking and brilliant in the extreme.

For some reason the Prophetess was late in coming forth. When at length the curtain was pushed aside and she stepped out, a long, loud shout of applause greeted her. One would have expected traces of the night's trouble to have lingered in her face, but never had Serena looked so radiant, so beautiful, so full of confidence, so full of hope. Instead of the familiar pilgrim's garb of grey cloth, she wore a white silk gown, girded with a heavy crimson cord—the costly gift of several wealthy and devout women dwelling in one of the towns through which the army had passed. The purple mantle fastened at the throat by a jeweled brooch, hung from her shoulders, the crown shone on her head, while her slender feet, plainly visible below the gown, were encased in shoes of gilded leather, fitting closely and laced high over the instep. Her long, luxuriant hair, brushed and combed out to its fullest extent, glistened as though each several hair was a thread of yellow gold. Clasping the standard, whose crimson flame she had borne along the lines on the day of her coming into the army, she stood in perfect silence, dignified, composed, waiting for the shout of applause to cease. Then advancing a step, she spoke, or rather chanted, these words:

"From the East and the West, God has summoned His children—from the North and South. He has led us thus far in safety; no peril, no danger but He has overcome. We march for the land where Jesus appeared, to redeem the city of Jerusalem and the Holy Sepulchre from the hand of the Moslem—the infidel Moslem. And a way shall be made through the desert and the wilderness; the mountains shall bow before us and the sea open a path for our feet. Then let us not fear, but go forward till our banners are planted on the walls of the Holy City. The Virgin is with us! the blessed Mother of God! We go to get the Cross beyond the sea and to baptize the Moslem infidel!"

The last words, spoken with the full strength of Serena's clear voice, with intensity and emotion, stirred every heart; and scarcely had she concluded before they were taken up and repeated over and over again by the excited throngs around her. When something like order had been once more restored, John of Cologne, accompanied by several of his most influential comrades, came forward to confer with their Prophetess about the entrance of the army into Constance.

"Let the Crusaders march six abreast; let the banners be distributed at equal intervals. I have noticed that sometimes several are gathered together at one place, then there are long intervals without any. Let this be corrected." Serena spoke with firmness and precision.

"I will send twelve of our leaders," answered John, "with instructions to go through the army and see that their orders are obeyed. Would it not be well while we are marching—would it not be well for these men to station themselves at intervals along the line and see that the ranks are kept the whole way? Even if we start well, there is danger of confusion arising afterwards. What think you, fair lady?"

"I think it would be well to do as you advise," was the gracious and composed reply.

It was nearly noon before the preparations were completed. Then Serena entered her chariot, and, giving the word, the army of children began its trinmphant march to the city. Immediately in front walked a noble looking lad carrying the crimson banner. He was followed by three others, one provided with a lofty crucifix, while two bore gilded and gaudily painted images of the Holy Virgin and of her husband, Joseph. Then came twelve lads, in two ranks, with brazen censers. After these rolled the chariot drawn by the white horses, and surrounded by the guard. Never before had Serena experienced such a sense of importance; never before was her faith in the success of the Crusade more assured, she felt proud, happy and exultant. Indeed every one about her was inspired by a feeling of lofty exhilaration, and stepped forward with the look and bearing of a conqueror.

Amongst the crowd of people from the city, who had come out to see the procession, was a young gentleman of aristocratic and noble bearing. His dress was superb. A short crimson mantle adorned with gold lace, hung from his shoulders. His vest, or coat, was of the finest dove-colored satin, crossed and recrossed by golden chains of the most delicate workmanship. A long sword, with a jeweled hilt was suspended by his side in a silver scabbard. On his head rested jauntily a high plumed cap, while his neck was encircled by a wide collar of lace, heavy with pearls and diamonds. Two young

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ladies were with him, and several attendants. The whole party was magnificently mounted, the horses caparisoned in a manner quite in keeping with the rich and elegant costumes of their riders. Taking advantage of a slight break in the ranks of the guards, this young gentleman, boldly spurred to the side of the chariot, and, dropping his cap, bowed to the very pommel of his saddle.

"Fair Prophetess," he said, in courtly accent, "will you accept a slight tribute of admiration from Berthold, Margrave of Baden," and with this held out a bouquet of flowers more rare and beautiful than Serena ever before beheld.

"I thank you for your courtesy," answered the girl, taking the gift.

"Your journey has been long and wearisome; yet many leagues lie between you and your destination. I wonder at your courage, fair lady," and the young nobleman eyed his companion curiously.

"It has indeed been long, but the Blessed Virgin guided and shielded us: and I have no doubt a triumph, such as the world never beheld, awaits us in the Holy Land," responded Serena, feeling it incumbent upon her to maintain the sacredness of her character as a prophetess.

"Many thousands of our bravest knights and most skillful warriors have fallen in the effort to capture and hold the Holy Land. I crave your pardon, but methinks you are but poorly prepared for the difficulties that await you in that terrible land."

"We trust not to weapons and armor, fair sir," replied Serena. "They have all failed. We go with pure hearts and unstained hands to convert the infidel, and conquer the land by spreading the blessed faith we profess. There will be no bloodshed, for there will be no battles. Hast thou not heard; 'out of the mouths of babes and sucklings, thou hast ordained strength because of the enemy and the avenger?' Fear not, my lord Margrave, the Holy Virgin guards us!"

At this juncture a turn in the road revealed the towers and spires of Constance. Near it gleamed the broad clear waters of the lake of the same name, while beyond rose the snow-capped peaks of the terrible Alps, shining in all their awful splendor under the full light of the afternoon sun. The shouting at once began, increasing to such a roar of enthusiastic exclamations as to render conversation difficult. Bending low over his saddle the Margrave said, elevating his voice that he might be heard,

"I hope while you remain in our city you will accept the hospitality of our poor house. The Margravine, my mother, will welcome you cordially."

"It will give me much pleasure to accept your hospitality. We remain two days in Constance."

"Then farewell for a brief space, fair Prophetess."

"Farewell, noble sir," answered Serena: and wheeling his horse, the young man withdrew.

(*To be Continued.*)

YOUR RELIGION.

Unless your religion changes you from a mummy to a man, makes you honest in business, pious behind counters, temperate at dinner-tables, affectionate to your family, neighborly in your community, conscientious at the ballot-box, patient in affliction, humble, cheerful and hopeful everywhere and always; unless it links you in brotherhood with the poorest of God's children; unless it leads you on errands of mercy to hovels and hospitals and prisons, as well as to cushioned pews and sacramental boards; unless you love Christ on week days as well as worship Him on Sabbath days, then is your religion spurious, hypocritical and abhorrent—a refuge of lies.

The Family.

THE HYMNS THAT MOTHER SUNG.

BY PRESCOTT BEACH.

Throughout the changing scenes of life,
  That shadowed vale of smiles and tears,
Where all is lost within the mist
  That hides the bygone years,
Some strains there are that linger yet,
  And many hearts no longer young,
Are thrilled with joy, again to hear
  The hymns that mother sung.

We used to gather at the hearth
  When darkness overcame the day,
And, dreamily, as children will,
  We'd watch the shadows play;
And sitting by the glowing fire,
  As to and fro the kettle swung,
We learned the songs we've always loved—
  The hymns that mother sung.

We seem to hear again her voice,
  So long remembered, clear and sweet,
As when, in days of long ago,
  We sat at mother's feet;
And gazing upward on the wall,
  Where dearest father's picture hung,
We thought he smiled, for he, too, loved
  The hymns that mother sung.

On many snowy winter nights,
  When all without was cold and drear,
We've clustered close around the chair
  In happiness and cheer.
No more for us the glowing fire,
  No more the cricket's chirping tongue,
And never more on earth we ll hear
  The hymns that mother sung.

To them we owe our happy homes,
  Praise be to God who reigns above,
For keeping ever bright and clear
  The lessons learned in love,
Outliving sorrow, bearing hope,
  The dear old songs have always clung
And never can the heart forget
  The hymns that mother sung.

—*New York Observer.*

THE OTHER SIDE.

Jared Lincoln, an uneducated man, who had made within a few years a large fortune by speculation, while driving out to Central Park passed Mr. Crounse, a plainly dressed, middle-aged gentleman who was on foot.

"That man," he said to his wife, "belongs to one of the oldest families in New York. His grandfather was one of the signers of the Declaration. He has been brought up in the midst of refined and scholarly people. He belongs to a set into which I cannot enter. I would give half that I am worth for his start in life."

In the meantime Mr. Crounse looked at the carriage and its sumptuous equipments, and thought, "If I had some of that man's money, how many comforts I could bring into our bare lives!"

Down one of the leafy avenues a man sauntered thoughtfully, whose name is known thoughout the country as a brilliant magazinist.

One of the foremost men in Wall Street rode past him. The men, having met at the club, bowed to each other. "Ah," thought the novelist, "if *I* could live without writing anything but checks!"

"That fellow is famous!" thought Dives on horseback, with an envious sigh. He had in his pocket-book a yellow newspaper clipping in which his name occurred as having made a few remarks at a dinner.

Dives thought of this clipping and said to himself, "What happiness it must be to see one's name in print every day! How much finer a gift than money is fame."

The minister's wife, whom somebody had taken out to drive, saw one of the parishioners pass, a woman who ruled in an exclusive fashionable clique. A thrill, almost of envy, disturbed her calm breast. How pleasant it must be to live in a social atmosphere pure and refined, to escape all that is vulgar and painful in life!

The other woman's eyes grew troubled as she looked wistfully into the serene face of the clergyman's wife.

"O, to have her faith!" she thought. "When sickness and death come, to know where to turn as she does! To live always apart from the worry and pain of the world, close to God!"

So each man and woman went on a separate way, envying the other For the great mistake in life is, that each of us overrates the peculiar blessing which God has bestowed upon our brother, and is blind to the good which He has given to us.—*Youth's Companion.*

TEN QUESTIONS.

The family at a Pennsylvania farm-house were kept from Church and Sunday-school one very stormy Sunday, and the boys and girls were anticipating a long, tiresome day, when Uncle Ned came to the rescue with the list of questions given below. Bibles were brought out, and the search for answers kept them all busy and interested a large part of the day. Perhaps some of our young people would like to look for them, too:

1. Where does the Bible speak of boys and girls playing in the streets?
2. Who cut a book into pieces with a penknife and threw the leaves into the fire?
3. What young man went to sleep and fell out of a window while at a preaching service?
4. What news did the first carrier-pigeon bring?
5. While cutting wood near a river a man lost his axe-head in the water. How did he recover it?
6. What man escaped from a walled city, while his enemies were watching for him at the gates by being let down from the wall in a basket?
7. On what occasion was a large army put to flight by three hundred men using only lamps, pitchers and trumpets?
8. Who hid some ear-rings under an oak?
9. Who hid two spies among some stalks of flax upon the roof of her house?
10. What little girl was the means of curing a man of leprosy, and turning him from idolatry to the worship of the true God?

ECONOMY IN A FAMILY.

There is nothing which goes so far toward placing young people beyond the reach of poverty as economy in the management of their domestic affairs. It matters not whether a man furnish little or much for his family, if there is a continual leakage in the kitchen or in the parlor. It is the husband's duty to bring into the house, and it is the duty of the wife to see that nothing goes wrongfully out of it—not the least article, however unimportant in itself, for it establishes a precedent—nor under any pretense, for it opens the door for Ruin to stalk in, and he seldom leaves an opportunity unimproved. The husband's interest should be the wife's care, and her greatest ambition should carry her no farther than his welfare or happiness, together with that of her children. This should be her sole aim, and the theatre of her exploits in the bosom of her family, where she may do as much toward making a fortune, as he can in the counting-room or in the workshop. It is not the money earned that makes a man wealthy—it is what he saves from his earnings. A good and prudent husband makes a deposit of the fruits of his labor with his best friend, and if that friend be not true to him, what has he to hope? If he dare not place confidence in the companion of his bosom, where is he to place it?—*N. Y. Ledger.*

Youth's Department.

THE SCULPTOR BOY.

Chisel in hand, stood a sculptor boy,
With his marble block before him,
And his face lit up with a smile of joy,
As an angel dream passed o'er him;
He carved the dream on a shapeless stone,
With many a sharp incision;
With heaven's own light the sculptor shone—
He had caught that angel vision:

Sculptors of life are we as we stand
With our souls uncovered before us,
Waiting the hour when, at God's command,
Our life dream passes o'er us;
If we carve it then, on the yielding stone,
With many a sharp incision,
Its heavenly beauty shall be our own,
Our lives that angel vision.

CHARLIE'S REFERENCES.

"Well, I will just take a try for this place, mother," said Charlie, looking up from the paper he held in his hand. "They want a strong, willing boy, who can bring references from his last place. I can't do that since I have never worked anywhere before, but perhaps they will be willing to give me a trial if they do not have any boy apply with just the reference they want. Nothing venture nothing have, you know, so I will see what I can do."

After he had brought up the coal and filled the woodbox and water pail, little services that his mother had never to remind him of, Charlie started to answer the advertisement.

He was afraid if he took the time to walk into town he might be too late to have any chance of getting the place, so he resolved to invest five cents in car fare.

It was a cold, raw morning, and the only other person in the car was an old gentleman, well wrapped up in a heavy great coat.

His cane was standing beside him, and as Charlie entered the car he struck it with his foot, and it fell down.

"I beg your pardon, sir," said Charlie, picking it up and restoring it to its owner.

Presently an old woman, loaded with a heavy basket as well as a bundle, signalled the car, and the driver waited for her to come some little distance, as at that hour in the morning the cars did not run very frequently. Charlie looked out of the window and saw her coming.

"I'll give you a hand with your basket, ma'am," he exclaimed, jumping off the car, and picking up the basket, which was not a very heavy burden in his strong arms, he carried it into the car and deposited it beside the old woman, who seemed very grateful for the assistance.

Charlie put her fare in the box, and exchanged a few pleasant sentences with her, and told her where a certain street was she was going to find.

It was Charlie's habit always to make himself as helpful as possible, and he was as interested in trying to explain it to the old woman just where she must turn as if he expected to be rewarded in some way for his information.

A little later another boy got in the car. He was much better dressed than Charlie, and he might have been a very prepossessing boy if it had not been for a rather unpleasant expression on his face.

He left the car door open behind him, and the old gentleman coughed as the cold air struck him.

"Will you be kind enough to close that door?" he said to the boy who had left it open.

The boy looked at him with a rude stare.

"Guess you are able to shut it yourself, if you don't like it open," was the rude answer.

Charlie had noticed that the old gentleman was evidently lame, and as he saw that he was about to rise and close the door himself, he sprang forward and shut it.

"Thank you, sir," said the old gentleman, raising his hat as courteously as if the favor had been conferred by any gentleman.

It was a polite deed, politely done, and Charlie was as much of a gentleman as if he had been well dressed, and ten years older.

Presently the car reached the street where Charlie wanted to get out, and he was surprised to see that the other passengers, with the exception of the old woman, got out too.

"Perhaps this boy is after the same place I am," he thought to himself. "I suppose I won't have much chance, particularly if he has good references, for he is so well dressed that anyone would want him a great deal more than they would want a shabby-looking fellow like me."

He was not wrong in his surmise, for when the two boys reached the store that had advertised for a boy, both of them went into the place, where three other boys were already waiting.

"Mr. Scovil has not come in yet; he will be in pretty soon, and then he will see you," the clerk told them, and they seated themselves to wait with the rest.

You can imagine the surprise of the two boys who had entered together when the old gentleman who had been their fellow-traveller in the horse-car entered and was addressed as Mr. Scovil by the clerk.

"I've got a first-class reference, but I suppose it is all up with me, and I may as well go," muttered the boy beside Charlie.

He was right, for as soon as Mr. Scovil's eye fell upon him, he pointed to the door.

"You may go, sir, for I have no use for a boy who lacks common civility."

He examined the references of the other boys and dismissed them and then turned to Charlie.

"Have you references?" he asked.

Charlie explained that he had never had a place and so could not produce references, but he would try to work well if he had a chance.

"I think I have seen your references," said Mr. Scovil with a pleasant look in the gray eyes that could be very stern. "I rode down in the car with you this morning and I saw enough of you to convince me that you were kind and obliging, and would be just the kind of boy we want here. I will give you a week's trial and see if I am not right."

He never had any reason to complain of the references which he had seen for himself, for the willing, pleasant ways, which were Charlie's second nature, made him a great favorite, not only with his fallow-employes and the customers, but with his employer, and he soon rose to a place of trust.

I need not tell you that he deserved his employer's confidence, for a boy who is true to himself will be true to his employer, and the boy who will be polite and helpful and obliging when there is nothing to be gained by it is the one who will have the tact and courtesy which are necessary to make a sucessful business man.—*Exchange.*

THE SUGAR DOG.

When Charley's birthday came, his Aunt gave him a little dog made of sugar.

It was white, with pink ears, and a pink nose and a pink tail that curled over his back.

"Now, Charley, see how long you can keep him," said Aunt Sarah.

"O, I shall keep him ever so long. I sha'n't want to eat a dog: and I'm going to name him Pink," said Charley.

The next morning, Charley said: "Aunt Sarah, don't you think my doggie would look better if his tail was a mite shorter?"

"No, indeed," she answered. "I think it looks best just as it is now."

"Well, you see, I want to play that a bad man caught him and cut his tail off; and that is the reason I want te make it shorter," said Charley.

So Pink's curly tail was soon broken off and eaten up.

In the afternoon Charley said: "I'm going to make believe that a big poodle is coming along to have a fight, and he's going to bite my dog's ears off."

So in a little while Pink's ears were broken off and were eaten up.

"No, I haven't spoiled him," said Charley. "He's a real nice dog now; and he's just as good to play with, as he ever was. See what long legs he has, and how straight he can stand up!"

"Perhaps he'd look better if his legs should be made shorter," said Aunt Sarah with a laugh.

Charley did not answer, and he put the sugar dog away in a drawer. Aunt Sarah did not see him any more, so one day she said: "What has become of Pink? I wonder if that big poodle has been along and bitten him again."

"Now I'll tell you all about him," said Charley. "You know you said perhaps he'd look better if his legs were shorter, so I made believe he fell down and broke off two of them, and then he couldn't stand on the other two anyway, and he looked so awful bad, that I couldn't bear to see him, so I ate him up, every bit of him. I don't think folks ought to make dogs out of sugar, for you can't make them keep very long, can you, Aunt Sarah?"—*Sunday-school Visitor.*

Pleasantries.

A minister of another denomination called one very warm day at a friend's house, and, making some references to the great heat, a little girl of the family said: "Yes; I can see the Presbyterian coming out all over your face."

Bessie (to horse dealer)—"I thought you told me that that saddle horse I bought would take in the bit without the slightest trouble?"

Dealer: "Well, doesn't he?"

Bessie: "No, he doesn't he! I held the bridle right up to his nose and clucked several times; but the ugly thing never made a move."

"Here's a pretty state of affairs, Reuben! Do you remember that I read a piece in the paper yesterday, sayin' that a man in Detroit had left $100,000, the income of which is to be given to the oldest minister in Michigan? Well, there's another piece sayin' that the oldest minister in Michigan has just died in Grand Rapids. Now, that's a nice complication of affairs! Why couldn't that money have been given to some one who could use it?"

We have read of a donation party given to a country clergyman, in part payment of his small salary, the principal results being twenty-seven bushels of beans and a large variety of second-hand clothing for children. The patience of the clergyman's wife gave out. On the next Sunday she dressed her five children in the second-hane clothing, and they marched up the aisle just as the pastor was reading "Yet Solomon in all his glory was not arrayed like one of these."

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

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THE REFORMED CHURCH MESSENGER,
907 Arch Street, Philadelphia, Pa.

THURSDAY, APRIL 2, 1891.

As the tree is known by its fruits, so an individual may reasonably conclude that he is a true Christian if his life, externally and internally considered, is in harmony with the Spirit of Christ. There is here, however, danger of his making such subjective experience the ground of hope and future salvation. If he be Calvinistically inclined, he may take a step further, and conclude that as he is one of the elect, and they cannot fall from grace, he is safe; that backed by a secret decree he is invincible. Such cases as this are not imaginary. We have met with more than one of the kind in our day. In fact when we were younger than we are now, we had to contend against such confidence or trust, built on a sandy foundation. The Apostle Paul, forgetting those things which were behind, pressed forward toward the mark of the prize before him, always on his guard, lest he might become a cast-away. With him Christ and the objective facts of His life, especially His rising from the dead, were the basis of His faith, and the foundation of his hope of being forever with the Lord.

THE FOUNDATION OF HOPE.

The Apostle Peter exhorts his brethren to be always ready to give a reason for the hope that is in them. 1 Peter 3: 15. This is something which the humblest disciple, under the guidance of the Spirit, is prepared under one form or another, to do. As a matter of course there will be a variety of statements, at times apparently contradictory, but in reality in harmony, the one involving the presence and power of the other. The individual who has undergone deep conviction of sin naturally turns to the cross, and when he comes to see that Christ died for the sins of the world, and for his own also, he finds comfort and peace. His sins are forgiven and the curse removed. The thought is so engrossing that for the time being scarcely anything else is thought of. But there are are other considerations that enter into the foundation of hope or the Christian's reason for such hope, that are just as vital and necessary as the death of Christ. His resurrection occupied such a position in the minds of the primitive believer. If we may judge from the preaching and writings of the Apostles, it was with them always a very prominent thought. St Peter says "we are begotten again unto a lively hope by the resurection of Jesus Christ from the dead." 1 Peter 1: 3. St Paul says Christ was declared to be the Son of God by the resurrection from the dead. Rom 1: 4. As we all know, he shows the significance of His resurrection as a basis of Christian hope in all its bearings more fully in the 15th chapter of First Corinthians. We are, however, not to suppose that he did not make proper account of the sacrifice on the cross. In the fifth chapter of Romans he writes the two great facts of Christ's history, His death and His life, and with wonderful brevity assigns to each its respective efficacy. He says we were reconciled to God by the death of His Son on the one hand, and on the other, that we should be saved by His life. Rom. 5: 10. Having received pardon for our past sin by the atonement on the cross, our hope of a blissful immortality beyond the grave with all that it implies must rest upon the resurrection of Christ Himself from the dead.

For Reformed Church Messenger.

THE UNION OF THE TWO REFORMED CHURCHES.

BY REV. THOS. G. APPLE, D. D.

The time is drawing near when the question of the Union of the Reformed (Dutch) and the Reformed (German) Churches is to be decided so far as the action of the two General Synods is concerned. That action, if any is agreed upon, will have to be referred to the Classes of each of the Churches for confirmation before it can be finally adopted. It is known that the union contemplated is to be a federal union, in distinction from what has been called an organic union. This distinction, however, is misleading, because a federal union, if it mean anything at all and not mere external co-operation, is also an organic union. It does not, however, contemplate a consolidation of the two denominations, in such sense as to form one denomination out of the two. This has all along apparently been regretted by the German Reformed Church, because one of *its* objects in the union was to lessen the divisions in our Protestantism, and thus to take one step towards actualizing in outward form the inward oneness of the Holy Catholic Church. The consideration of such organic union was ruled out by the commission from the Reformed Dutch Church, on the ground that there are insuperable obstacles to it in their Church, and hence even the consideration of it could not be entertained. The decision of the two General Synods, therefore, was in favor of a federal union, which would leave the organization of each denomination intact, and yet bring the two under one Judicatory which would enable them to co-operate in certain kinds of church work. All depends, therefore, upon the nature and powers of this new Judicatory, which, as has already been publicly announced, is to be called the Federal Synod of Reformed Churches, as to whether the union will be one only in name, or also in reality. If it is to be anything like the federal union of the States of our American nation, then it may grow into something real, even though in the beginning the powers of the Federal Synod should be very much restricted. If it is to be only an advisory body, like "The Alliance of Reformed Churches holding the Presbyterian System," then it is difficult to see what is to be gained by it, because that Alliance is on a larger scale and may be expected to carry greater weight than such a smaller union could have. Besides, if it is to be of that character only, there is no good reason we can see why it should not include all the Reformed Churches of this country, and constitute thus a branch, an American branch, of the General Alliance. It is yet a question whether the General Alliance referred to will be able to maintain a permanent existence, on account of the expense and other difficulties in the way of its holding its meetings, as well as on account of the limited powers which it possesses.

The great question before the two General Synods that are to meet in June next will turn just upon this point: What powers are to be given to the new Federal Synod? And the answer to this question will determine whether the union is worth the expense and trouble of maintaining it. In giving this answer we ought not to be unduly influenced by the mere fact that it would be disappointing to allow the movement to fail, now that the initiatory steps have been taken towards its consummation. Perhaps more study should have been given to this matter before these initiatory steps were taken, but this should be no reason now why we should go forward without sufficient grounds. It would be better to stop where we are than to go further without some good assurance of final success. Let no one argue, therefore, that we are committed to some sort of union, and for that reason alone we should consummate whatever union is submitted, or is possible. A failure later on would be more disastrous to the whole interest of church unity than to stop now.

Neither should we be too much influenced by the mere general truth that church union is desirable. We know that this general subject is being agitated very widely among the Churches. Tentative overtures have been sent out by even the Episcopal Church of England to the non-episcopal churches, looking to a union of all evangelical Protestant Churches. To use a common phrase, "the subject is in the air," and this may be interpreted as a token that some kind of union will be, sooner or later, reached. But this is perhaps all the greater reason why we should consider well the kind of union we are about to embark in, because a mistake may rather hinder than advance the general cause.

Again, we should not lay too much weight upon the mere common name we both bear, one, the Reformed Church of America, the other, the Reformed Church in the United States. To this is often added the fact that these two bodies were united in their early history in this country. The mere similarity of name does not determine anything as to our similarity in fact, nor does the early union referred to signify anything as to our preparedness for union now.

We may yet add, that we should not allow mere sentiment to rule in deciding the question. This, perhaps, is one of the greatest dangers to which we are exposed. It is the easiest thing in the world to expatiate in glittering generalities on church union, without considering calmly and rationally whether the conditions are at hand for such a union or not. Sentiment, or feeling, is good in its place, but it is not a safe guide in deciding a question of union between two denominations. We have heard well-intentioned brethren announce emphatically that this is a question that cannot be decided by sentiment, and then go on and follow this declaration with a quarter or half hour speech filled with nothing but sentiment!

The fact that this union movement has been inaugurated and made progress up to the present time, that in a general way it has received the endorsement of the highest judictories in both denominations, that it is in harmory with the general sentiment on the subject of church union, that the two Reformed Churches are substantially one in name, and were united for a time in their past history, all these facts are worthy of consideration, as creating presumption in favor of the union contemplated. All that we urge is that they should not unduly bias our minds in considering the question finally.

The evil of our Protestant divisions lies not in the mere fact that there are separate organizations, but in the fact that there are not some tangible bonds of union between them. There must be organizations by which the Church adapts itself to different nationalities, to different languages, to different conditions of men! But over and through all these there must be some bonds that hold them together, and these bonds should take some outward form. If, for instance, all our evangelical Protestant Churches would acknowledge and recognize each other's ministry, so that a minister in good and regular standing in one denomination would be recognized as such in the pulpit of any other; if membership in one would entitle the member to commune at the altar of any other; and if the discipline in any one denomination would be recognized in every other; these recognitions would already constitute so many tangible bonds of union.

So far as has been publicly announced, the union of the two Reformed Churches does not propose to make any change in the Confessions of the two Churches. The Dutch Reformed Church, it is known, has three confessions, the Belgic Confession (framed about the same time the Heidelberg Confession was framed), the Canons of the Synod of Dortrecht, 1619, and the Heidelberg Catechism. The German Reformed Church has but one Confession, the Heidelberg Catechism. These are all Reformed Confessions and were taken to be in substantial harmony during the early history of the Holland and German Churches. Now, as said, it is not proposed to change any of these, so far as creed is concerned, based on an acknowledgement of the substantial harmony of them all. This would seem to imply that under the new Judicatory the ministers of one Church should be recognised as to their orthodoxy in the other Church. There may be minor rules, or prerogatives, on this subject belonging now to the different Classes in both these Churches, but the Confessions of the one Church should be equal, it would seem, to the confession, or confessions, of the other. So also membership in one Church should imply qualification for membership in the other Church. This may still allow certain special rules and regulations in the Theological Seminaries of the two Churches. Are the two Churches prepared for such mutual recognition? This, we should say, is one point that ought to be considered in forming the contemplated Federal Union, and this is perhaps all that needs consideration so far as Creed is concerned.

The movement started in the Presbyterian Church to form a *Consensus* of Reformed Confessions of which there is quite a large number, some thirty in all, in which our two Reformed Churches are invited to join, may be of some assistance in determining this question. It is likely now to be take up also by the Alliance of Reformed Churches. If such a Consensus is once formed, it will serve to determine the essentials of union and harmony among all Reformed Churches holding the Presbyterian polity, and perhaps in a closer union of these Churches.

The matter of co-operation in mission work, foreign and domestic will, no doubt, enter into the union, but in what form it is difficult to determine. One might suppose that if the two Churches are prepared to unite upon anything it would be missions. And yet we are confronted here also by the question whether the union shall be one of consolidation, or of mere co-operation, and if the latter how it shall be brought about. The consolidation of the Boards would be the simplest, but to this there will be objections. The Boards are chartered bodies, have endowments, or at least hold bequests. What will become of these charters and bequests if they are consolidated? Then the question arises, will our own people, for instance, take the same interest in our mission in Japan if it is swallowed up in the larger mission-work of the Dutch Church? Will they not accomplish more if kept distinct? But if so, then what benefit can come to this interest from the union. This is only an example of the difficulties that arise when the union is pressed to details in practically carrying it out. But if it is not to reach some common ground for carrying out our practical work, will it be more than a mere empty name? And will it be able to maintain itself?

We write from the standpoint of a friendly interest in the proposed union, and our object is merely to direct attention to the difficulties in the way of union in order to overcome them. But to do this the subject must be studied in the clear light of reason and not in the dim light of sentiment, as a practical rather than a theoretical question. And this examination and study must take place before the Synods meet. It will be difficult to give calm and cool attention to the subject amidst the business and hurry of a Synodical meeting. Much, indeed, will depend on the manner in which the Joint Commision will have done their work, but all members of the Synods ought to consider the subject well before the meeting. It is an easy matter to order a new Judicatory, and call it a Federal Synod, to possess such powers as may be given to it by the two General Synods, but the question then arises, what are these powers to be? And just there will the difficult work commence. Is it to be a merely advisory body, or will it also have limited legislative functions? What real interest of the two Churches are we prepared to commit to this new Judicatory? There is not much time to consider these questions, and therefore attention should be called to them, so that delegates may come prepared to act intelligently when the subject comes up for consideration. It is not wise policy to cover up the difficulties; rather they should be fully ventilated and considered, so that no action is taken in the dark. If it is found that the obstacles to union cannot be overcome it is far better to know it before the form of union is consummated. We hope, at least that they can be overcome and a real, substantial, union can be formed. Let us seek to clear the pathway towards this desired consummation.

For the Reformed Church Messenger.

THE VICTORY.

Man in nature placed was made to rule
O'er lands and seas, and subjugate the earth.
Winds and waves, fish and fowl, must him obey.
All creatures did him rev'rence as their Lord.
His will in harmony with law divine
Increased in power with each obedient act;
'Twas only thus he could maintain his throne.
He broke his word and lost his diadem;
Christ came to drag it from the dust and mire;
And place it bright, unsullied, on his brow.
'Twas His obedience to His Father's will
That strengthened Him on every battle-field
To stand erect, and in confusion throw
The hosts of angry foes that gathered there.

In order first, the flesh must be denied,
Where'er it sought to rule the mind or heart.
In the desert hunger pressed upon Him
Like an armed man, and demanded bread.
The Tempter came to spread a rich repast;
But He would not eat at such a table;
And turned away. 'Twas not His Father's will.
Angels came and brought Him bread from heaven.
The Devil thought it best to compromise,—
To strike a bargain—Christ might rule the world,
If in one thing He would consent to sin,
And live as worldly Jews and Gentiles lived.
He refused in words from Holy Scripture.—
Satan fled to hide his shame in shades below.—
'Twas wonderful that he with all the world
Combined could not disturb the constancy
Of Jesus in His loyalty to God.
The more He kept His heavenly Father's word,
The stronger He became in works and word,
The winds and waves obeyed His sovereign will;
At His command the dead to life arose;
And filthy demons from His presence fled.
He healed the sick and fed the multitude,
Along the shores of sweet Gennesaret.

In the Garden, overcome with sorrow,
His eyes in anguish raised, He prayed to God,
That He might take away the bitter cup;
Yet He said, Thy will not mine be done.
True to His Father's voice, He bore the shame,
The scorn, the scourge, and died upon the tree.
Weak and helpless, angels bore Him away
To Paradise. There His rest was sweet, along
The crystal fountains, the flowery meads,
The heavenly hills, where balmy breezes
Were gently wafted o'er His aching soul.
With strength renewed and heart refreshed, He stood
Once more erect, to vanquish His last foe.
Back to the grave He came where Death itself
Stood sentinel, and with savage mien waved
His iron sceptre o'er the halls of death;
As if his throne were fate immutable.
When Christ approached, his gates of brass fell down;
The tyrant fled, in dire dismay, appalled,
To regions dark, where light and life ne'er come.
Christ claimed His own, His body and His flesh,
And every part instinct with life became
His dwelling place, His servant and His home;
Then more obedient than it was before,—
At His command to vanish or appear.

The battle now was fought, the vict'ry won;
The poison and the bitter sting of death
Were thus extracted from humanity
In Christ, and man in Him may live for aye.—
Here from this battle-field, the Crucified,
With power and all authority on earth,
Ascends to heaven, to occupy His throne.
Your King behold! He comes upon the clouds;
To destroy all wicked works and plans;
To dwell among the meek and contrite ones;
To send the Comforter to sin-sick souls;
Upon the living Rock to build His Church,
Where Father, Son and Holy Ghost may dwell;
To proclaim the Gospel to all nations,
That they may hear its words of peace and love;
And then at length to come and judge the world
In truth, and with His saints forever reign.

*

—*The Lutheran Standard* in seeking to account for the non-attendance at church, suggests a cause for it which is not, perhaps, thought of by those referred to when a reason is sought for it. That there is some truth in what is said every one will admit.

"When the attendance at church is not what it ought to be, the pastor should ask himself whether he is giving proper attention to his pulpit ministrations. Possibly the members of the church get so little spiritual food when they do come that they don't consider it worth while to put themselves to much trouble or exposure to get to the church. In fact it doesn't pay to listen to some sermons, it is an actual waste of time. The people come to church hungry. It would be well if preachers generally would give more attention to reading and special preparation for the pulpit."

DON'T BE TOO TENDER.

Don't be too swift to take offense. Many times the shot is not aimed at you. Don't cry before you are hit. But if your feelings are hurt, bear it in silence. Don't tell it. Don't parade it before others. Suffer it in silence, and wait God's time to right the matter. Learn to suffer for Christ's sake. You can get the victory over the devil by not talking about your injured feelings. He likes you to speak of it often. It adds fuel to the fire. "For Christ's sake" lightens many burdens, and makes it much easier to suffer. Paul's feelings were sorely hurt when beaten with many stripes, yet he suffered patiently. Peter and John were sorely hurt when they were unjustly imprisoned for preaching the gospel, yet they rejoiced that they were counted worthy to suffer for His name's sake.

OUR OFFER TO THE NEWLY CONFIRMED MEMBERS.

As all members, especially the new ones, should be readers of their Church paper, we will send the Messenger to all received at this Easter Season for $1.00 for the year. This is half price, the regular price being $2 00 a year. This offer is good until June 1st. 1891. Will pastors and friends see that none fail to accept this liberal offer? Address,

Reformed Church Pub. House,
907 Arch Street, Philada.

Poetry.

For Reformed Church Messenger.

"THE BODY THEY CAN KILL, THE SOUL NOT."

Last Words of Ulric Zwingli.

BY SUSANNA CORRELL.

From the battle-field of Cappel,
  Where the brave Reformer fell;
Come these words of weight and wisdom,
  With a glorious truth to tell.
Stood he bravely 'mid the battle,
  Where the missiles fell as hail,
In his heart a prayer to Heaven,
  That the *Christians* might prevail.

Just beside him fell a soldier,
  That his words of love might bless,
Well he knew a chaplain's duty,
  Thus the dying to address.
With the sentence yet unfinished,
  He, too, sank upon the field;
Willing for the cause he cherished,
  There his useful life to yield.

Lo! the Romish army conquered,
  With them triumph seemed complete,
All their cruel taunts and insults,
  Useless is it to repeat—
Wandering there with lighted torches,
  'Mong the wounded and the dead,
They at length espied the pear tree,
  Where that hero laid his head.

Bruised and bleeding, helpless, speechless,
  Waited he Eternal Rest,
With his eyes transfixed on Heaven,
  Clasped his hands upon his breast.
Lo! a soldier, cruel, heartless,
  In his breast revenge and hate,
Raised his sword, and dealt the death-blow.
  Zwingli entered heaven's gate.

But the words of truth and wisdom,
  Words his stiffening tongue expressed,
Are preserved, and should be treasured
  Deep in every Christian's breast.
Words our loving Saviour uttered,
  Which to us down ages roll,
They can kill the mortal body,
  But can never kill the soul.

Precious treasure, oh! preserve it
  From the power of sin and hell,
Fit it for that glorious Mansion,
  Where it may forever dwell.
Oh! awake, remember Jesus
  Bled and died the soul to save.
Where's thy sting, O death? was shouted,
  Where's thy victory, O grave?

Selections.

With your savings aid the cause of God, and thus encourage Christian workers.

It is better to go with a few to heaven than with a multitude to hell, and be lost for the sake of company.—*Dr. Parr.*

Oh! many a shaft, at random sent,
Finds mark the archer little meant;
And many a word at random spoken,
May soothe or wound a heart that's broken.
Scott.

How hard a lesson it is to wait! Our life is brief, and how much of it is spent in teaching us only this.—*N. Hawthorne.*

Let no knowledge satisfy but that which lifts above the world, which weans from the world, which makes the world a footstool.—*Spurgeon.*

My heart shrinks back from the trials
  Which the future may disclose,
Yet I never had a sorrow
  But what the dear Lord chose;
So I send the coming tears back,
With the whispered words, "He knows!"

Science and Art.

In experiments during the past year celluloid has proven an excellent sheathing for ships, in place of copper, over which it has some advantages. Another new application of a valuable material is the use of the lately cheapened aluminum for dental plates, which is better than rubber, and cheaper and stronger than gold.

In Germany wood with a mirror polish is coming into use for ornamental purposes in place of metals. The wood is first submitted to a bath of caustic alkali for two or three days at a temperature of about 175 degrees Fahrenheit, then dipped in hydrosulphate of calcium for 24 to 36 hours, after which a concentrated solution of sulphur is added. After another dip in an acetate of lead solution at about 100 degrees a shining metallic surface is given by polishing when dry with lead tin or zinc.

The French Government is proceeding actively with its policy of connecting various outlying colonies and possessions with the mother country by means of submarine cables. We recently made a note of the sailing of a telegraph steamer to lay cables between Martinique, Dutch Guiana, Cayenne, Brazil, and Santiago de Cuba. This system, when completed, will give all the French West Indian possessions telegraphic communications with North and South America, and consequently with Europe.

Items of Interest.

The Indian boys and girls at the Indian schools have $11,000 on deposit in Carlisle, Pa., banks.

There are already 10,000 German Russian Mennonites in Manitoba, all of them substantial farmers.

The wife of Grand Duke Sergius, a granddaughter of Queen Victoria, is about to join the Greek church.

Dr. Ludwig Windthorst, the Parliamentary leader of the Catholic party in Prussia, died on the 14th ult., at Berlin.

Sea water is a regular article of sale in London. It is brought in by the railway companies and delivered at houses for two pence a gallon.

The Tennessee House of Representatives last week passed a bill prohibiting the running of freight and excursion trains on the Sabbath. Trains carrying fruit and live stock are excepted.

The *Church Union* says that Dr. Bridgman of New York, and Dr. Moxom, are the only two Baptist ministers who wear gowns in the pulpit. They are Geneva gowns, and not such as Episcopalian ministers wear.

A magnificent monument in memory of the abolition of serfdom by Alexander II has just been placed in a square in Moscow. It is to cost two million roubles, and will at night be illuminated by a great number of electric glow-lamps.

A statement prepared at the Pension Office shows that during the week ended March 7, 1891, there were issued 5,420 pension certificates of all classes, the first payments on which aggregate $700,264. The average first payment to each pensioner was therefore $129.20.

The excavations conducted at Eretria, under the direction of the American School at Athens, have been very successful. The theater has been opened and also a large number of tombs in what appears to be a city of tombs. Of these the finest show elegant marble architecture. Much gold has been found in the tombs, including six diadems, an immense wreath of wrought gold, a seal ring, and earrings in the form of doves set with jewels. Nothing finer in the way of ancient jewelry has ever been discovered. Besides these may be mentioned four white *lekythoi*, or vases for unguents. The walls excavated show that New Eretria was founded upon Old Eretria.—From a dispatch to *The Independent.*

Hints and Recipes.

Ringworms will yield to a treatment of borax. Wash with a strong solution three times a day, and dust over the fine, dry powder.

TO TEST SUGAR.—Dissolve a little in clear water in a glass; if the sugar is quite pure, the water though it may be slightly thickened will not be in the least clouded, and there will be no sediment.

A correspondent in an English paper says that a mustard plaster on the elbow will cure neuralgia in the face, and that one on the back of the neck will cure neuralgia in the head! The writer states that she has cured hundreds by this simple remedy. It has also been known to cure when placed upon the wrist.

PILAFF.—Wash and dry a cupful of rice, fry it till brown in a little butter; have a cupful of cold meat cut into dice, fry it with a little chopped onion in nice drippings; put the two together, add to them a pint of canned tomatoes and a pint of boiling water; as the water is absorbed by the rice add small quantities of boiling water, so that when the rice is tender, which will be in twenty or thirty minutes, it will be just moist. Season with salt and pepper and serve hot.

The smooth faced ladies' cloths will be worn throughout the spring, and whether light or dark, should be sponged before making up, to prevent spotting with moisture. To do this, first tear off the selvages, then lay the cloth, with the glossy side uppermost, on a piece of very wet cambric the width and length of the dress pattern of cloth. Fold or roll these together smoothly, making a large compact roll of the whole, and put in a warm place to dry, as over the register or near the fire. Professional tailors sponge by a dry process, steaming the cloth around a cylinder of hot water, then drying it quickly on a dry hot cylinder.—*Harper's Bazar.*

THE EGG A REMEDY FOR DYSENTERY.—The egg is considered one of the best remedies for dysentery; beaten up lightly, with or without sugar, and swallowed at a gulp, it tends, by its emollient qualities, to lessen the inflammation of the stomach and intestines, and by forming a transient coating on these organs, to enable nature to resume her healthful sway over a diseased body. Two, or at most three eggs per day would be all that is required in ordinary cases; and since eggs are not merely medicine, but food as well, the lighter the diet otherwise, and the quieter the patient is kept, the more certain and rapid is the recovery.—*Hall's Journal of Health*

Farm and Garden.

Cutting off and burning black-knot of plum trees both spring and fall, carrying the knife below the affected surface, was recommended at the recent meeting of the Western New York Horticultural Society; and dressing the wound with linseed oil or kerosene was suggested as an additional benefit.

Did gilt-edge butter lovers know the true nature of the annotto of commerce, they would change their tastes and be contented with a pale but healthy, honest butter. It is a rare exception to find pale butter from a Jersey cow. The next honest, healthy colorer is a liberal supply of carrots; one of the most healthy roots for cow, horse or man, especially our young children, and one of the most prolific crops in this country. Any cow's butter will incline to the desired color if fed liberally on carrots.—*Jersey Bulletin.*

Dr. C. W. Grant, well-known twenty years ago as the Iona Island (Hudson River) pomologist, and who about that time introduced the Delaware, and originated the Iona and other fine grapes, had a way of preparing a fertilizer for bringing his sterile, gravelly soil to a high state of productiveness, which was at once cheap and effective. Covering his barnyard with a layer of swamp muck, a foot deep, he would agree to winter the dry cows of his mountain neighbors, to the number of thirty or forty, for their keep. These he would turn into the yard every day to trample the muck and enrich it with their droppings. When the first layer was sufficiently worked over, a second and third were added. In the spring there would be about a foot of this rich material spread over the yard. It was then hauled out, mixed with lime and turned over three or four times to aerate and sweeten it. In a year it was ready for use—a black, soft, rich mold, not expensive as he managed it, and an excellent plant food.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

LIPPINCOTT'S MAGAZINE for April contains—Maidens Choosing, Some Familiar Letters by Horace Greeley, II., The Poet, The Musician, The Painter, The Elizabethan Drama and the Victorian Novel, Yarns about Diamonds, A Song of Changes, Brevity in Fiction, New Africa, A Plea for the Ugly Girls, and With the Wits.

J. B. Lippincott Company, Publishers, Philadelphia. Price 25 cts.

The April number of THE QUIVER contains—The Rough Days of March, On Stronger Wings, The Fall of Jericho; or, the Godly Walk of an Undivided People, Dismissed, A Cordial for Care, A Sprig of Rosemary, The Shield, the Sword, and the Battle, The Sandals of the Gospel, Mackay of Uganda, Unspoken Love, or, the Tree in Our Street, Minnie's Heroes, In the Mission Boat, and Waiting to be Claimed.

Cassell Publishing Co., New York, 15 cents a number, $1.50 a year in advance.

CASSELL'S FAMILY MAGAZINE for April contains — Famous Figure-head Relics, Suggestions for Fashionable Embroideries, Sleep and Dreams, That Black Lace Bonnet, Eyes, and No Eyes, A Sharp Experience, How I Furnished my Store Cupboard, and Kate Moore's Wedding Trip.

The Cassell Publishing Co., New York, 15 cents a number; $1.50 a year in advance.

THE YOUTH'S COMPANION comes regularly, well filled with good wholesome reading matter for the young. The Easter number is a gem and with its bright, chaste cover, fine illustrations, and interesting contents it stands ahead of its kind.

POPULAR SCIENCE MONTHLY. Edited by W. J. Youmans. Contents for April—From Freedom to Bondage, A Brief History of the Ohio River, Street-Cleaning in Large Cities, Training for Character, What Keeps the Bicycler Upright? Professor Huxley on the War-path, I., Social Changes in California, Notice of Dr. Henry T. Schliemann, with Portrait, The Badger and the Fox, Race Influence and

Disease, Scientific Jottings in Egypt, Whale-Caching at Paint Barrow, Sketch of Daniel G. Brinton, with Portrait; Editor's Table; Literary Notices; Popular Miscellany; and Notes.

Index to Volume XXXVIII.

Published by D. Appleton & Co., 1, 3 & 5 Bond street, New York.

THE ATLANTIC MONTHLY for April. Contents—The Brazen Android, in Two Parts, Part I, Easter Eve at Kerak Moab, From My Window, The House of Martha, XXVI.–XXVII., Arnold Winkelried at Sempach, Noto: An Unexplored Corner of Japan, XVII.–XXI., A Thought, Prehistoric Man on the Pacific Coast, Nænia Amoris, Capture of Louisbourg by the New England Militia, II., The Armenians and the Porte, The Muses in the Common School, Cain, Goethe's Key to Faust, Judaism and Christianity, James's Psychology, Perry's History of Greek Literature, General Cullum's West Point Register, Comments on New Books, and The Contributors' Club.

Houghton, Mifflin & Company, Boston, Mass.

Mrs. Barr, Mrs. Burnett and Historian Bancroft contribute to the Easter number of the NEW YORK LEDGER. Mrs. Barr starts a Scotch serial, "A Sister to Esau," Mrs. Burnett writes a sketch, "Eight Little Princes," and Bancroft "A Day with Lord Byron." Wilson de Meza, Jean Kate Ludlum, Amy Randolph, Dr. Felix Oswald, Anna Sheilds and Helen M. North are other contributors.

The Episcopal Cathedral of New York will receive appropriate notice in the Supplement to the forthcoming number of HARPER'S WEEKLY. Illustrations of several architectural designs will be given, one of which will probably be selected as the plan of the new building.

HARPER'S WEEKLY for March 25th contains illustrations of the scene of the recent occurrences in New Orleans, with portraits of some of the principal actors in the tragedy.

The number of HARPER'S BAZAR for this week is an Easter number, and as such contains many special attractions.

HARPER'S YOUNG PEOPLE for March 24th contains, among other features especially appropriate to the Easter season, an interesting article by Bishop John H. Vincent, a characteristic Easter story by M. E. M. Davis, and an Easter ballad by Margaret E. Sangster.

LITTELL'S LIVING AGE. The number of The Living Age for March 28 contains—Forged Literature, Nineteenth Century; The Flight of the Shadow, by George McDonald, LL.D., part II., Sunday Magazine; The Correspondence of an Old Scotch Factor, Scottish Review; The Early Diary of Francis Burney, Church Quarterly Review; The Castle of Alnwick, Cornhill Magazine; Temperature in the Glacial Epoch, Nature. Poetry—I Love You All, Stone-broke, "In Terror's Trap with Thraldome Thrust."

Title and Index to Vol. CLXXXVIII.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

On Wednesday evening, March 11th, 1891, at the Parsonage, 1618 Central St., Kansas City, Mo., by Rev. C. A. Santee, Mr. J. M. Rothenberger, formerly of Reading, Pa., to Miss Lillian F. Byrum, of City of Senora, California.

At Baltimore, Md., February 9th, 1891, by Rev. Warren J. Johnson, Mr. Thomas Ross to Miss Laura Katon, both of Baltimore, Md.

At residence of bride's sister, Baltimore, Md., February 18, 1891, by the same, Mr. Bernard J. McDevitt to Miss Maggie E. Ross, both of Baltimore, Md.

At residence of bride, Baltimore, Md., March 15, 1891, by the same, Mr. Charles R. Hooper, U.S.N., Washington, D.C., to Miss Kate A. Harrison.

At Baltimore, Md., December 12, 1890, by the same, Mr. Alfred Kronitz to Miss Lizzie Richwein, both of Baltimore, Md.

Wednesday evening, March 11, at the Mellinger House, Grantsville, Md., by Rev. J. M. Evans, Robert R. Liston, of Selbysport, to Amanda Green, of Mineral Spring, both of Garrett county, Md.

At the Reformed Parsonage, Shippensburg, Pa., March 12, 1891, by Rev. T. R. Dietz, John B. Stumbaugh to Alice L. Smith, both of near Shippensburg, Pa.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DIED.—On the 5th ult., at the paternal home, near Five Forks, Franklin county, Pa., William Hade suddenly and unexpectedly departed this life, aged 30 years, 9 months and 17 days.

Having been baptized in infancy, and at the proper time carefully instructed in the doctrines and duties of our holy religion, he was received into full communicant connection with Trinity church of Waynesboro, on Easter Sunday, April 9th, 1882. He was a model catechumen, having not only thoroughly committed to memory the catechism, but giving the closest and most devout attention to the pastor's instructions. His Christian life ever since has been such as adorned the Gospel of Christ.

On the 30th of last September he entered into the holy estate of matrimony, and since that time had been busily engaged in perfecting arrangements for locating this spring on a farm near his father's residence. He was stricken down, however, just as his fondly cherished hopes were about to be realized, and died on the very day upon which he had expected to take possession of his new home. In view of these facts, the funeral address of the pastor was based on the 13th, 14th and 15th verses of the 4th chapter of St. James' Epistle. The very large number of friends and neighbors present on the occasion of his funeral testified to the high esteem in which he had been held in the community. He was, indeed, an exemplary young man, a dutiful son, a kind brother, and a loving husband, and the grief of those most closely related to him, because of his early separation from them, is naturally very great. The consciousness, however, that he stood in right relation to God, in and through Christ, and was, therefore, the Lord's, whether living or dying, should lead them to possess their souls in patience. The thought that a happy reunion with their sainted dead in glory everlasting is awaiting them, sooner or later, should inspire them with a hope which will bear them up under the heaviest weight of earthly sorrow.

The sympathy of many hearts goes out towards her who was so lately a happy bride, but is now attired in the sombre habiliments of widowhood. May she find in her husband's Saviour a very present and all sufficient help in the trying ordeal through which she is called to pass.

"Oh! wild is the tempest, and dark is the night,
But soon will the daybreak be dawning;
Then the friendships of yore will blossom once more,
And we'll all meet again in the morning."

B.

DIED.—In Vernon township, Crawford county, Pa., February 27th, 1891, William J. Flaugh, aged 24 years.

The sudden death of this estimable young man was a painful shock to the community, and occurred in the following manner. He was engaged in drawing logs from the woods on his father's farm. Returning for a load, he found his father and a brother in the act of felling a tree. He turned in to lend them assistance. When the tree had fallen the three stood for a moment looking at it, when, without warning, a large limb which in some unknown way had become detached, and hung aloft, fell directly upon the head of William, crushing his skull and killing him instantly. The father, who was standing within five feet of the son, heard nothing until the fatal shaft fell at his feet, and looking around was horrified to see his son's lifeless body lying before him.

Wm. Flaugh was received into the communion of the Reformed church at Watson Run, by Rev. A. A. Black, on February 26th, 1887, and was, therefore, permitted to serve his Master in such holy fellowship just four years and one day.

His conduct throughout was a constant witness to the good men can do when they faithfully try.

It was the rarest time he was absent from any divine service. He always stood ready with word and act to further every good of the church, and was one of the most genial, pious and beloved of its membership. Being such in the church it is needless to say he was likewise a dutiful and beloved son at home. The pride and comfort of the household, over which his sudden and shocking death has cast the shadow of a great gloom.

May the God, whose judgments are unsearchable, and His ways past finding out, bestow upon them the grace needful to sustain them in this hour of great sorrow, with which He in His providence has visited them. *

DIED.—Departed this life, February 13, 1891, Mrs. Mary Silvis, in the 88th year of her age.

This mother in Israel was one of the oldest members of the Emmanuel congregation. In her early youth she enlisted in the army of the Lord. For more than seventy years she continued faithful in His service. Being possessed of a remarkable vigorous intellect it was a pleasure to sit by her side and hear her relate incidents that occurred three-fourths of a century or more ago. Especially did she love to speak of the dealings of God with her during her long and eventful life. How the Lord led and protected her, all her life long. How He delivered her from danger, and comforted her in the day of sore trouble. How He was a covert from the storm and a refuge from the tempest. Her end was calm and peaceful. For weeks before her departure she seemed to be walking along the shores of the Jordan and with the eye of faith gazing anxiously across, desiring to breathe the bracing air of Canaan's hills and walk the golden streets of the New Jerusalem.

Her earthly remains were laid to rest in the care and keeping of Him who is the Resurrection and the Life almost on the very spot where stood the old church in which she was catechized and confirmed by Rev. Father Wiant almost three-fourths of a century ago. F.

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Miscellaneous.

For Reformed Church Messenger.

IN THE VALLEY OF THE SHENANGO.

When Charles II. granted the province of Pennsylvania to William Penn, he described it as "on the west limited as Maryland and northward as far as plantable." The description was vague, but it certainly conveyed the impression of immense distances, and in this respect it is still suggestive. In these days of rapid travelling it is, of course, possible to go to sleep in Lancaster and to awake in Pittsburgh; but to a recent traveler, who kept wide awake all the way, the distance across the mountains to the Iron City, and thence north-westward to Greenville, in Mercer county, appeared almost interminable. How much longer it must have seemed to the pioneers who, some fifty years ago, left their homes near the banks of the Lehigh, and journeyed westwards until they found a new abode in the beautiful valley of the Shenango!

Mercer county has been called "the German county of western Pennsylvania," and though the language of the people is rapidly changing the title is not inappropriate. Nearly every person we met has relatives in eastern Pennsylvania, and many of the older people were born there. It need hardly be added that they still cherish a warm affection for the home of their race, and that a visitor from the East is most cordially welcomed.

Greenville is a beautiful town, and there can be no doubt that in summer its name must be recognized as unusually appropriate. Along the main street there is a long line of beautiful residences, with spacious lawns which must in summer be unusually charming. The Reformed church is situated on the principal street. It is comparatively new, and is convenient and comfortable. The congregation is large, and it is pleasant to record that the members are not easily kept at home by unpleasant weather. An active and energetic Young People's Society accomplished much good in the work of the church. The pastor, Rev. A. M. Keifer. has not been long in the field, but he labors with acceptance and is greatly encouraged.

Unfortunately our visit was not well timed as regards the weather. In fact, we have rarely experienced such a variety of weather in so brief a period. Pastors Schick and Pilgram, who reside in the place, however, braved the elements to meet us, and we enjoyed some pleasant hours in their society.

Our visit was brief, but it recalled many reminiscences of the olden time, and resulted in a number of pleasant acquaintances. Above all it gave the visitor a glimpse of a region in which the Reformed church has greatly prospered, and where its young and vigorous life is a pledge of further growth and advancement.

J. H. D.

For Reformed Church Messenger.

THE PITTSBURGH PROFESSORSHIP ENDOWMENT CONVENTION IN RED BANK CHARGE.

From March 9th to March 13th, the fourth convention in the interest of the endowment of Pittsburgh Synod's Professorship in the Theological Seminary at Lancaster, was held in the Red Bank charge, Clarion Classis, of which Rev. R. F. Gass is pastor. Of Synod's committee there were present, the acting chairman, Rev. D. B. Lady, of Clarion Classis; Rev. E. S. Hassler, of Allegheny Classis, and the writer. The committee were also ably assisted in its work by the pastor, by Rev. H. S. Garner of Allegheny Classis, and by Rev. S. T. Wagner of Clarion Classis. Three services were held in each of the following churches—Trinity, Zion and Nevin Memorial. Notwithstanding the bad roads and the stormy weather the sessions of the convention were reasonably well attended. Especially is this true of Trinity church, where the attendance was very much better than could have been expected. Quite a nice sum was obtained in pledges and cash subscriptions which would undoubtedly have been much more but for the weather and the roads which interfered with the work of the committee to a great extent. But a member of the committee is soon to revisit the charge, and he, in co-operation with Bro. Gass, who feels a deep interest in the work, will likely be able to visit every family that has not as yet been seen. Those who have this work in hand feel more and more encouraged as the work proceeds to find that there is a growing interest also on the part of the people. We find that those who read the papers are following us in our work, and many are waiting ready to contribute their portion when we come. A member of the Zion congregation has the honor so far of having contributed the largest individual subscription since this committee began its work.

But "money is not the only thing which can be given to this endowment." This remark was made by a member of the committee after a terrible ride on Saturday morning from Frogtown to Millville. Deacon Miller of the Nevin Memorial church, had kindly consented to take three of us to the depot; and although the trip took up about two hours and a half, during which a horse lost a shoe, became lame and had to be exchanged for another; a spring was broken; a rest on which a lot of Lancaster theology was piled up broke down; and finally a neck yoke broke, leaving the tongue of the wagon drop to the ground; yet Deacon Miller was as cheerful and good humored at the end as at the beginning of the trip. In addition to a fair money contribution, he has that trip to his credit in this work.

But the bad weather, and the reluctance to give on the part of those whose hearts are not filled with love for the church, were not the only obstacles with which the committee had to contend. If X. Y. Z. *is*, as he intimates, a friend of the Seminary, he ought not to have great satisfaction in learning that there are those who use his letter as a reason why they should do nothing. If there is to be much more writing of that kind in our papers by professed friends of the Seminary the committee will prefer to canvass among those who do not read rather than among those who do, among whom hitherto it has found its work the easiest. One good brother in writing to us in reference to the work in his charge says, "If men of diverse opinions did not feel called upon to air themselves so much in the MESSENGER these things could be attended to with less trouble." To which we heartily respond, "Amen."

T. S. L.

Meadville, Pa.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

St. Petersburg.—The good people of St. Petersburg and community, gave Rev. S. S. Miller, of the Reformed church, a surprise donation in honor of his birthday. There were present during the day and evening at least one hundred persons, representing all the churches in the place, including Rev. W. B. Holt, M. E. church, and Rev. Ormond, of the Presbyterian church.

Reading.—St. Andrew's, Rev. S. L Krebs. In addition to what was reported of this new interest in the city of Reading in our last issue, we are pleased to note that the services are exceedingly well attended, encouraging greatly the young and popular pastor. A catechetical class of 45 members, many of them being heads of families, is being instructed with a view of being confirmed on Whitsunday. The Sunday school, which numbered at its organization 100, now numbers 400 members. A bright future is assured for this young interest.

Williamson.—The corner-stone of St. Paul's church at this place was laid with appropriate services on the afternoon of the 29th ult. The pastor, Rev. Z. A. Yearick, was assisted by Revs. J. Hassler and J. F. Mackley.

Phœnixville.—Phœnixville has a population of about 11,000 inhabitants. It is quite a railroad and manufacturing centre, being the place where the celebrated Iron Bridge Manufacturing Company is located. Failures in England and elsewhere have seriously affected for the time its manufacture, so that business has of late been quite dull, and labor more abundant than capital. This will, however, in all probability soon right itself, when things assume their normal state, and move on in their accustomed way.

As is usually the case this depression in business has had a discouraging effect upon the work of the church. Members who are depending on their daily wages for the support of themselves and families find it impossible to contribute to the cause of Christ when they have no regular employment. All city pastors know how this is. Rev. F. C. Yost, the pastor of Phœnixville, gave us a full explanation of the difficulties he has had to contend against in this respect. Yet in the face of many discouragements the work has been going on successfully.

Having spent Sunday, the 22d of March, with our brethren at Phœnixville, we desire to report the progress this mission has made during its short history for the encouragement of all whom it may concern, giving another example that it does pay to organize missions in our growing towns and cities. This has been a mistake we have made that we have not looked after our interest as we should in the centres of our population. There is no reason why the Reformed church should not succeed as well as other denominations in missionary work, especially in Pennsylvania, where we have a large and growing membership.

Our congregation at Phœnixville, although yet in its infancy, has now a membership of about 125, with the prospect of a good accession at the Easter communion. The Sunday school has an enrollment of nearly 200, and is alive and active. Ninety-six dollars were reported as the result of a scheme which the pastor had devised to raise funds to help liquidate a debt of $1000 yet remaining on the church. We were glad to be informed that this entire debt would be paid by the first of April, placing the congregation in a good position for active church work in the future. We were especially pleased to see the interest which the young people take in the enterprises of the church. We predict a rapid growth of this mission, and do not think it will be long until it is self-supporting.

Continued on Page 13

INFANTILE SKIN AND SCALP DISEASES CURED BY Cuticura

EVERY HUMOR OF THE SKIN AND SCALP of infancy and childhood, whether torturing, disfiguring, itching, burning, scaly, crusted, pimply or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Begin now. Delays are dangerous. Cures made in childhood are permanent.

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☞ by CUTICURA SOAP. ☜

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Make New, Rich Blood!

These pills were a wonderful discovery. No others like them in the world. Will positively cure or relieve all manner of disease. The information around each box is worth ten times the cost of a box of pills Find out about them, and you will always be thankful. ONE PILL A DOSE. They expel all impurities from the blood. Delicate women find great benefit from using them. Illustrated pamphlet free. Sold everywhere, or sent by mail for 25 cts. in stamps; five boxes $1.00. DR. I. S. JOHNSON & CO., 22 Custom House St., Boston, Mass.

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BY ALL DRUGGISTS.

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Applied into Nostrils is Quickly Absorbed, Cleanses the Head, Heals the Sores and Cures
CATARRH
Restores Taste and Smell, quickly Relieves Cold in Head and Headache. 50c. at Druggists.
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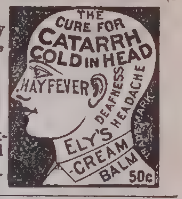

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Purify Your Blood

Of all the seasons of the year this is most emphatically *the* one in which to purify your blood.

There is a certain tonic in winter air which is exhilarating and beneficial, and the loss of which when milder weather comes in the spring makes us feel dull, tired, and

"Played Out."

Besides this, our close confinement indoors, breathing air charged with impurities, contaminates the blood, and makes liable the appearance of unexpected diseases.

Therefore the necessity of purifying the blood, and therefore the popularity at this season of Hood's Sarsaparilla, the best blood purifier and strengthening medicine.

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"I was very much run down in health, had no strength and no inclination to do anything. I have been taking Hood's Sarsaparilla and that tired feeling has left me, my appetite has returned. I am like a new man."—CHAUNCEY LATHAM, North Columbus, Ohio.

Hood's Sarsaparilla is worthy favorable consideration for the great good it has done many people in your own town, even among your personal friends. The least inquiry will bring to your notice well-known people who "think the world of Hood's Sarsaparilla."

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"I have used Hood's Sarsaparilla in my family for the past four years. It is invaluable as a spring medicine; it invigorates the whole system and tones up the stomach, and since I became acquainted with Hood's Sarsaparilla I always take several bottles in the spring, and, as occasion requires, the rest of the year."—L. U. GILMAN, Aurelia, Iowa.

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"My health was very poor last spring, and seeing an advertisement of Hood's Sarsaparilla I thought I would try it. It has worked wonders for me, as it has built my system up. I have taken four bottles and am on the fifth. I recommend it to my acquaintances."—J. MATTHEWS, Oswego, N. Y.

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100 Doses One Dollar

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & Co., Lowell, Mass.

100 Doses One Dollar

The pator, Rev. F. C. Yost, although he has ony been located here a little over a year, has done very efficient service and can rejoice in the success of his work. The future is full of hope.

We were glad to hear the favorable reports given of the very good impression which the Glee Club of Ursinus College made upon the community by the musical entertainment a few evenings previous to our visit. The friends of the College have great reason to rejoice in view of its growing popularity and favor with the people. G. W. W.

Collegeville.—Ursinus College. The Board of Directors of the College have purchased the Hunsicker property adjoining the college grounds for $9,000. It is proposed to use this building, containing sixteen rooms, as a boarding hall for young ladies. Rev. George W. Williard, D.D., and wife will room in the building and have a general supervision of the same. This will supply a long felt want for the accommodation of young ladies from a distance who would wish to attend the college. The rates will be moderate, and the authorities expect to have the new hall filled in a short time.

Philadelphia.—A Mission Sunday school has been organized with Jesse H. String, of Heidelberg church, this city, as superintendent, at 2642 Lehigh avenue. It is known as Calvary Mission. It numbers about 40 with a gradual increase every Lord's Day. The hour for Sunday-school is 2.30 P.M., and for services 7.30 P.M. The prospects are good for successful work.

—Rev. U. O. Silvius, pastor of the Franklin (German) Mission, which was organized March 5th, and is located at present at 620 Venango street, is soliciting funds for the erection of a chapel. The mission now numbers 35 members and has a Sunday-school numbering 170.

—*Church of the Strangers*, Rev. G. H. Johnston, D D. The members of this church gave their pastor and family a reception in the church on Monday evening. A large number were present and several brief addresses pertinent to the occasion were made by brethren present. The evening was spent pleasantly; social intercourse and partaking of refreshments provided by the ladies, formed a part of the enjoyments of the evening.

—*Heidelberg.* Rev. Samuel W. Small filled the pulpit of this congregation in the morning of the 29th ult., and addressed the Sunday school in the afternoon, at which time over 800, teachers and scholars, were present, the visitors making the number 1000 in all. The congregation is anxiously awaiting the coming of the pastor elect, Rev. R. C. Zartman.

MARYLAND.

Baltimore.—St. Paul's, Rev. Warren J. Johnson. Universal interest and activity has characterized the work of this congregation during the winter. The Ladies' Aid Society, a vigorous organization of the church, tendered their pastor and his wife a surprise in the form of a unanimous resolution to secure a parsonage at once, and instructed the pastor to select a suitable house immediately.

—*Christ.* Rev. A. M. Schmidt, pastor, has just returned from a two weeks' trip to Florida, whither he went for much needed rest and recuperation. The trip has proven very beneficial.

VIRGINIA.

Woodstock.—The missionary society of St. Paul's Reformed church of Woodstock, Va., held its sixth anniversary on Sunday evening, March 8th, 1891. The exercises consisted of an able address on the subject of missions by the pastor, Rev. A. K. Kline, reports by the president and treasurer, with an abundance of good music. The reports presented a good showing for the society. The members are active and work harmoniously together for the advancement of the cause of missions. The treasurer reports that from the organization of the society to the present time nearly five hundred dollars have been contributed to home and foreign missions.

An election for officers for the ensuing year was held at a previous meeting with the following result—Dr. J. B. Rush, president; M. H. Hottel, vice president; A. S. Will, secretary; Miss Laura E. Bargelt, treasurer; Mrs. S. J. Kline, corresponding secretary, and Mr. N. B. Schmidt and Mr. William Martin, editors of "Budget."

WISCONSIN.

Monticello.—Rev. H. Rusterholz was installed at this place. Rev. J. J. Grueningen preached the sermon, and Rev. F. P. Lerch conducted the installation services

MISSOURI.

St. Joseph.—It may be a matter of interest to our readers to know that a beginning has been made in planting the Reformed church in this city. Every two weeks Superintendent Shuey meets the little band of Reformed people there assembled in a private house on Monday evening. "The last time," our informant writes, "the parlor and sitting-room were both full." The name selected is the "Faith Mission," because that is all they are going on at present. They should be encouraged to go forward and should receive substantial aid.

PERSONAL.

We are pleased to hear that Dr. Milton U. Gerhard of Harrisburg, Pa., who met with an accident several weeks ago, has fully recovered therefrom and is at his post of duty as usual.

MISCELLANEOUS.

The death of two of the Alumni of Franklin and Marshall College took place last week: Hon. A. K. Syester, Judge of the Circuit Court of Maryland, Hagerstown, Class of '49, and P. W. Shafer, Esq., a large coal operator in Schuylkill county, Pottsville, Pa., Class of '53.

—The American Society of Church History, at its last general meeting, in Washington, D. C., resolved to publish a series of histories of Christian denominations, which shall together constitute an American Church History. The authors are to be members of the churches whose history they relate, and the whole work will be under the general supervision of the Rev. Dr. Schaff. The Rev. J. H. Dubbs, D.D., of Lancaster, has been chosen to write the history of the Reformed Church in the United States, and will probably accept the appointment. He will thus be enabled to utilize some valuable material which has come into his possession since the publication of his "Historic Manual." The undertaking will, however, involve considerable labor and research as it is expected that these new histories, though concise, should be comprehensive and minutely accurate.

EASTER INGATHERINGS.

PENNSYLVANIA.

Philadelphia.—Christ, Rev. Jas. Crawford, D.D., confirmation 7, certificate 2, total 9. *Trinity*, Rev. C. H. Coon, confirmation 16, certificate 3, reprofession 5; total 24, alms, church $79, Sunday school $27; total $106, object, general purposes. A total of 108 new members during the last fifteen months. *Bethlehem*, Rev. John G. Neuber, pastor, confirmation 28, certificate 22, total 50, alms $391, objects, Bible House Mission, Mission House, Student church in St. Louis, and other objects.

Hamburg.—St. John's, Rev. G. W. Roth, pastor, Palm Sunday, confirmation 14, certificate 6, total 20, alms $40. *Port Clinton*, Easter, confirmation 6, certificate 1, total 7. Sunday-school Easter Service at Hamburg.

James Creek.—Rev. H. F. Long. At a recent communion held at Entriken, Pa., eight were received by confirmation and three by letter. At a communion held at Russellville four were received by confirmation.

Kreutz County charge.—Rev. A. Wanner, D.D., confirmation 21, certificate 3, reprofession 2, total 26. Our collections are applied for the payment of classical apportionments and foreign missions.

Gernant's congregation, Rev. S. A. Leinbach, confirmation 25, alms $8, object foreign missions. Considerably more than classical apportionment raised during the year.

Macungie.—Solomon's, Rev. Thomas N Reber, confirmation 14, alms $19.61, objects, congregational $6.90, classical apportionment $12.71.

Norristown.—Church of the Ascension, Rev. S. R. Bridenbaugh, confirmation 37, certificate 19, reprofession 1, total 57, alms, by congregation $44, by Sunday-schools $182, total $226, object, home missions and church extension.

Lancaster.—First, Rev. John M. Titzel, D.D., confirmation 8 certificate 4, total 12, alms $112, objects, for benevolent and church purposes. *St. John's* (German), Rev. G. P. Seibel, confirmation 3.

Altoona.—Christ, Rev. D. S. Dieffenbacher, confirmation 15, certificate 2, total

Continued on Page 14.

Thousands of Women have the past year made the following

Housekeeper's Test for Baking Powder.

Mix one heaping teaspoonful of baking powder with one spoonful of water in a tin cup; boil thoroughly for a few moments, stir to prevent burning, and if ammonia is present you can smell it in the rising steam. As baking powder, when thrown into water, will effervesce, do not mistake bubbling for boiling.

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17, three adults baptized, alms $49, object, home missions.

Philadelphia.—First, Rev. J. H. Sechler, confirmation 14, certificate 6, reprofession 5, total 25, making 46 so far during classical year. Offerings for poor of the church. *St. Luke's*, (German), Rev. P. Wienand, confirmation 12, reprofession 6, total 18, alms $21, objects, home missions, $5, building fund $10, Sunday-school $6. *Grace*, Rev. S. U. Snyder, confirmation 5, reprofession 5, letter 5, total 15,—32 in all since January 1st, 1891, alms $30, object, congregational purposes.

Reading.—Second, Rev. C. F. McCauley, pastor, Rev. Rufus W. Miller, assistant, confirmation 46, certificate 11, total 57, alms $100, object, foreign missions; catechetical class made a special offering for foreign miss ons amounting to $45, Sunday-school for Faith Mission chapel $81.56, total $226.56. *St. Stephen's*, Rev. C. S. Gerhard, confirmation 35, certificate 32, total 67, alms $825.21, object, local. *Calvary*, Rev. James I. Good, D.D., confirmation 13, certificate 12, reprofession 4, total 29, alms $20, object, Orphans' Home. *Olivet*, Rev. H. Y. Stoner, confirmation 15, certificate 12, reprofession 9, total 36, alms $12.75, object, congregational purposes, Sunday school Easter offering, $5 43. *St. John's*, Rev. J. W. Steinmetz, confirmation 24, certificate 9, total 33, alms $30, object, home missions.

Easton.—St. Mark's, Rev. T. O. Stem, confirmation 16, certificate 3, total 19. alms $30, object, home missions. *Third Street*, Rev. H. M. Kieffer, D.D., confirmation 21, certificate 12, total 33, alms $64, object, home missions. *Grace*, Rev. Chas. W. Levan, confirmation 2, reprofession 4, total 6, alms $32, objects, classical apportionment and home missions.

Allentown.—Salem's, Rev. A. J. G. Dubbs, D.D., confirmation 97, certificate 8, reprofession 16, total 121, alms $407, objects, general benevolence $75, congregational purposes $337. *Zion's*, Rev. T. J. Hacker, confirmation 28, certificate 20, reprofession 5, total 53, alms $68, object, home missions.

Millersville.—Zion, Rev. Jno. P. Stein, confirmation 2, alms $45.68, objects, home missions $20.68, Zwingli Reformed church, Harrisburg, $15, foreign missions, from missionary society, $10.

Norristown.—Trinity, Rev. J. B. Henry, confirmation 9, certificate 11, total 20, alms $30.65, object, home missions.

Freeland.—St. John's, Rev. E. D. Miller, confirmation 19, certificate 8, reprofession 3, total 30, alms, congregation $12, Sunday-school $10, total $22, o bject, home missions.

Prospectville.—St. Mark's, Rev. A. H. Hibshman, confirmation 6, certificate 2, total 8, alms $6.55, object, missions.

Orangeville.—Rev. A. Houtz, confirmation 9, certificate 2, reprofession 1, total 13 alms $5.10, object, home missions.

Boehm's.—Rev. Chas. E. Wehler, confirmation 28, alms $14, object, general benevolence.

Nem Goshenhoppen and Trinity.—Rev. C. Z. Weiser, D.D. Easter services fore noon and afternoon. Number of communicants in summary 875, offering $190, in Trinity church, 325, in Goshenhoppen, 551, offering in Trinity, $65, in New Goshenhoppen, $125, objects, home and foreign missions and orphans' home. Also Daniel Eberhart's only child (Mrs. Sallie W. Hillegass) donated $500 to foreign missions and $500 to Trinity Reformed church.

Catasauqua.—Salem, Rev. Wilson F. More, confirmation 17, reprofession 7, total 24, alms about $30, object, foreign missions.

Hazleton.—Emanuel's, Rev. Aaron Noll, confirmation 11, certificate 6, reprofession 4, total 21, alms $13.31, object, classical apportionment. Sunday-school also sent 360 eggs to Bethany Orphans' Home.

Trappe.—St. Luke's, Rev. E. Clark Hibshman, confirmation 5, certificate 5, reprofession 2, total 12, alms $20, object, foreign missions.

Schuylkill Haven.—Sl. John's, Rev. O. H. Strunck, confirmation 25, certificate 7, reprofession 4, total 36, alms $55, object, missions.

Elizabethtown. — Christ, Rev. S. M. Roeder, confirmation 17, certificate 1, total 18, alms $21.12, objects, classical apportionments and home missions.

Kutztown.—St, Paul's, Rev. F. B. Hahn, confirmation 15, certificate 3, reprofession 3, total 21, alms $25, object, classical apportionment.

Willow Street—Rev. D. W. Gerhard, confirmation 3, of whom 2 received adult baptism.

Pottstown.—Zion's, Rev. C. S. Wieand, confirmation 17, certificate 13, total 30, alms $18, object, classical apportionment.

MARYLAND.

Baltimore—Third, Rev. Conrad Clever, D.D., confirmation 13, certificate 9, reprofession 1, total 23.

Taneytown.—Rev. H. Ditzler, confirmation 22, reprofession 2, total 24, alms $29.62, object, clasiical apportionment.

OHIO.

Reedsburg charge.—Grace and Mengs, Rev. N. W. Bloom, confirmation 9, certificate 1, reprofession 2, total 12, alms $15, object, missions.

Akron.—Trinity, Rev. E. D. Wettach, confirmation 15, certificate 9, reprofession 1, total 25. Mission organized November 9, 1890. A total of 54 has been added to the congregation since the organization.

Change of Address.

Correction.—Rev. J. W. Alspach, after April 12th, from Everett, Pa., to Altamont, Illinois.

NOTICE.

The Board of Home Missions of the General Synod of the Reformed Church in the United States, will convene in annual session in the First Reformed church of Philadelphia, Pa,, corner of Tenth and Wallace stseets, on April 14, 1891, at 7.30 P.M. The following members constitute the Board, to wit:—Revs. John Bachman, John M. Kendig, D. S. Fouse, J. J. Leberman, D.D., John H. Sechler, and Charles F. Kriete; Elders Charles Santee, John S. Zimmerman, C. M. Boush, Esq., and Hon. H. C. Hoover.

J. A. PETERS, President.
E. R. ESCHBACH, Secretary.

NOTICE.

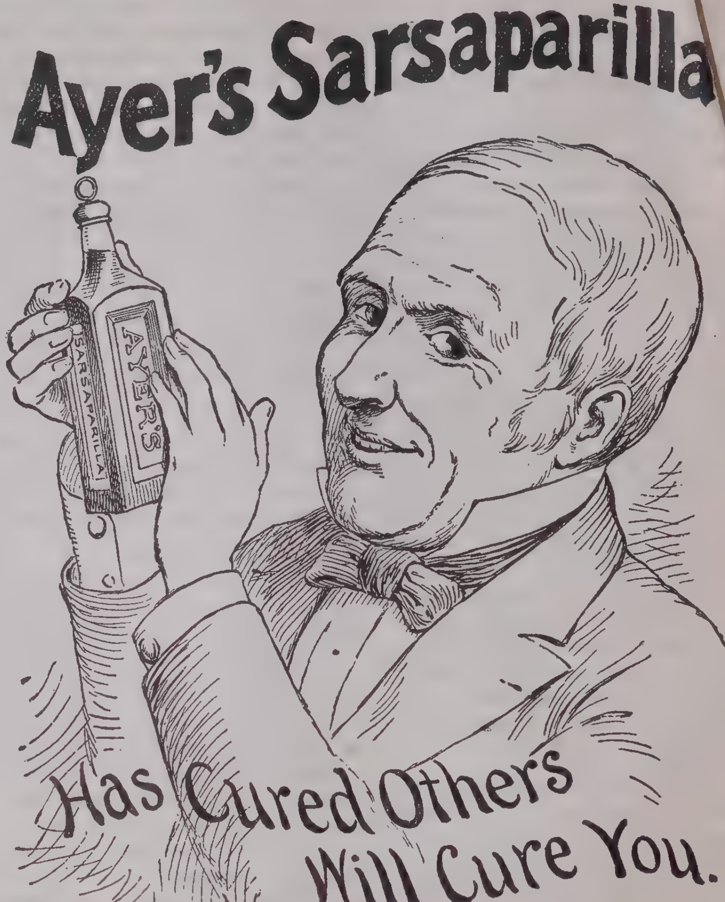
The Woman's Missionary Society of Wyoming Classis will hold its annual meeting in the Trinity Reformed church, Bloomsburg, Pa., on Thursday and Friday, April 23rd and 24th. The first session Thursday afternoon at 1.30 o'clock.

All missionary societies in the Classis are entitled to two delegates, and congregations where no societies exist are entitled to the same representation.

Pastors will please see that the delegates are elected or appointed from their several congregations or societies, and that the names of all delegates be sent to Miss Maggie Stirling, Bloomsburg, Pa., by April 15th, that entertainment may be provided.

Also the Executive Committee will meet on the morning of the 23rd, at 9 30 o'clock. A full attendance is desired.

S. E. L., Cor. Sec.



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known; furnishing sustenance to both brain and body.

A CARD.

In a recent issue of the MESSENGER appeared an article under the heading, "Texas Investigation," and signed by Rev. D. B. Shuey, Emporia, Kansas. Permit to correct errors concerning me personally.

First. I never received any appropriation from your worthy Board of Home Missions while I stayed at Dallas, Texas. Said Board appropriated annually $300 for St. Paul's Reformed Mission, which sum I declined to accept for reason of local matters.

Second. I received an honorable dismission and was well recommended from my mother church November, 1885.

Fraternally yours,
E. D. GELLER.

For Reformed Church Messenger.

IN MEMORIAM.

MRS. HARRIET MOTTER.

Mrs. Harriet Motter was a daughter of the late Capt. John Henkle, of Jefferson county, Va. She was born February 22d, 1808; received into full membership in the Reformed church by the rite of confirmation under the ministry of the late Rev. Samuel Helfenstine, about the year 1824; was married to the late Joshua Motter, March 7th, 1826; and died March 16th, 1891, aged 83 years and 22 days. She had been a member of the Emmittsburg church for sixty five years, and here she was buried March 19th, according to the rich service of the church she loved so well, in the rendering of which the pastor, Rev. U. H. Heilman, was assisted by Rev. Milton Valentine, D.D., of Gettysburg. She was the faithful and beloved mother of ten children, of whom seven—five daughters and two sons—survive her. One sister, Miss Catherine Henkle, also survives her, at the advanced age of 86—the last of her family.

It is a long life that has here come to its close, and in contemplating it the mind is drawn to subjects of meditation that are eminently worthy of our attention. Life, however short and under whatever aspect, is always solemn; but when it covers a period extending from the first to the last decade of a century, it becomes intensely solemn and impressive. Eighty-three years! Surely it is "by reason of strength" that so great length of days is reached. What is not comprehended within its limits! How much of toil, and pain, and sorrow! How much, too, of hope, and joy, and love! We cannot follow this thought, and yet we are seriously touched by it; let its fruitful suggestiveness suffice to give us pause in the midst of this hurrying, history-making day of ours, for it is wholesome to have our reflections solemnized as we ponder upon the present and strive to realize the far-reaching significance of the possibilities that but await the Divine ordering of affairs to spring into eventful actualities.

Mrs. Motter was a good, a noble woman. She was endowed with many lovely traits developed into rare perfection by habitual exercise. Her tall stature, her commanding presence, her grave and dignified bearing, the striking lineaments of her strong face—reminding one of the Roman matron, bespoke the solid, granitelike character which distinguished her—not, however, by the coldness and sternness of its qualities, for it was not in the faithless, and hopeless, and loveless atmosphere of Roman conditions that her character was formed; but by sympathy and kindliness, the goodliest virtues of a nature rendered faithful, hopeful, and loving, in such a sense and under such conditions as are only possible in the bosom of a Christian atmosphere. Modest and retiring in her disposition, it would be an outrage upon her memory to dwell in this public way upon the graces and virtues that made her personality an influential factor in the moulding of many lives that enjoyed the high privilege of acquaintance with her.

It is something even to have lived a short life without reproach; it is something grander, to have lived a long life, not only without reproach, but with unnumbered acts of positive well-doing crowded into it, morning, noon and night. When we say that she was a thoroughly good woman, a faithful follower of her Lord and Master, ever seeking to know her duty and striving with heroic disregard of self to perform it, doing good and forgetting it in the ever-recurring necessity and occasion for new doing,—we say the best that can be said for any life, and not too much (it is the simple truth) for this particular life that has now entered upon the period of its full fruition in the heavenly world.

Death came, not in terror clad, but gently, and, like sleep, brought peace and rest. Many loved her, and many are left to mourn for her. But, blessed be God, there is no bitterness mixed with our sorrow in contemplating the ending of such a life; for we have the comfortable assurance that as God loveth His own, so He taketh them unto Himself. "I heard a voice from heaven saying unto me: Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

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"	10	Sallie M Seltzer, treas St Mark's Ref cong, do, pastor,	10 00
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"	10	" St Paul's "	10 00
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"	13	Rev George B Resser, St John's Ref S S,	45 00
"	13	Mr J L Lemberger, treas 1st Ref S S, Lebanon, Pa, Rev D E Klopp, D D, pastor, for the following objects, viz.:	
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		Beneficiary Education, Ursinus College,	25 00
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"	22	Rev L D Stambaugh, For Miss,	4 50
"	22	Rev T C Leinbach, Bernville cong,	12 07
"	22	Rev S Schweitzer, supply, Gonglersville cong,	7 79
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Mch.	2	Rev W C Sheaffer, DD,	2 00
"	2	" " donated,	88
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"	20	Do, Annville chge, do, do,	3 00
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THE NEW PREMISES

Of the Oliver Ditson Company.

The Oliver Ditson Company, Boston, so well known throughout the United States for its prominence as a centre for musical publications, musical instruments and all else appertaining to the divine art of music, has lately perfected a movement which give the company additional room in which to carry on their constantly increasing business. The premises were originally numbered 453 to 463 Washington Street. As now arranged, there is but one main entrance to the structure, which opens direct into the retail department. The counters, shelving, and in fact all the woodwork of this floor is of chestnut, and gives a light, cheerful appearance, conforming with the ceilings and other surroundings. Near the elevators, which are directly in front of the entrance, is the office of Mr. Clarence Woodman, Superintendent of the store: and at the rear is the entrance to the express and mailing departments, which are convenient and of good size. On the floor above is the office of Mr. J. C. Haynes, and the counting room; also the pianoforte salesroom, in charge of Mr. S. A. Gould recentty of New York, which is one of the best in size, light and space, and which, in its fitting up, includes a suite of three parlors, carpeted, finely lighted, and otherwise made attractive. From this floor entrance is had to the second story of the building, in which the concern has been so long, and where will be found the publication department and the publications of the house. On one side of the third and fourth floors at a little later date will be established the wholesale and retail departments of the large business of John C. Haynes & Co., which, as is well known, is a branch of the Oliver Ditson Company. On the fourth floor is the advertising room of the concern, which has been made very pleasant by neatly tinted walls and pictures and which is presided over by Mr. J. C. Johnson. The whole building is lighted by electricity and fitted with electric bells, having sufficient power in the basement for all the wants of the establishment.

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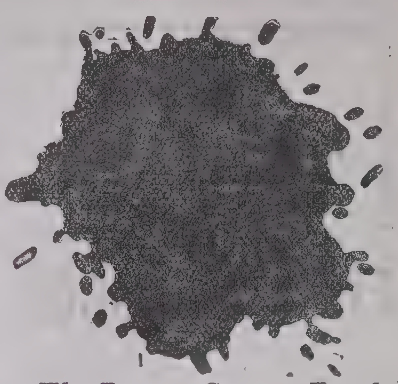

The Dearest Spot on Earth is the spot that's washed out *without Pearline.* It costs in clothes, in the rubbing and scrubbing that wears them out quickly; it takes twice the time, and double the labor. It's expensive washing before you get through with it—and the cost comes home to *you*, no matter who does the work.

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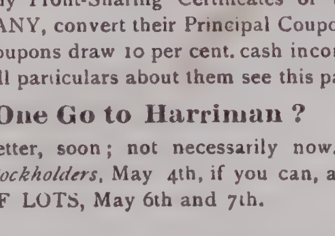

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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

Vol. LIX.—No. 15. PHILADELPHIA, THURSDAY, APRIL 9, 1891. WHOLE No. 2935.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.
ISSUED WEEKLY
IN THE INTERESTS OF THE
REFORMED CHURCH IN THE UNITED STATES
BY THE
REFORMED CHURCH PUBLICATION HOUSE,
CHAS. G. FISHER, Proprietor,
Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—Pastors have our thanks for sending us promptly reports of their Easter ingatherings. We are thus enabled to give a large number in this issue. A summing-up of the whole will show a large accession to the membership of the Church as well as faithful work on the part of the pastors.

—The second Sunday in June—14th—is designated by the General Synod as the time for Children's Day in the Church. It is being observed more and more every year. In addition to the two services issued by our Publication House we have to offer a new service by Emma Pitt, entitled, "Bright Blossoms." Pastors and superintendents of Sunday-schools will do well to examine it before making a selection. For rates see Publisher's Department.

—Dr. Gerhart's book, "Institutes of the Christian Religion," is out. Subscribers by this time, no doubt, have their copies. A supply is upon the shelves of our Book Department. Orders will be received for it at publisher's retail price, $2.50, post paid. As said before, every minister and intelligent layman in the Reformed Church ought to have a copy of it, for more reasons than one. See offers for it and the MESSENGER in another place.

—Our Sunday-school Helps are growing more and more into favor and are being more generally used by our Sunday-schools. This is as it should be. No Sunday-school of the Reformed Church should use any other than those issued by the authority of the Church. It is safe to put them into the hands of the children in a doctrinal point of view, whilst it is not to put those of another denomination, and more particularly those issued by irresponsible parties. The editors of our Helps are doing good work. The publishers are also doing their part well, so that there is no reason for their not being used.

—Rev. Howard Crosby, D. D., LL. D., for thirty years pastor of the Fourth Avenue Presbyterian Church in New York city, died at the age of 65 years, on Easter Sunday evening, March 29th. He was a distinguished divine, and was prominent in every movement of reform and benevolence in the city of New York. His convictions were strong, his scholarship ripe and his preaching vigorous. His departure will be keenly felt. It will be hard to fill his place.

—As stated in our issue of the 19th ult., we have the promise of a subscription of $100 for the relief of Calvin College, Cleveland, O., to be paid over when the balance, $900, is secured. Shall Dr. Ruetenik's earnest appeal to the English portion of the Church be in vain? What is $1000 to the Reformed Church, rich in resources and in generosity, if she would only know it and show it by her liberality to such cases as this? The small amount of $1000 means and will do much now, yea, more than it would months or years hence. We are ready to record other subscriptions for Calvin College. Who will give them?

—The Glee and Mandolin Clubs of Franklin and Marshall College returned last week from a successful tour through western and central Pennsylvania. A correspondent gives an account of their visit to Butler, Pa., the first place visited. From Butler they went in turn to Pittsburgh, Somerset, Bedford and Bellefonte, being at the last place April 2d, at which time the Central Pennsylvania Alumni Association held its annual meeting and dinner. Thus the clubs, being well-received and making a good impression wherever they go, make the College known and the result will be that young men seeking an education, will be led to enter its halls.

—It was our privilege and pleasure to be with the pastor and people of the Church of the Ascension, Norristown, Pa., on Easter Sunday morning and assist pastor Breidenbaugh in his communion services. This was the first time we had visited this church during Brother Breidenbaugh's pastorate. We were pleased at the evidences of the work he has accomplished in the few years he has labored there. The church only recently enlarged, was on that Easter morning filled. The question of the future seems to be, either another enlargement of the church or a swarming in another section of the city. The labors of pastor Breidenbaugh have been crowned with success and are highly appreciated by his people. As an evidence of the latter, the congregation on Easter Monday evening resolved to increase his salary to $1320 with the free use of the parsonage. We were pleased to learn that Trinity church is also in a flourishing condition, and that such has been the success of the labors of pastor Henry that their church too needs to be enlarged in order to accommodate the growing congregation.

—What is known as the "Woman Question" has excited no little discussion in all denominations, and the different church papers have been more or less filled with articles upon it, *pro* and *con*. As is known, the MESSENGER has had its full share. And we are sure none of our readers have been really adverse to it, since it is an important question and light upon it is desired by every candid thinking mind. There have been, of course, complaints made against so much space being occupied with articles upon it. But it must be recognized that there are two sides to every question, and it must be taken for granted that both are conscientious and zealous for the good of the Church, and well-wishers of woman. Hence the one should not cry out against the other and meet arguments advanced by finding fault with those presenting them. Because of the importance of the question we have admitted articles upon both sides, though some have gone to a greater length than we expected. This, however, has been the fault of the writers and if their papers have not received that attention they should, it may be in part owing to their writing at too great length and going contrary to the request so often made by us, that, writers should practice brevity if they would wish their articles read. Let moderation, forbearance and charity prevail, and we are sure all will come out right, and since the Lord moves and rules in all things that pertain to His Church, whatever may be the end reached, it cannot help but be right.

—From accounts given in this and recent numbers of the MESSENGER it will be seen that the brethren of the Pittsburgh Synod in charge of the Endowment of the Fifth Professorship in the Theological Seminary at Lancaster, Pa., are prosecuting the work with vigor and success. We are sure none wishes and rejoices at their success more heartily than the MESSENGER. The communication by X. Y. Z. a few weeks ago suggesting the abandonment of the purpose to endow the additional professorship for the present and the concentration of all efforts in securing funds with which to erect a Seminary building, which is so much needed, has, we regret to say, caused these brethren to feel that it has had the effect to interfere with the efforts made to secure the amount needed. We feel certain that X. Y. Z. did not, nor did we, in commenting upon the suggestion, have such an intention. He, we know, is, and certainly we are, friendly to the Seminary, and would rejoice to see another professor provided for it. At the time of writing, it was not known how far the work had progressed, or no doubt X. Y. Z. would not have written as he did. With the favorable beginning made we feel sure it will not be a great while before the endowment will be raised. We, as is known, have been for some time calling the attention of the Church to the importance of giving the Seminary a building, and in view of the great need of it, we were led to emphasize the suggestion of X. Y. Z. referred to. As one has said, "The placing of a fifth professor in the Seminary will be an additional reason for a building. What, therefore, is to hinder the Eastern and Potomac Synods from putting up the building and let the young and vigorous Synod of Pittsburgh go forward with the endowment of its professorship?" To this we say, Amen, and we feel certain X. Y. Z. will give a like response. Thus there would be a united effort on the part of all three Synods to advance the interests of the Seminary.

—The next Seminary Endowment Convention of the Pittsburgh Synod will be held in the Manor Station and Brush Creek congregations, of the Brush Creek charge, of which Rev. A. E. Truxal is pastor, from the 20th to the 24th of April. A meeting of the Endowment Committee will be held in the church at Manor Station, April 21st, at 10 A. M., to devise plans for the more vigorous prosecution of the work entrusted to it.

Poetry.

IS THIS ALL?

BY H. BONAR.

Sometimes I catch sweet glimpses of His face,
But that is all.
Sometimes He looks on me and seems to smile,
But that is all.
Sometimes He speaks a passing word of peace,
But that is all.
Sometimes I think I hear His loving voice
Upon me call.
And is this all He meant when thus He spoke,
"Come unto me?"
Is there no deeper, more enduring rest
In Him for thee?
Is there no steadier light for thee in Him?
O come and see!
O come and see! O look, and look again!
All shall be right.
O taste His love, and see that it is good,
Thou child of night!
O trust thou, trust thou in His grace and power!
Then all is bright.
Nay, do not wrong Him by thy heavy thoughts,
But love His love.
Do thou full justice to His tenderness,
His mercy prove;
Take Him for what He is, O take Him all,
And look above!
Then shall thy tossing soul find anchorage
And steadfast peace;
Thy love shall rest in His; thy weary doubts
Forever cease;
Thy heart shall find in Him and in His grace
Its rest and bliss.
Christ and His love shall be thy blessed all
For evermore!
Christ and His light shall shine on all thy ways
For evermore!
Christ and His peace shall keep thy troubled soul
For evermore!

Communications.

For Reformed Church Messenger.

GOING TO COLLEGE.

"About one-third of all the boys in American colleges are paying all or a part of their expenses by their own labor. One can earn money before coming to college, and save money for the coming. One can earn money in college in various ways. One can use his summer vacation in making large additions to his narrow income. Colleges themselves are not accustomed to let able boys go away for a lack of money; from funds given by graduates or trustees, aid may be drawn. The cost, too, of a college education may be made much less than is usually believed. In not a few institutions two hundred dollars will meet the charges of each year. Economy is necessary, but economy, if it be not too strict, is best for the student; and economy, even if it be strict, is better than the lack of an education."

The foregoing we quote from Dr. E. P. Thwing in the *Golden Rule*. We add the following two practical hints taken from Dr. H. J. Ruetenik's *Jung Amerika*, and relating to what has been done at Calvin College, Cleveland, Ohio.

"One of our students found a place in South Brooklyn, where he works two hours before school, and one and a half hours after school, doing chores. He receives his board and $1.25 a week for his work.

"A young lady from abroad made inquiry some time ago, whether she would find a place in the city near Calvin College to work for her board and attend College. We found such in a very short time, and were told, that quite a number of small families would be glad to board young ladies free, for some work that would leave them time enough to study in college."

With the closing of the public schools in the spring and early summer, there will be a large number of young men and young women, both teachers and scholars, set free whose desires are for a higher education, and who have the necessary endowments for it. Some of them have the means to gratify their wish, or they know where to get them. But not all are thus well situated. Many there are always, well-endowed intellectually and morally for the higher walks of an educated life, to whom the way seems closed up for lack of the necessary funds to take a course in college. To them, hints such as we have cited above may be of value. First be sure of your calling to the Christian ministry, to professional life, to a literary occupation; then rest assured that if you look about you properly some opportunity in that direction will be found. It is very important that you think for yourself. It is wise, however, also, that you consult your pastor, or some one in the profession or calling you wish to enter, who is likely to be interested in you, or some good, sensible friend who knows how to give counsel.

There is no use in seeking a college education if one has but limited gifts that way. One is likely to waste time and money; yea, worse, one is apt to become permanently disgusted with himself, or else with the whole scope of the college curriculum, because of one's own failure. But having suitable gifts, as to health of body and strength of mind, we see no reason why any young man or young woman should not succeed in finishing a college course. The trouble is that many American colleges are very expensive, partly owing to the fact that they are patronized largely by wealthy people who send their sons or their daughters there, and who give them a most liberal allowance of money, and partly owing to the secret society and sporting appendages growing so luxuriantly in many colleges of the male persuasion, and all manner of unpractical "studies" in the institutions for girls. Under these conditions a college education becomes costly and lies within the reach of a limited number.

Happily not all colleges belong to this class The smaller colleges of our land—those for young men and those for young women—do very thorough educating with quite moderate expense to the student. The saving on the salary of eight to ten months' teaching in a public school will see a person through a year at the college. A year's employment in some other way will likely enable the student to make a like saving. It impedes him to do this. It will take him more years till he can graduate, but he will also be riper in experience and in practical wisdom. That will amply compensate him for the incidental delay. A college education, in substantially the old sense of the term, is a boon of unspeakable value; and that is what will be put within your reach in the institutions to which we refer, at an expense which you will not find too great to compass, if you will make the proper effort. Pick up courage, therefore, and go forward. You can go to any one of our Reformed colleges and find the conditions which we have been commending. WYOMING.

For Reformed Church Messenger.

A REPLY TO "N's." LETTERS.

We have carefully read "N's" letters addressed "To the Women of the Reformed Church in the United States," which have lately appeared and occupied considerable space in the MESSENGER, and we have tried, too, to get a right understanding of their contents. We now confess that they have greatly disappointed us. We cannot help but feel, too, that they must have disappointed others also; even some who are in sympathy with the main position which he makes such strenuous efforts to maintain. And although they are not likely to do the amount of execution intended and probably expected by their author, we nevertheless think, that the interest of theological science amongst us demands that they should receive some appropriate notice. And, as "N." has availed himself of the columns of the MESSENGER to give the women and others of the Church the benefit of his views on a subject just now of considerable importance and interest, we presume, it will not not be objected to, if others choose to avail themselves of the same medium, to pass along some words of criticism for the benefit, if possible, of the theological life and health of those who may be still clinging to fossilized theories and antiquated interpretations of Scripture. In availing ourselves of this privilege, however, we are not prepared to put in the same plea for a hearing which "N." so impressively makes. For, in our opinion, it does not matter whether we are the father or mother of either sons or daughters, or of both sons and daughters. Moreover if we should be compelled to confess to being the latter, "N.," to be consistent with his quaint theory, would have to turn us out of court without even according us a hearing. We hold, however that, after all, truth must authenticate itself to the reason; and though it may sometimes have a hard struggle and a long wait, it will eventually triumph. If any one comes short of a proper conception or declaration of it, an appeal to the "sphere" which he may sustain to others, cannot supply the deficiency. Therefore, if we speak truth, let it be honored; if not, we yield to better light or wiser counsel.

"N's" letters are confessedly intended to continue the discussion recently so ably and temperately conducted in these columns by Doctors Kieffer and Rupp. It is best therefore, first of all, to remind "N." of the orignal proposition against which objections were filed, namely, that St. Paul's utterance in regard to women teaching is not to be regarded as an *immutable ethical principle*, but as a *temporary rule based on temporary and local eircumstances*. For, notwithstanding all that has been written in opposition to this statement, this fact still remains, that there can be no exception to an ethical or moral law. Man can not under any circumstances whatever transgress the commands of the Decalogue without commiting sin; and, reverently speaking, God Himself is not above that code of moral principles in any such sense as that He may, or not, observe it at His pleasure; as has been intimated by "N." in his fourth letter. A rule, or law, or command, however, which is called into existence by the force of outward circumstances, admits of modification, or abrogation, or of itself falls into abeyance, if the conditions which called it forth become changed or cease to exist. The Bible, as well as the statute books of nations, contains laws that served their time and purpose, and then, without the promulgation of an arbitrary divine decree to set them aside, passed out of use. This distinction Dr. Rupp's critics have constantly overlooked or persistently ignored; but we insist that it should in all fairness be kept in mind.

"N." seems to be laboring under a misapprehension also. He somehow has gotten the impression that the women of our Church are aiming to assume the prerogatives of the Gospel ministry, the control of the Church judicatories and the headship of the family. This is the spectral form of evil that haunts him all through his long argument. It flits about the corners of his paragraphs and gives tone and character to almost every sentence. Now we are not authorized to speak for the women, but we believe they are very much misunderstood in this matter, and consequently in the same degree misrepresented. They are only striving to use their God-given gifts and graces within certain well defined and legitimate bounds, with a view to strengthening and extending Christ's kingdom. They do not presume to aspire to the Gospel ministry. Nothing could be further from their thoughts. Neither are their organizations for Christian work designed to displace the judicatories of the Church, or to trench on their province. Pray, how could they so invade the Church's chartered rights? But now, if they by organizing themselves into societies and employing their talents, can better aid in awakening and intensifying greater and more intelligent interest in the sacred cause of missions, than has hitherto obtained amongst us, who, we ask, is authorized, and whence is his authority, to forbid them? Instead of reaching after that "sovereignty" which "N." *needlessly* undertakes to defend with sword and buckler, they have humbly and respectfully requested of it counsel and direction. Nor do we believe that the Miss, from her seat in the pew, is casting jealous glances towards her former playmate and fellow student in the pulpit. If "N's." spiritual insight is not at fault here, it far surpasses that of ordinary men and borders on the superhuman.

But let us take a glance or two at his approaches to the main question. He is right in asserting that no one can go counter to the will of God; that God's will is law for every man. But how is His will to become known? "N." answers "through God's Word." And this too is true. But now who is to be the infallible interpreter of God's word? As regards the essential facts and fundamental principles of salvation, and the ethical laws and precepts for the guidance and correction of God's people, it is a very plain word, and Christians very rarely find occasion to dispute about them among themselves. But aside from these, one will look in vain for prescribed laws answering to the diverse and varying circumstances of history. It is coming to be well understood that the principle of liberty which admits of the free adaptation of the Gospel in its application to the scientific and social conditions that may at any time arise, which permits the adoption of forms of Church government and methods of Church work suited to different ages and peoples, must be allowed. And is it not because the principle here referred to, and which is so richly exemplified on many pages of the Old and New Testament, is so often overlooked or disregarded, that men come to differ so widely as to what is, or is not, taught in the Bible, and are so frequently driven to resort to various shifts to reconcile seemingly contradictory passages. There are many things in the Bible which come to be fully understood only as history comes to shed its reflex light upon them. As the Church and the world under the guidance of God's word and Spirit progress towards their final goal, the truths of Scripture gradually unfold themselves, things once dark or misunderstood become plain. There is an historico-empirical interpretation of Scripture, an interpretation growing out of the history of the Church and the experience of humanity, which defies all dogmatizing, and the movement now so disturbing to the minds of some seems to partake somewhat of this character. At all events "N." by his arbitrary method and interpretation, has not likely brought many very far on the road to his way of thinking. Where men who are as honest, as earnest and conscientious as we ourselves are, differ with us, it is best to keep an open mind, to present our views modestly, and leave our thunderbolts in their casemates.

A. J. H.

(*To be Continued.*)

The soul is a soil which requires to be dug and stirred deeply, otherwise nothing will grow in it but weeds.—*St. John Chrysostom.*

For Reformed Church Messenger.

AN EASTER AFTERMATH.

BY REV. C. CLEVER, D.D.

The enthusiasm of confirmation day and of the first communion is over. Going down from this mountain of privileges, even filled with holiest thoughts, is absolutely painful. It would be so easy to fulfill all the demands of the Christian life, if the influence of communion day could go with us through all the labors of the week. The world was transfigured when we looked at it from the glorious height. Its temptations were shorn of their power. Its petty annoyances would only waft us onward in our Christian course. Filled with the new life it will be so easy to transform every thing that comes before us into a stepping-stone to a richer experience. How different this ideal of Easter Sunday to the reality on Easter Monday! The old world, burdened with its vexations and wounding sores, has not caught the healing breath of Easter morning!

There are, however, some rules that those lately received in the Church should scrupulously observe. These carefully followed will increase the new strength, and constantly keep alive the new spirit that has come into the every-day life.

(1) Resolve to faithfully attend the services in your own Church. The first locust sting which the younger twig engrafted in the holy vine receives, comes when there is a disposition to roam about in other pasture fields. The best place in all the world for young Christians is their own Church. It is never good for young boys and girls to grow up in many homes. One of the most faithful Christian workers in a large city was asked to address an important gathering on a Wednesday evening. The offer was a tempting one. It looked like an opportunity to do so much good. The answer came in a moment: "I never absent myself from any of the services in my own church for any other." It is refreshing to find such devotion in these days, when gipsying has become so popular. A young Christian, attending services in a round of Churches and counting his own as simply one of the number, is like an oft-removed tree. He cannot possibly take deep root. Curiosity and sight-seeing take the place of earnest worship and cultivation of the religious life and spirit. Christian gad-abouts should be arrested and sent to the hospital, till their backbones shall have stiffened enough to hold to the congregation in which Providence has placed them. This rule of course includes a conscientious observance of the Lord's Supper as often as this occurs.

(2) Resolve to contribute something to the Church.

This does not mean simply to swell the number of pennies that encumbers the collection plate. Let your name be given to the treasurer as a subscriber to the general needs of the congregation. A father might as well do all the eating for the household, as to do all the contributing on the Lord's day. There is both a pleasure and a reflex influence upon every definite contributor to the Lord's cause. All this is best when the head of the household manages the financial arrangement. The amount may not be large, but if it be all that can conscientiously be given, it will be a bountiful blessing to the giver. If the child be so situated that he can earn nothing, then the father should so arrange that in some way he may earn from him a portion of that which he is accustomed to give. This will not increase the demand made upon the whole family, and it will immensely strengthen the hold the Church has upon the youthful member. To be doing the Father's business is not less important than to be giving for the support of His cause.

(3) Resolve not to demand a continuance of the attention that has been paid to you during your preparation for Church membership. When it has once been noised abroad that a young person intends to identify himself with the Church, everything is done to make the way smooth. Members of the congregation, who are proverbially unsocial unbend themselves. A dozen different individuals are striving to have him come into the pew with them. He is especially noticed on all occasions. In a word he is lionized. This cannot continue all the time. When once within the fold he must look out for himself. The social life of the Church will transfer itself to others who must yet be won. Other strangers will now be noticed, and the encouraging word will be lavished upon them. A young Christian, compelled to adapt himself to these new conditions, is frequently turned away. Ofttimes do young men leave the Church entirely, and insist that there is no longer the old time sociability. Becoming an attendant in another congregation he is is treated as formerly in his own. He cannot comprehend the reason. He becomes discouraged and under the juniper tree of discontent and loss of self-respect, conceives that religion has departed from the earth. For him, in the olden time, the Gospel net gathered bad and good, but now it gathers nothing but bad.

(4) Resolve to have a blind eye to the imperfections and failures of your fellow-Christians. There is a holy glamour gathers about those in the Church while you are preparing to enter the fold with them. This is soon dispelled. They are found to be men and women of like passions with yourself. Unless you seek for the good, and shut your eyes and ears to the bad there will be trouble all the way. Cynicism will take the place of charity. Fault-finding will weaken that spirit which under the influence of well-directed labor would have become a pillar in the temple of God. No home in the land could stand the critic's eye, and still enlist the energies of a consecrated young manhood. Once get faithfully fulfilling its work, it sends forth generation after generation of those who are girded with the armor of righteousness on the right hand and on the left. In the like manner the Church fulfills its heaven-appointed mission, prepares great multitudes to join the glad throng round about the throne, even though occasionally a Sunday-school superintendent or a pastor goes wrong. Shut your eyes to the imperfections of your fellow-travelers, work like a beaver, being faithful unto death and the Church will be to you dearer than life itself. Its services will fall upon your wearied spirit as the gentle dew of heaven. Its sacrifices will bring a peace to your heart which the world can not give, neither can it take away. Trust in God and do your duty, with an eye single to His glory, and let others say and do as they like.

For Reformed Church Messenger.

THE REFORMED QUARTERLY REVIEW.

The April number opens fitly with an article by one of its oldest and most valued contributors, Dr. Schaff, who is always sure of a hearty welcome from the readers of the *Review*. His theme one of special interest to members of the Reformed Church is "Heinrich Bullinger." Bullinger was the pupil and friend of Zwingli, who, in the presentiment of his death, had, it is said, designated him as his successor. He was filled with the same spirit as his teacher, but was a man of greater moderation and self-restraint. Animated by faith, courage, patience and endurance, he was providentially called to preserve, purify and consolidate the work of the Zwinglian Reformation. How faithfully and successfuly he executed his task Dr. Schaff here tells us in his admirable way. It would be difficult for another to say as much of any man in so brief a space. The paper is very compact, yet the picture it draws of the Swiss Reformer is clear and vivid. It affords us just that knowedge we desire concerning a remarkable man.

No one who is interested in Christian Reunion (and what thoughtful, earnest Christian is not?) can fail to derive much profit as well as pleasure from Rev. William F. Faber's article entitled, "The Church Review Symposium on Christian Reunion." It will be remembered that the Lambeth Conference of 1888 proposed four articles as a basis of reunion. They received widespread attention at once and have been seriously discussed ever since. The most important discussion of them in this country is to be found in the pages of the Church Review, and Episcopal Quarterly, which in April of last year published papers by twenty representative men of non-Episcopal Churches, and in October twelve other papers by leading Episcopalians, among whom are four American Bishops. Mr. Faber takes occasion to review the whole Symposium, and he does it with marked ability. He has decided opinions of his own, which, though coming from a Presbyterian, will in general meet with a hearty response in the Reformed Church. He sees what Dr. Nevin so clearly saw and reiterated time and again, that back of the question of the union of the Church is the profounder question of the nature of the Church. We will do well to heed the closing words of the article: "what that Church is; what the principle of her life is; what her relation is to the Faith, and to the souls who find in her a home; what is her mission to humanity—these are questions our Protestant Christianity needs now to ponder as never before, and there is little use to plan terms of reunion till we know why we have a Church and what is the reason of her being."

Rev. J. B. Rust furnishes an article on "The Music of the Old Testament and the Religion of Israel." Unfortunately we know little about the development of the art among the Israelites. If only they had possessed a musical notation and transmitted some of their compositions to our generation, how interesting it would be to trace the connection between their music and their religion. Certainly such a connection existed. Hebrew music and Hebrew psalmody went hand in hand. As the latter was so lofty in its spiritual tone, the former could not fail to be correspondingly serious and solemn. It was not mere cantillation, but rhythmic melody, yet without the harmony which seems to our modern cultivated ears so essential to the expression of a musical idea. It was sung in unison by higher and lower voices at an interval of an octave with perhaps a few intervening notes. To us it might appear tame, but in that early time it was overwhelming. Indeed the Hebrew soul seems to have been peculiarly susceptible to the charms of music as may be inferred from the effect it had on Saul and the use made of it by the prophet Elisha.

Dr. Reily gives a general review of a new work by C. E. Smith entited "The World Lighted, a Study in the Apocalypse." The book has won some flattering notices which first directed his attention to it in the hope of gaining fresh light on what has always been regarded as the great enigma in biblical study. After setting forth the author's religious standpoint, he expounds his views as to the inspiration of the apocalypse, and its theoretical and practical value. He expresses himself in sympathy, though not in full accord, with the book, finding in the later writings of Dr. Nevin something which answers better to his intellectual needs. Like all his papers, this displayed wide reading on the sphere of theology and philosophy.

"Why am I Reformed?" is the question to which Dr. Clever gives a clear, intelligent and satisfactory answer; and that answer is: the unwavering loyalty of the Reformed Church to Christ; its spirit which is at once catholic and irenical; its effort to cultivate a deep personal piety; and its idea of educational religion.

Charles H. Lerch, who is not unknown to the readers of the Review, discusses in a sensible way, "The Practical Side of Culture" while the subject of "Infant Consecration to the Lord" is admirably treated by Rev. George B. Resser. The concluding article is one of the series by Mrs. T. C. Porter on "Simon Bar-Jona: The Stone and the Rock." The series has now advanced so far that we are in a position to judge of its general character; and we wish to say that it is altogether remarkable as coming from the pen of a lady. The papers are written in good style and display a knowledge of theology which may well put to the blush many who have pursued a course of theological education.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

Special Easter services were held and the Holy Communion was celebrated on Easter Sunday morning. Collection for benevolence $8 43. Confirmation at Whitsuntide.

175 dozen eggs were received before Easter. About 60 dozen were colored. Thanks, the children enjoyed them very much, it also saves quite an item in our expense account.

[illegible] at the Orphans' Home. I am too tender hearted, too full of sympathy, I would pity the poor orphans too much." Such *sympathy!* That class of people would sit down and cry with these children, which we know is comforting in season, but orphans want more than tears. They need food and clothes, a comfortable home, moral and intellectual training, and while these overly sentimental people would expend their energies in shedding tears I would rather reach out a strong right hand of helpfulness and say to the orphans (as the church does), not in a whine but in a tone of manly encoragement "Come, God bless you, let me help you in life that you may grow up to the full measure of true manhood or womanhood, become a useful citizen and a child of God."

We regularly receive a number of periodicals at the Home. For some the Superintendent subscribes and pays, others are sent free by the publishers. These are not all papers that interest our boys and girls though they have access to them if they want to read them. Two come regularly for which friends of the Home pay. One, the "Youth's Companion," for which a young lady in Harrisburg subscribes, has been thus coming to the Home for several years and is highly enjoyed and appreciated by our boys and girls, the other "Babyland" comes from a lady friend at Allentown and is of interest to the smaller folks. Could not more good papers be secured for our large family? Of course we get the church papers but there are also other good moral papers and magazines which would help to interest and instruct the boys and girls. Although we occasionally get single numbers of different periodicals the same interest is not taken in them as if their visits were regular, at stated times.

Missions.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

—Here and there is a mission that unfortunately for itself is not in sympathy with missionary work, They gladly receive aid but do not feel thankful enough to make offerings for the help of others, thus showing a narrow and illiberal spirit. This is both ungodly and ungrateful. While not many are so, it is a sorrow to say there are even a few.

FULL OF BLESSINGS.

Withholding only the name of the person and place, I give the following interesting extract from a letter which needs no comment:

Dear Brother Whitmer: I feel deeply convinced that my prosperity is of the Lord, and I gratefully and gladly enclose $20 for His work.

It has always been my practice to tithe my income, giving never less than the tenth to the Lord, and it is a plan full of blessings in every way. You can depend upon something for your work each year so long as I live, and a portion of my assets at my death.

HARD TIMES IN THE WEST.

In reference to hard times and large failures in Kansas and Nebraska, the Lancaster *New Era* says:

> "The primary cause is no doubt the failure of the crop. The staple crop both in Kansas and Nebraska is corn. Last year the former State grew only 55,000 000 bushels to the 240.000.000 bushels harvested the year before, while Nebraska also grew 55.000,000 last year as compared with 149 000 000 during the previous year. This fact in itself is sufficient to bring financial disaster upon the farmers, making no account of the heavy mortgages bearing high rates of interest fastened upon them. Just what the outcome of all this is to be no man can foresee."

LESS THAN 2500!

It will greatly surprise many of the friends of missions to hear that the subscription list of the *Missionary Guardian* is less than 2500. A monthly publication of thirty-two pages, representing all our missionary work, intended for the whole Church, at only fifty cents a year, starting in January with only 1500 subscribers, and in April sending out only a little over 2000 copies!!

What does all this mean? Where is the fault? Even the *Missionary Herald* had 2500 subscribers (but many did not pay for what they got); and it was thought that the *Missionary Guardian* would readily start with at least 5000. Why not? If a larger missionary publication was needed and if the present one meets the want, why is the *Mtssionary Guardian* not supported? Have pastors mentioned the matter to their people? Have they made an effort to get the magazine into the congregation? It is not enough to hold it up before them and say, "If you want it give me your names and money." Good things are not so popular that people run after them. You can get subscribers for the *Missionary Guardian* only by effort; but is not the effort worth making? Appoint a committee to canvass the congregation and the people will probably take the magazine. If the new monthly is defective, if it fails to meet your expectation, tell us what is needed, and, if possible, the want will be met. If pastors will not bestir themselves to circulate the *Guardian*, one of three things must be done: raise the price, decrease the pages or discontinue its publication. But, says the pastor, my hands are full. Indeed? It may seem strange, but the largest subscription lists have come from the busiest pastors!

Our Serial.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

As the head of the column approached the city, an immense throng of people, men, women and children, were seen assembled on the road outside the gates. Fire had already been applied to the censers, and as Serena advanced, a cloud of fragrance enveloped her. Without waiting for a command, the children had begun their favorite chant, the Marian Te Deum; and as rank after rank took up the words the melody rolled and swelled in volume until the very heavens echoed the sound. Thrilled to the heart by the enthusiastic song swelling around her,—increased to an unintelligible uproar by the shouting of the people as the chariot rolled under the arch of the city gates,—stirred to the very depths of her soul by the sight of the streets densely packed with people, the face of Serena became pallid as death; and still as a corpse, hands crossed over her bosom, her great sapphire eyes distended to the utmost and lifted heavenward, she rode forward,—to every eye the very picture of a saintly prophetess, inspired by heavenly thoughts. Incapable of analyzing her emotions, knowing nothing of the difference between sensuous feeling and true spiritual excitement, the poor, untaught girl thought herself under the power of an inspiration all divine.

As the column entered the main thoroughfare of Constance, a sight met the eyes of the Crusaders that roused afresh their excitement. Not only was the street crowded with people of every rank, but arches of triumph had been sprung from side to side; from the windows of the tall houses brilliant rugs and costly pieces of tapestry were suspended, while pennons and banners waved and fluttered from many roofs. Such a greeting the army had never before received. The Te Deum had been concluded, but at this sight the children began to shout at the top of their shrill voices the various war-cries already familiar to the reader. The enthusiasm was strongly infectious, and soon the cries began to be echoed by the citizens crowding the way, growing stronger and wilder till the great houses trembled with the uproar. Scarfs and handkerchiefs were waved from windows and doorways, crowded with the faces and figures of ladies and gentlemen, plumed hats and plain caps tossed in air, hands clapped and every species of enthusiastic applause indulged in to the fullest extent. At length a generous and wealthy citizen, opening a heavy purse, drew out a handful of golden ducats, and pushing his way through the now disorganized ranks of the guard, tossed them, glittering and shining, into the chariot at the feet of Serena. The example was instantly followed. From every side heavy purses, great round pieces of gold, silver coins, large and small, with the less valuable copper coin, began to rain down into the chariot and on the stone pavement around it. Many of the ladies, unprovided with money, or to testify their devotion in a more striking manner, took off their brooches, rings and bracelets and flung them into the chariot. Finally the Margrave was seen to dismount from his horse, and hurrying into a goldsmith's near by, reappear a few moments later with a sparkling necklace of jewels in his hand. Elbowing his way through the throng, he gained the chariot, and, tossing the gems into the lap of the Prophetess, drew back into the crowd. Excited to such a degree that she was no longer capable of controlling her emotions, the great tears rolled down the cheeks of the bewildered girl, and she did not see the string of gems that lay sparkling and flashing in her lap until, the uproar having subsided, she prepared to leave her chariot, then her eyes caught sight of the glittering thing.

CHAPTER XV.

BY STILL WATERS.

"Beautiful! beautiful!" exclaimed Serena that evening, as by the side of the Margrave, she walked a high terrace overlooking the green waters of the lake of Constance.

The young nobleman smiled, as he responded: "Beautiful indeed, but it will be more beautiful presently."

"I will not contradict thee, yet methinks that is impossible. See, how the red light on yonder range of hills is reflected in the waters! And that boat with its white sail—it moves as in a dream! Naught is lacking but music.

"Ha!" said Berthold, "if it lacks but that, it wants what we will quickly supply," and beckoning to a page who stood leaning on the balustrade of the terrace, he gave him a command, spoken so low as to be inaudible to Serena, then turning, inquired:

"Wouldst thou not enjoy an hour on the water?"

"I would indeed," replied the girl with fervor.

"Then let us descend."

Assisting his companion down the flight of marble steps that led to the brink of the lake, the Margrave led her to a beautiful barge, with lowered sail resting lightly at its mooring by the shore. The boatmen, lingering near by, no sooner saw their master approaching than they made haste to cast off the rope that held the barge in its place. The breeze was light, but no sooner was the sail spread than the beautiful vessel began to glide forward over the surface of the liquid mirror, yet so quietly that its progress was betokened only by a light lapping of the waters against the prow, and a few bubbles that danced to the surface in its wake. As the shore receded, the scene rapidly increased in beauty. On one side rested the city, its cathedral tower, its gray walls and battlements clearly reflected in the green waters, while stretching far away in gentle undulations were the velvet slopes and vineclad hills of Baden; on the other, miles inland, lifting themselves aloft in silent majesty, were the glittering pinacles of the awful Alps. The glory of the descending sun, penetrating the fleecy vapors which in long wavelike masses moved over the vault of heaven, set them aflame with crimson and gold, and tinged the waters so deeply with magnificent hues that the barge slid noiselessly forward upon a very sea of glory. So transparent was the atmosphere, so clearly were shores and clouds reflected in the still lake, that the line of the surface melted from view, leaving the boat floating, as it were, between two heavens. Depth of color and vast abysses of luminous space opened below, as Serena gazed downward. Depth of color and vast abysses of luminous space opened upward, when Serena turned her face to the sky. The barge seemed to float no longer upon the liquid plain, but to move upon the very bosom of the clouds.

"I never saw anything so beautiful! It looks as though a king had flung his mantle over the sky!" cried Serena enraptured, her beautiful mobile face radiant with happiness.

"Dost thou notice," replied Berthold, "that the very atmosphere, clear as it is, hath yet the hues of crimson and gold."

"Now that thou hast spoken of it, but not before," said the girl softly. "Ah!" she exclaimed a moment later, and the wish came with the sound of a sigh, "what a home for happiness!"

At that moment, breaking the silence without disturbing it, came the singing of a choir of voices softly wavering over the waters. The command of the Margrave had been obeyed;—a band of highly trained Swabian Minnesingers, entering a boat had pushed stealthily out from the shore, and keeping at a distance sufficient to give full effect to their music, followed the barge. Stirred to the heart, Serena turned her head aside and listened. Above the many voices one, at times, was heard articulating the words with singular clearness. Serena could not understand all, but she heard enough to know, they were chanting a song of love and death,—of aspiring hope and noble deeds, of plighted troth and wedded life, of heroic courage and divine fidelity, of blood and strife, of darkness and despair. Now plainly heard, now dying soft away the melody of voices still came on. Like the power of a spell it drew all things into wonderful unison of thought and feeling, waking memories of the past, hopes of the future, the tenderest and holiest affections.

But the splendor of the heavens was now fading while one by one the twinkling lights of the city shone out in the distance. A cold breath from the snowy mountain heights, now gleaming like huge conelike rubies against the darkening background of the skies, swept down upon the waters, warning the voyagers of the need of seeking shelter for the night; so, at the command of the Margrave, the barge was turned in the direction of the landing.

No word was spoken for several minutes, but the young nobleman at length said:

"I would, fair lady, thou couldst remain with us for at least a fortnight."

"Then I fear I would be so enchanted that I would never wish to leave," and the girl smiled as she spoke.

"Would that it might be so!" was the impulsive and fervid response.

Serena raised her head and gazed into the Margrave's face, a look of sudden but cool intelligence in her eyes.

"In a few days we hold a festival in honor of the visit of Duke Frederick of Swabia. Such merry-making and feasting will be indulged in as Constance hath never witnessed. I would thou couldst tarry with us, fair lady!"

"Tempt me not, my lord. I fear we tarry too long already," but a tone of regret was in the voice of the girl, for what she had seen of the palace of the Margrave was assurance that the coming festivities, so far as the house of Zahringer could contribute to them, would be splendid beyond anything she had ever beheld, or ever might have an opportunity to behold. This was one reason for the tone of regret, but there was another,—a strange sense of weariness and distaste for the journey that lay before her, awakened by the strong relief into which its toils, dangers, and fatigues were brought, by contrast with the ease and luxury she saw around her and the happiness she then enjoyed.

Perceiving that he was but half refused, the Margrave entered into a more complete account of the preparations being made for the great event, to which Serena listened with ever-growing interest and wonder. As he assisted her from the barge, he retained her hand in his own:

"Promise me thou wilt remain," he entreated warmly, resisting the girl's effort to free herself.

"I promise thee,—" she said, lifting her eyes frankly to meet his, and laughing gaily.

"Thanks, thanks, beautiful lady! Now the joy will be trebled! was the enthusiastic interruption.

"—that I will leave with the army on the day following to-morrow," concluded the girl, her tone changing from gentle acquiescence to cool refusal.

The Margrave started, but recovering himself quickly, said with gentle authority:

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"Give me thy hand."

"Thou hast it; and I beg thee, release me."

"I have the one, but, I pray thee, give me the other, also. 'Tis but a small request."

Serena laughed lightly, as she extended her hand, saying:

"Truly, a small one; then as a trifle take it. Now, what wilt thou?" as she felt his hand enclose her own.

"Now I hold thee fast and cast a spell upon thee. Thou art bound, and canst not leave. Knowest thou not I have studied magic?"

"Ah, my lord," answered Serena, kindly, "Knowest thou not I am proof against magic? I pray thee, release me," at the same time quietly but firmly withdrawing her hands.

The smile that illumined the fine features of the young man faded away. In silence the two ascended to the palace. But a spell was on Serena,—a spell wrought by the crimson sky, the limpid waves, the romantic melody, the noble face and gentle words. There was a spell upon Serena, jostling her thoughts and purposes strangely.

A gilded chair stood by the window as she entered her chamber. Sinking into it, for a long time, in a kind of dream, she remained, gazing out upon the wide expanse of moonlit waters and listening to the quiet noises of the night. Matilda moved about the room attending to the trifles ever claiming the attention of persons little given to reflection or dreaming, and wholly occupied with the practical duties of the household. Even in a strange house, where her energies were limited to a single room, the tire-woman moved restlessly about, busy with a hundred nothings. Pleasant thoughts held Serena's attention for a while, as she looked from her window out upon the brilliant night, but by and by these vanished, and were succeeded by others of a different sort. In sharp contrast with the ease and elegance around her, once more rose the picture of the journey of the past and the perils and dangers of the journey to come. Lacking that permanence of feeling which is one great source of consistency in life, it was not possible for the girl to escape attacks of weariness and disgust, as the cold reality of the task she had undertaken forced itself more and more plainly upon her: but never before had the future looked so weary and hopeless, the end so far off, the danger and discomfort so great. As she thought of all this, painful incidents and events, unnoticed during the excitement of the march, rose up before her in their true light, and her spirits sank within her at the thought of them.

"Matilda!"

"Well, my lady."

"Speak to me."

"Of what, my lady?"

"Well, my lady! Of what, my lady!" mockingly returned the girl. "Hast thou naught to say? Speak to me as you were wont in our own home. Then you talked and talked till I bade thee be quiet. Now you are quiet and quiet till I bid thee speak; then all thou canst say is, 'Of what, my lady?' Talk to me as you were wont to do in our home. I'm weary, Matilda!"—her tone changing from imperious complaint to sudden dejection. "My feet have grown weary of this weary, long way, though I have walked so little of it. I am weary of heart, Matilda, of seeing the pale-faced weary children around me. I am weary of seeing them sicken, and I am weary of knowing that they were dying by the roadside—hundreds of them have been lying down to die by the roadside—I knew it, though I saw but little of it. I am weary of heart, Matilda," and swayed by the longing for home, in the depth of mental and physical depression, Serena reclined back in her chair, while from her closed eyes the great tears slowly fell.

"I am weary, too, my lady," and the voice confirmed the words of the woman. "'Tis a long journey we go. Told I thee not it was a long journey? Over hills, over rivers and seas and mountains, far, far away—told I thee not?"

"Ay, ay, beshrew thy telling!" was the impatient rejoinder, "what good doth it do me now? Speak to me as you were wont to speak in my own chamber in the Castle Heilbrun. Tell me beautiful things. Hast thou nothing to say?"

"I have no heart, my lady."

"Then unbind my hair, and get me ready for sleep." The command was sharply spoken, an impatient expression on the face of the girl giving increased force to its imperiousness.

The tire-woman obeyed, and, loosing the heavy coils of yellow hair, began to draw the comb slowly through them. Serena sat motionless, her eyes closed, a dejected look on her beautiful face. Presently her long lashes slowly lifted, a touch of blood came to the white surface of her cheeks, the lips relapsed their severity, for softly sounding through the damp night air came the music of a lute. A few notes were struck, and a manly voice began to sing: it was that of the Margrave, and Serena at once recognized it. Waiting till the melody ended, she stepped quickly through a low window out upon a small, square balcony in front of her room. Leaning lightly over the railing she saluted the singer:

"Well sung, my lord Margrave; I am indebted to thee."

"Ah! fair lady," came the response from below, where amid the shadows a form could be seen, "the apple-blossoms make the air heavy with perfume, and broad patches of silver moonlight lie on the smooth, green sward atween the trees—I beseech thee, descend and walk with me."

"The dew is heavy," was the answer, "and I should wet my feet—I cannot come," and a merry laugh closed the sentence.

"You are cruel, fair Prophetess! Hear you not the nightingale? In the shadow of the wood he is singing as I ne'er heard him sing before—come, walk with me."

"He is a truant bird," was the mocking reply, "and should be at home with his fledgelings. Besides, I am sleepy, my lord, and late hours take away my appetite for breakfast. Farewell!" and abruptly turning, Serena withdrew from the balcony. But the sad look had fled from her face and did not return that night.

(*To be Continued.*)

The Family.

OUR CHILDREN.

I looked at the happy children
Who gathered around the hearth;
So blithe they were, no children
Could happier be on earth;
With their merry plays, and their winsome ways,
And the sound of their silvery mirth.

Then I thought of those other children,
So wizened and hard and bold,
Who huddle in slum and cellar,
And shiver with want and cold;
Not fresh as the dew, or the morning's hue,
But haggard and lean and old.

But yet may they still, those children,
Be taught to forget their pain;
And gathered in arms that love them,
Their laughter may come again;
And the star of woe and the craft may go,
And the spirit be washed of stain.

But it is not in cold book learning
Those children's hearts to move;
And the stony eye of the serpent
Is death to the stricken dove;
'Tis an angel alone can touch them,
And that angel's name is Love.

For whatever the world may fancy,
And whatever the wise men say
Of our nineteenth century progress,
Of a new and better way;
Still it takes a soul to make a soul
Now as in the olden day.

—*Anonymous.*

COURTESY AT HOME.

No pleasanter sight is there than a family of young folks who are quick to perform little acts of attention towards their elders. The placing of the big arm-chair in a warm place for mamma, running for a footstool for aunty, hunting up papa's spectacles, and scores of little deeds, show unsuppressed and loving hearts. But if mamma never returns a smiling "Thank you, dear," if papa's "Just what I was wanting, Susie," does not indicate that the little attention is appreciated, the children soon drop the habit. Little people are imitative creatures, and quickly catch the spirit surrounding them. So, if when the mother's spool of cotton rolls from her lap, the father stoops to pick it up, bright eyes will see the act, and quick minds make a note of it. By example, a thousand times more quickly than by precept can children be taught to speak kindly to each other, to acknowledge favors, to be gentle and unselfish, to be thoughtful and considerate of the comfort of the family. The boys, with inward pride of their father's courteous demeanor, will be chivalrous and helpful to their young sisters; the girls, imitating the mother, will be gentle and patient, even when big brothers are noisy and heedless. In the home where true courtesy prevails, it seems to meet you on the very threshold. You feel the kindly welcome on entering. No rude eyes scan your dress. No angry voices are heard upstairs. No peremptory orders are given to cover the delinquencies of housekeeping or servants. A delightful atmosphere pervades the house—unmistakable, yet indescribable.—*Harper's Bazar.*

INFLUENCE OF A CHRISTIAN HOME.

The parents of a German home were led by the Spirit to give their hearts to Christ, and as they were to a great extent excluded from social intercourse by a limited knowledge of English, they wisely chose their family as their field of Christian labor. Within a year five of the children gave full evidence of an experimental knowledge of saving grace, the youngest being but five years old. During that summer a man, whom the whole community looked upon as a God-forsaken sinner, was employed for a few days. In the evening, when the hour for family devotion came, he left the room, although kindly invited to remain. This he continued to do for several days, until, won by the kindly manners of the members of the household, his obstinacy gave way and he consented to stay.

Soon it was observed that the hardened sinner was in trouble. He was beginning to see himself, and the sight was an alarming one. He fought hard against the strivings of the Spirit, but was forced to yield at last, and became a true penitent, beseeching and receiving mercy from Him whom he had rejected.

The conversion of this man was the beginning of a general awakening in which during the summer over one hundred were brought into the fold. In answer to the question, "How were you led to be a Christian?" he said with deep feeling, "The human instrumentality of my reformation was that humble German family where piety was so real. I could but acknowledge to myself, 'Here is something too beautiful for me to comprehend.' And when that little child of five, according to the family custom, added a few words of simple prayer, in which she asked God to bless me and make me a good, happy man, I could not but resolve to seek that peace and purity that they possessed."—*American Messenger.*

SOMETHING TO AVOID.

A little personal pique, a bit of wounded vanity, a sudden flame of anger, often undoes the most substantial and faithful work, and nullifies the most intelligent and wise action. It is one of the painful things in experience that effort is often defeated by these small, purely personal, and often momentary feelings, which are generally unintelligent and unwise. Life would be freed from some of its most painful features if men always acted to each other on a basis of real justice and intelligence, and left their small personal feelings and prejudices out of sight. A man's work ought to be judged by itself and for itself alone and the strength of a man's position ought to rest solely upon what he is able to do. And yet most of us are constantly neutralizing the best work of others because it's not done in our way, and are constantly failing to do justice to others because of some small personal prejudice against them. The really strong, clear-sighted man is the man who is able to put himself out of the question and to judge others by what they really are and do, not by their relations to him. In thus working there is neither time nor strength to be always coddling our small vanities and still smaller prejudices. The world does not stand in order that we may be pleased. It stands as a place for the doing of honest work in the best way, and if that work can be better done in some other's way than the one we prefer, our business is to let it be done and rejoice in it. If you wish to see things clearly, and to be just with your fellow-men, keep clear of the fumes of vanity and the thick atmosphere of mere personal feeling. Make it a rule to see what a man is and does, and to value him by these things. A person may be very distasteful to us, and yet be eminently useful and successful in the world. —*Christian Union.*

HOW TO REMEMBER.

The *American Grocer* gives the following advice, which every young man will do well to remember:

"A successful business-man says there were two things which he learned when he was eighteen, which were ever afterward of great use to him, namely, 'Never to lose anything, and never to forget anything.'

"An old lawyer sent him with an important paper, with certain instructions what to do with it. 'But,' inquired the young man, 'suppose I lose it; what shall I do then?'

"'You must not lose it.'

"'I don't mean to,' said the young man, 'but suppose I should happen to?'

"'But I say you *must not* happen to. I shall make no provision for such an occurrence; you must not lose it!'

"This put a new train of thought into the young man's mind, and he found that if he was determined to do a thing, he could do it. He made such a provision against every contingency that he never lost anything. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there, and made it stay. He used to say: 'When a man tells me that he forgot to do something, I tell him he might as well have said, "I do not care enough about your business to take the trouble to think about it again."'

"I once had an intelligent young man in my employment who deemed it sufficient excuse for neglecting any important task to say, 'I forgot it.' I told him that would not answer. If he was sufficiently interested he would be careful to remember. It was because he did not care enough that he forgot it. I drilled him with this truth. He worked for me three years, and during the last of the three he was utterly changed in this respect. He did not forget a thing. His forgetting, he found, was a lazy, careless habit of the mind, which he cured."

Youth's Department.

ONE OF GOD'S LITTLE HEROES.

(*A true incident.*)

The patter of feet was on the stair,
As the editor turned in his sanctum chair,
And said—for weary the day had been—
"Don't let another intruder in."

But scarce had he uttered the words, before
A face peered in at the half-closed door,
And a child sobbed out—"Sir, mother said
I should come and tell you, that Dan is dead."

"And pray who is 'Dan?'"—the streaming eyes
Looked questioning up, with a strange surprise:
"Not know him?—Why, sir, all day he sold
The papers you print, through wet and cold.

"The newsboys say that they conld not tell
The reason his stock went off so well:
I knew!—With his voice so sweet and low,
Could any one bear to say him 'No?'

"And the money he made, whatever it be,
He carried straight home to mother and me:
No matter about his rags, he said,
If only he kept us clothed and fed.

"And he did it, sir—trudging through rain and cold,
Nor stopped till the last of his sheets were sold!
But he's dead—he's dead—and we miss him so:
And mother—she thought you might like to know."

—In the paper, next morning, as "leader" ran
A paragraph thus—"The newsboy, Dan,
One of God's little heroes, who
Did nobly the duty he had to do,—
For mother and sister earning bread,
By patient endurance and toil—is dead."

—*Youth's Companion.*

PATSEY'S MISSIONARY MONEY.

BY L. J. D.

The early tea was over, the dishes were washed and put away, and Uncle John, Aunt Prudence, and little Patsey were sitting on the front porch, resting from the labors of the day. Aunt Prudence was knitting, Uncle John was smoking and reading his paper, while Patsey was just thinking. Aunt Prudence often wondered "what under the canopy the child could find to think so much about."

But to-night Patsey was unusually thoughtful. She had been to a meeting of the mission band that afternoon, and Miss May had read to the band the pathetic story of Taluma, the little Alaskan girl. The ladies' society was going to send a box to the Alaskan Mission, and Miss May proposed that the little girls raise a sum of money and send it with the box as a present from the "Rosebud Band."

Each little girl was to make or save her share of the money, so that it would really be a gift from the band, and not from the children's parents. The members of the band were very enthusiastic over this plan, and readily promised to make the money, and have it ready by the August meeting. One little girl said she would run errands, another would sew carpet rags, another would nurse baby, another would save the money given her to buy candy—everybody had some plan for making pennies, nickels, and dimes for the missionary box but Patsey. She was firmly resolved to make some money somehow before the August meeting—how she didn't know—so she sat still and thought.

Patsey was a quiet, self-contained little thing, seldom speaking unless spoken to, so Miss May was not much surprised that she said nothing of what she would do to help along the box.

It was the problem of money making then that was puzzling Patsey's little brain this warm summer evening.

"Aunt Prudence," she said at length, "do you know any way I could make some money?"

Aunt Prudence shook her head in silence; she was narrowing the toe of her stocking just then, and it required all her attention.

"Why, what do you want with money?" said Uncle John, throwing down his paper, and smiling at the little girl. "I can tell you one way for you to make some money: If you will go down to the dentist and have that little front tooth, which is crowding the new ones, taken out, I will give you fifty cents and pay the dentist besides. Now there is a liberal offer, Miss Patsey."

The little girl sat quite still for a long time. It made her shiver to think of having her tooth pulled out; "It would hurt worse than the measels," thought Patsey.

By and by she got up slowly and went into the house. She found Aunt Prudence's work basket, and took therefrom a yard or so of stout black thread, and fastened one end of it to the tooth. Then she went out into the kitchen and fastened the other end of the string to the kitchen door, and pushed against the door with all her might.

The door shut with a bang which shook the whole house, and dangling from the knob was the little tooth.

Patsey didn't quite know whether to laugh or to cry. She wasn't hurt half as badly as she thought she would be; so, after looking at the tooth a full minute, she took it and marched out to Uncle John.

"Here is the tooth, Uncle John, and I pulled it out myself; so, if you please, pay me for the dentist, too."

Uncle John looked at the tooth and looked at Patsey. Then he took out his purse and put a silver half-dollar into Patsey's hand.

"And how much do you charge for pulling the tooth, Dr. Patsey?" he said gravely, though hls eyes were dancing.

"Fifty cents more, please, sir."

Uncle John laid another half-dollar in Patsey's outstretched palm, and the little girl ran off to put her dollar into her bank for safe-keeping.

"Did you ever see such a child! What do you suppose she wants the money for so much?" said Uncle John, as soon as Patsey was out of hearing.

"I don't know, but Patsey is a wise child. She has some plan in that head of hers, depend upon it," said Aunt Prudence.

At the August meeting of the band all the little girls brought something for the mission box, and various were the tales of how the money was made. One had sold flowers, one had made caramels, another had hemmed towels—in short, sixteen little maidens had sixteen different ways of making missionary money.

"And how did you make yours?" said Miss May, turning to Patsey.

"Please, I pulled a tooth," said Patsey, innocently. Everybody laughed, so much that, although Miss May was curious, she thought best not to pursue the question any further. But she went to Aunt Prudence that very afternoon, and learned the whole story.

Pleasantries.

An old colored woman, praying for a slanderer, said:

"O, Lord, won't you be kind enough to take the door of his mouth off, and when you put it on again just hang it on the Gospel hinges of 'peace on earth and good will to men!' Amen."

NOTICE.

☞ *Editorial Correspondence address to* The Reformed Church Messenger, *907 Arch Street, Philadelphia.*

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THURSDAY, APRIL 9, 1891.

EASTER AND EOSTRE.

As many papers, secular and religious, inform us once a year, contrary to facts, that Christmas grew out of the old heathen Saturnalia, so they have this spring been telling us that Easter was derived from an old heathen festival, sacred to Eostre, the goddess of the rising sun. The mistake is so palpable that it is strange that editors, who are supposed to be educated men and to know something of history, should be found committing such a blunder. The Easter festival is simply the continuation of the old Jewish Passover, transformed and made to convey a Christian meaning. Thus Christianized it was celebrated in the Church from the earliest ages. For centuries it retained the old Jewish name, the Pascha or Passover, but as the Germanic nations, including the English, became Christians, it came to be called Easter, a name to which they had become familiar, just as the old heathen names of the week were retained, without conveying any longer their original heathen signification or reference. The Latin nations, French, Italian and others, retain the old name up to the present time.

Synodical Editors.

(Elected by the Synods.)

Eastern, ...	Rev. Jonathan H. Pannebecker.
Pittsburgh, ...	" David B. Lady.
Potomac, ...	" J. Spangler Kieffer, D. D.

THE NATURE AND NECESSITY OF AN ENDOWMENT.

There are many persons in the Church to whose attention the matter of an endowment has never been brought. They have never been asked to contribute to an endowment fund, and hence have had no occasion to consider any of the questions connected therewith. It might be well, therefore, in view of the fact especially that the people of one of our Synods are being asked at the present time to contribute towards increasing the endowment of our Theological Seminary at Lancaster, to have a few words on the subject of an endowment.

The word itself means, a gift of nature, talents, or capacity. We say of a person who has superior natural qualifications, whether these be physical, intellectual or moral, that he is richly endowed. The Creator has been very kind to such an one and has bestowed on him what others can only acquire at the expense of severe discipline and great labor. The one thus endowed enters upon the struggle of life with many advantages over those who have not been so highly favored. If he puts forth the same efforts to succeed in life he will leave his companions far behind him.

The word *endowment* is, however, more frequently used with reference to a gift of money or property of some kind. In this sense it is closely related to the words *dower* and *dowry* In some countries the custom is, in case of the marriage of a daughter, to give her a portion of the wealth of the family. She is not asked to wait until the death of her parents and a general partition of what they are possessed of when they die, for her share. But this is given her at her marriage. She takes it with her to her husband. It is her portion, her *dower*. So when the head of a family dies before his wife she retains a certain interest in his possessions. One third of the real estate, according to the laws of Pennsylvania, belongs to her. The property is appraised and the interest of one third of the appraised value is paid to the widow from year to year as long as she lives. This is her *dowry* or *endowment*. It cannot be taken from her. It must remain in the property—this is the general rule—and the proceeds of it, what it brings in, the annual interest of it, is paid to her for her support from year to year while she lives. The widow is thus endowed with a portion of the estate at the death of her husband, the remainder being divided among the children.

This brings us very close to the meaning of the word *endowment* as commonly used. An *endowment* is a sum of money, given by one or a number of persons, to a church, a society, a hospital, or an institution of learning, the annual proceeds of which are to be used to meet the expenses of such church, society, hospital, or institution of learning, incurred in carrying on their work from year to year. The principal sum, the amount given, is not used or spent, not the least part of it. It remains. It is safely invested in government bonds, State bonds, city bonds, first mortgages on real estate, or something of that nature. The greatest care is taken to secure it so that it will not be lost, and at the same time have it produce a certain amount of interest annually to meet the expenses of the society or institution to which it belongs. An *endowment* is a permanent thing therefore. It does not perish with the using, like the things which we eat and wear, like the money which we pay to keep our roads in repair and to support the Common Schools. We have to pay the road tax and the school tax every year. But an endowment is raised once for all. It is not spent or used up. It does not need to be renewed. Only that which it brings in, the annual interest is spent or used up. The principal sum remains forever.

Some branches or parts of our Church and charitable work are supported by contributions which are used for this purpose as they come in. We pay our taxes every year. We pay the sexton of our church, the salary of our minister, the money to keep the church in repair, to have it warmed at times of service as these things are needed. So we support the cause of Home and Foreign Missions, Beneficiary Education, Orphan Homes, &c., by weekly, monthly, quarterly or annual collections. We pay as we go along. And it has been found by experience that these branches of our church work can be supported in this way. Every church member has a direct personal interest in these things. He sees the necessity of contributing to carry them on, and it has been found best that these things should be carried on in this way. We, as members of the Church, need just what these constant appeals to our charitable instincts and a liberal response to them bring us. Without the necessity of making such demands upon us, the Church would lose its power over us to a very large extent, and without our response to them we would lose our interest in the Church's progress and welfare, and soon become spiritually cold and dead. This has been practically demonstrated many times. It is no particular advantage to a congregation to own a farm or to have an invested fund from which a part or the whole of their pastor's salary or other current expenses are derived. Those congregations which have no endowment prosper more in every way than those which have one.

But there is another branch of our work which needs to be supported by an endowment. Our Colleges and Theological Seminaries are of this nature. The people do not come into such immediate contact with these institutions of secular and sacred learning as they do with their own congregations. They do not have that lively interest in them which they have in the missionary cause. Colleges and Seminaries do not appeal to their charitable impulses as the care of helpless orphans does. But Colleges and Seminaries are just as necessary and contribute just as largely if not more so, to the welfare and prosperity of the Church as anything to which our contributions are given. It has been found necessary therefore to raise comparatively large sums of money from time to time to endow these institutions, so that their wants need not be presented to the people every year and that they may be able to do their highly important and necessary work every year. The money raised for our Colleges and Seminaries many years ago is still held by them and bringing in its annual interest for their support. But times change and we change with them. The country is growing and the Church to which we belong has made rapid strides forward in the last thirty years. Hence the demand for an increased endowment for our Theological Seminary at Lancaster. L.

For Reformed Church Messenger.

DR. JOHN HALL AND THE FESTIVAL OF EASTER.

In a series of articles on the Easter festival and the resurrection of our Lord, published in the Easter number of *The Independent*, there is one in strange discord with all the rest, by Dr. John Hall, of New York, in which he quotes Canon Venables as asserting that "there is no trace of the celebration of Easter as a Christian festival in the New Testament or in the writings of the Apostolic Fathers." He then goes on to show that the festival (at least its name) is of heathen origin, and that its observance is rather injurious than beneficial to a spiritual life. The reply in the editorial in the same number of *The Independent* is quite sufficient, we think, in regard to the influence of observing the festival upon the interest of piety and morality, but there remains something yet to be said in regard to the quotation above noticed, and the general drift of Dr. Hall's article.

We take issue, first of all, with Dr. Hall's position that we should not observe Easter because "there is no direction in the Bible to the followers of the Saviour to 'keep' Easter." The New Testament lays no burden upon the consciences of Christians in regard to observing sacred seasons, simply because the Christian life is lifted above the Jewish spirit of ceremonial laws which *commanded* such outward observances into the spirit of the liberty of the Gospel. As the new Christian Sabbath came in without such explicit command, so the yearly festivals appear without an external command, and these latter, we concede, not as on an equality with the Lord's day, yet as having Apostolic example, as well as the example of the Apostolic fathers, as we shall endeavor further on to show. At this point we merely take issue with the position that an explicit command is necessary to recommend such observances as proper and salutary. The spirit of the Gospel is one of liberty, not bondage to outward commands, except where opposition to the command would be sin. It is not a sin to omit the observance of Easter for conscience' sake, but that by no means proves that it is not proper and beneficial to observe it in the case of the large portion of the Christian Church that has observed it for eighteen centuries. It is worthy of note also that the most strenuous opposition to all church festivals came, and still comes, from that legalistic spirit of Puritanism (now nearly extinct, however,) which holds to the Judaistic character of the observance of the Sabbath, showing, as we think, that the very spirit which condemns the observance of the church festivals as Judaistic legalism is itself of that character, the spirit that requires an explicit command for every duty. The spirit of the New Testament is one of liberty and love and not a spirit of legalism. Hence we have other observances, such as the observance of the Lord's day instead of the Jewish sabbath, and infant baptism, without any express divine command. Some of the best Puritan authorities now acknowledge with praiseworthy candor and liberality that in regard to the leading festivals, such as Christmas and Easter, Puritanism went to an extreme in banishing their observance from their churches. Writing from the standpoint of the Presbyterian Reformed Churches we hold that the Christian Sabbath stands above all church holy days, in that it still carries with it the authority of the decalogue, though the manner of its observance is not precisely that of the fourth commandment. Yet we also hold that there is sufficient example in the Apostolic and early Church to commend the observance of certain church festivals, and we believe that such observance is highly beneficial to the best interests of Christian piety and morality. And we commend the spirit of liberality in the Puritan Churches which is rapidly welcoming back to their regard and favor those festivals which for a season they discarded on account of their opposition to the Roman Catholic Church, which wrongly, as we think, multiplied saints' days, instead of holding to those festivals which commemorate the great facts in the life of our Lord.

Now let us turn to the question of the example of the Apostolic and early Church. We refer here to the visit of Polycarp, the venerable martyr, and a disciple of St. John, who, as Irenæus tells us, visited Rome about the middle of the second century, and contended with the Bishop of Rome in regard to the time of observing Easter. He quoted the example and authority of St. John and the Church at Ephesus in favor of the eastern custom of observing the Christian Passover on the 14th of Nisan, on the same day of the month, irrespective of the day of the week on which it fell, over against the western custom of observing the day of the week on which our Saviour died, and the day of His resurrection, Friday and Sunday. Although this testimony is not recorded in the New Testament, yet it is the testimony of an Apostolic father, and that of which he testifies reaches back to the Apostle John and the Apostolic Church, for Polycarp was a disciple of St. John.

So far as the New Testament is concerned, Dr. Schaff, in his History of the Apostolic Church says, "But besides this we have the explicit and conclusive statement of the Acts of the Apostles, that Paul spent Easter of the year 58 in the Gentile Christian congregation of Philippi, not departing till the feast (of Easter) was over; and that he then hastened his journey, and even sailed by Ephesus, in order to keep Pentecost at Jerusalem." (Acts 18 : 21, 20 : 6, 16) Certainly St. Paul would not observe these feasts as purely Jewish ordinances, and St. John long after Jerusalem was destroyed and the Christian Church separated from Judaism would not do so in the Gentile city of Ephesus. Nor can we reasonably suppose that the churches of the second century, among which, both East and West, the custom was universal, would act, on this subject, without Apostolic precedent.

The fact that the resurrection of Christ is observed every Sunday, instead of detracting from its yearly observance, rather confirms it, because it sanctions the commemoration of an event in the life of Christ, and the yearly Easter festival cannot detract from the observance of Sunday because it always comes on that day, thus uniting the weekly and yearly observance in one. The plea that there should be no special seasons in the religious life and worship contradicts the most evident principles that rule such life and worship. The cycle of the week and the keeping of Sunday contradicts it. The yearly cycle is taken up by the Church no less than the weekly. Man's natural life alternates between labor and rest, and his religious life conforms to the same law. In no other way can the leading facts in the life of Christ be made so impressive as in their annual celebration. If these holy seasons in the church year are set aside the tendency is to bring in some other seasons arbitrarily to take their place, as for example the Week of Prayer. Had we space we should like to quote from the editorial page of the Easter number of *The Independent*, both from the sensible and able remarks of the editor, and also the quotation he gives of words of President Andrews of Brown University. The latter says: "Though brought up an ultra-Protestant, with a strong, early prejudice against all non-scriptural observances in church, the writer has grown in spite of himself to think very favorably of following the ecclesiastical year. . . . . I for one, love to witness the increasing regard which people have for Easter. It cannot but do good," &c., &c. When ultra Puritans show such breadth and liberality, by giving up early prejudices and accepting what is good and salutary in such church observances, it is time Presbyterians, following the example of the deceased President of Union Seminary, Dr. Hitchcock, should yield to the almost universal custom of observing these holy days When this is done and a similar liberality is displayed in regard to the moderate use of the time-honored liturgical forms in worship, which is so ably advocated by a writer in the April number of the *Andover Review*, we may behold a long stride towards church union. That writer closes his article as follows : "Of such nature is liturgical prayer, and because it thus seems better than other manner of spoken prayer to express the spirit of prayer in the congregation of Christ's flock, we may believe that the reunited Church will offer its worship to God in the liturgies of the ages." To which we say, Amen! X.

A CORRECTION.

It seems we were in error in anouncing in our last issue that P. W. Shafer of Pottsville, Pa., recently deceased, was a graduate of Franklin and Marshall College, class of '53, as the member of that class by that name is living and resides at Middletown, Md. The similarity of names led to the error.

DEDICATION AT CONE, IOWA.

A new church, erected at this place for the fonndation of one destroyed by fire five years ago, was to have been dedicated on the 1st ult. Rev. J. H. Buser, the organizer of the congregation, Rev. S. P. Harrington, and G. D. Gurley, were present to assist the pastor, Rev. J. C. Beade. But the weather was unfavorable and the dedicatory services were postponed until the 15th ult. Then only Rev. G. D. Gurley was present to assist in the services. After the sermon an effort was made to secure the amount of indebtedness, which was successful and the act of dedication proceeded. Rev. Beade has done a good work in this place and also at Columbus Junction where a church has been purchased and will be soon dedicated. Amen.

The Publisher's Column.

OUR OFFER TO THE NEWLY CONFIRMED MEMBERS.

As all members, especially the new ones, should be readers of their Church paper, we will send the MESSENGER to all received at this Easter Season for $1.00 for the year. This is half price, the regular price being $2.00 a year. This offer is good until June 1st, 1891. Will pastors and friends see that none fail to accept this liberal offer? Address,

REFORMED CHURCH PUB. HOUSE,
907 ARCH STREET, PHILADA.

DR. GERHART'S BOOK AND THE MESSENGER.

We make the following offer for Dr. Gerhart's "Institutes of Religion" and the MESSENGER :

1) To any one sending us the names of *four* who have never been subscribers for the MESSENGER and $8 00 cash, we will send a copy of the book, postpaid.

2) For the names of *two* who have never been subscribers for the MESSENGER and $3.00 cash, we will send a copy of the book, postpaid.

3) An old subscriber not in arrears sending us $4.00 cash, or if in arrears, sending amount of arrears and $4.00 in addition, we will give credit for one year in advance and send a copy of the book, postpaid. Address,

REFORMED CHURCH PUB. HOUSE,
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STILL OTHER OFFERS.

Having recently come into possession of a limited quantity of the excellent book by Rev. A. B. Koplin, D.D., of Hellertown, entitled "A Live Church," we offer it at the low price of 50 cents a copy, postpaid, the retail price being 75 cents.

We also offer it as follows to new and old subscribers of the MESSENGER :

1) To a new subscriber sending us $2 00, we will send the MESSENGER one year and a copy of the book, postpaid.

2) To any one sending us the name of a new subscriber and $2 00 cash, we will send a copy of the book, postpaid.

3) An old subscriber, if not in arrears, sending us $2 40 we will give credit for one year's subscription and a copy of the book, postpaid—if in arrears, the amount of arrears with $2 40 must be sent.

The book, "A Live Church," is one that should be in the hands of all Church members—a careful reading of it will result in good. As the supply at the low rate quoted is limited, orders should be sent in without delay. Address,

REFORMED CHURCH PUB. HOUSE,
907 ARCH STREET, PHILADA.

Make the best use of what you have, and then you may look to the Lord with confidence for more. In the path of duty God promises His special protection; He will keep us safe and bless us. If the disposition is good the acts will be so too, though one may not be able to do all desired.

Poetry.

TIRED?—WHAT OF THAT?

Tired? Well, what of that?
Didst fancy life was spent on beds of
ease,
Fluttering the rose leaves scattered by the
breeze?
Come, rouse thee! work whiie it is called
day;
Coward, arise! go forth upon the way.

Lonely? And what of that?
Some must be lonely! 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life into its own;
Work may be done in loneliness. Work
on.

Dark? Well, and what of that?
Didst fondly dream the sun would never
set?
Dost fear to lose thy way? Take courage
yet!
Learn thou to walk by faith and not by
sight;
Thy steps will guided be and guided right.

Hard? Well, what of that?
Didst fancy life one summer holiday,
With lessons none to learn and naught
but play?
Go, get thee to thy task! Conquer or
die!
It must be learned, learn it then patieutly.

No help? Nay, 'tis not so!
Though human help be far, thy God is
nigh;
Who feeds the ravens, hears His children's
cry.
He's near thee, wheresoe'er thy footsteps
roam,
And He will guide thee, light thee, help
thee home.

—*Ryan*.

Selections.

The beautiful hidden virtues are the most lovely.—*Pascal.*

We are never too far from the hand of
God,
And the love of His heart to reach.
—*Mary D. Brine.*

A man only understands that of which he has already the beginnings in himself. —*Amiel.*

The holy image of God once shining in glory within the depths of the heart, the kingdom of God can be established there. —*Godet.*

All the while thou livest ill, thou hast the trouble, distraction, inconveniences of life, but not the sweets and true use of it.—*Fuller.*

Out of suffering comes the serious mind; out of salvation, the grateful heart; out of endurance, fortitude; out of deliverance, faith.—*Ruskin.*

Transact business with the men of the world like a person in a shower of rain, staying no longer than is indispensably necessary.—*Cecil.*

You must try to be good and amiable to everybody, and do not think that Christianity consists in a melancholy and morose life.—*Lacordaire.*

Charge not thyself with the weight of a
year,
Child of the Master, faithful and dear—
Choose not the cross for the coming week;
For that is more than He bids thee seek.

Bend not thine arms for to-morrow's load;
Thou may'st leave that to thy gracious
God.
"Daily" only, He saith to thee,
"Take up thy cross and follow Me."

Science and Art.

The sun is 92,500,000 miles from the earth; the latter receives only one two thousand millionth of the solar heat; the nearest fixed star is 16,000,000,000 miles distant, and it takes three years for light to reach the earth.

A new process for burning coal without smoke has lately been discovered. It consists in sprinkling water containing a special preparation of resin over the coal, and the result is that there is no smoke and the glow is as intense as coke.

Dr. Frithiof Nansen, the Norwegian explorer, whose achievement in crossing Greenland from the eastern to the western shore resulted in considerable additions to knowledge, is preparing to start in the spring of 1892 on an expedition, the main object of which will be to reach the North Pole.

Items of Interest.

Dr. Dorchester, Superintendent of Indian Schools, will go to the Sioux country to establish thirty new day schools and three industrial schools there.

The Rev. Howard Macqueary, of Canton, Ohio, convicted of heresy by an Episcopal court, has received calls from the Church of the Messiah (Universalist) at Chicago, and from many other prominent churches.

Ex-Senator Blair has accepted the Chinese mission and has arranged to sail from San Francisco for the "Flowery Kingdom" on the 1st of May. He has already received his instructions from the Secretary of State.

Rev. W. J. Holland, D.D., Ph.D., has been unanimously elected chancellor of Western University, one of the foremost educational institutions in Western Pennsylvania. He succeeds Milton B. Goff, who died some months ago.

The largest telescopic lens ever ground in the United States is now in course of polishing at Greenville, Pa. It is to be used in a refracting telescope, and measures 30½ inches in diameter, and 5⅛ inches in thickness. Its weight is 300 pounds.

The American bark *Matanzas* brought 100,000 gallons of molasses to this port *in bulk*, and 7,000 bags of sugar. This is the first cargo of molasses in bulk ever shipped. The vessel is fitted with large tanks, and powerful pumps and machinery to unload the liquid cargo.

Last Tuesday a week a blast was fired on the side of Lookout Moutain, Tenn., which dislodged 100,000 tons of rock. One hundred kegs of powder was the charge, and a ledge of rock was broken up and thousands of tons rolled down the mountain side. The railroad track was destroyed for two hundred yards.

Queen Victoria left Windsor Castle on the way to Grasse, a small town in the Department of the Alpes Maritimes, France, twenty-five miles west of Nice. The Queen goes to the south of France via Cherbourg, and not via Calais and Paris, as was announced shortly after the arrival in England of Empress Frederick, returning from her interesting and eventful visit to Paris.

Hints and Recipes.

TO REMOVE BONE FELON.—Dr. Hinton recommends the following treatment: Prepare a poultice of equal parts of powdered soap and desiccated salt (anhydrous sodium chloride) and enough balsam fir to make a mass. The mixture is applied twice daily for three days, when it will have a hole to the bone, and the "core" is then easily taken out. He has used the above in over a hundred cases with success.—*Pacific Druggist.*

SCARLET FEVER.—Vidal cites a number of observations which demonstrate the efficiency of acetate of ammonia in large dose, in the treatment of scarlatina. He states that this drug is readily tolerated in the dose of one gramme for each year of the age, and that thirty-five grammes may be administered to the adult. He believes that the drug rapidly lowers temperature, and is a valuable means of treating scarlet fever, and perhaps others of the exanthemata. Its action is more rapid, as he has been able to administer it near the beginnings of the disease.—*Bull. Gen. Ther.*

The *Journal of Chemistry* gives the following as an infallible vermin exterminator:

Dissolve two pounds of alum in three or four quarts of boiling water; then apply it with a brush, while boiling hot, to every joint or crevice in the cupboards where ants and cockroaches congregate, to all the pantry shelves, and to the joints and crevices of bedsteads. Brush all the cracks in the kitchen floor, and in the base-boards with this mlxture. A cement of chloride of lime and alum, used to stop rat-holes, and the walls and cracks and corners washed with hot alum, with borax added, will drive away rats and mice, as well as insects.

A GOOD TEA-MIXTURE.—Scald the tea-pot, put into it tea, in the proportion of one teaspoonful for each person. Pour on this about a cupful of freshly boiled and boiling water. Let this stand about three minutes either on the back of the stove, the hearth or on the table under a warm "cosy." Add more boiling water, about a cupful for each teaspoonful of tea, let this stand for about one minute longer and then serve. Never boil the tea and never use any but boiling water to make it. Following these directions exactly, a satisfactory result will surely be obtained, provided one uses a good brand of tea. Cheap tea is an abomination. An excellent mixture, enjoyed by all who have used it, is the following: Half-pound Oolong, quarter-pound Souchong, three ounces Young Hyson, one ounce Orange Pekoe. This compound, known by the friends of the family in which it originated as "the T mixture," seldom fails to please. Any grocer will put it up, and the "prescription," once used, is rarely abandoned.

Farm and Garden.

The rage for big and unwieldy strawberries is foolish. Berries of medium size, good color and fine flavor are vastly better than most of the "mammoth" berries. The latter are generally poor keepers, grow soft in shipment for even short distances, and sometimes from a fourth to a third of the purchase must be thrown away.

A recent article in the *American Garden* states that in 1889 the aggregate value of the vegetables shipped from Norfolk, Va., amounted to upward of $4,000,000, about $1,000,000 being in early potatoes, another $1,000,000 in strawberries, $400,000 in cabbage, $300,000 in peas, $250,000 in spinach, with also large amounts of kale, beans, melons, aparagus, and miscellaneous vegetables.

CARE OF THE ASPARAGUS BED.—When the asparagus bed is new it requires the same cultivation to keep down weeds and grass as other crops, writes a gardening authority, but when once fairly established its vigorous growth serves to keep weeds in subjection, and while it will endure a good deal of neglect it pays to keep the grass out of it, and to protect the plant with a good coating of manure through the winter. A good plan is to rake and level the manure early in the spring, without disturbing the soil very deeply. By this time the rains have leached the strength of the manure into the soil within the reach of the plants, and what remains on the surface acts as a mulch, serving to keep down weeds until the cutting is over, when the plants, by their rapid growth, shade the whole ground and prevent the growth of any thing else.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

THE CENTURY for April contains—Mona Lisa, by Leonardo da Vinci, Salons of the Revolutions and the Empire, Light, Charles Henry Luders (died January 21st, 1891), "There were Ninety and Nine," Fetishism in Congo Land, An Inflated Currency Act, Cold Cheer at Camp Morton, Early Intercourse of the Wordsworths and De Quincey, Two Expeditions to Mount St. Elias, The Twenty-third of April, Colonel Carter of Cartersville (conclusion), Herr von Striempfell's Experiment, A Race Romance, To California by Panama in '49, The Conquest of California, The Official Policy for the Acquisition of California, Hardships of the Isthmus in '49, Spanish Jealousy of Vancouver, The Faith Doctor, And After, Washington and Frederick the Great, Topics of the Time, Open Letters, Bric-a-Brac.

Some of the contents of ST. NICHOLAS for April—Frontispiece, Portrait of a Child by Adriaen Hanneman; The Gates on Grandfather's Farm, The Fortunes of Toby Trafford, chapters XXI.–XXIV., The Boy Settlers, chapters XII., XIII., The Astrologer's Niece Marries, Jingle, My Autograph-Book, Star Blossoms, Elfie's Visit to Cloudland and the Moon, X.–XII., Busy Corners in the Orient, A Great Fight, Charlie's Shadows and their Shadow House, An Easter Processional, Jack-in-the-Pulpit, The Letter-box, The Riddle-box.

THE COSMOPOLITAN for April has for some of its contents—The White House, The Women Writers of America, The Nicaragua Canal, The Japanese Theatre, Story of a War Correspondent's Life. The frontispiece is a portrait of General Sherman.

Price 25 cents, Cosmopolitan Publishing Co., Madison Square, New York,

THE ARENA for April contains—The Future of Philosophy, Indirect Taxation, Hypnotism, Buddhism in the New Testament, Morality and Environment, Nationalization of the Land, No-Name Paper, The Burial of Charles Bradlaugh, The Heart of Old Hickory, Extravagance and Penury in our Metropolis, Leprosy of the Soul, and White Slaves of New York.

The next number of HARPER'S BAZAR will contain the opening chapters of an extravaganza by Howard Pyle, entitled "A Modern Aladdin, or the Wonderful Adventures of Oliver Munier," with characteristic illustrations by the author.

The Supplement to HARPER'S WEEKLY published April 1st comprises an article on the new Episcopal Cathedral of New York, accompanied by illustrations of several of the designs submitted by different architects.

Professor William T. Hornaday, of the Smithsonian Institution, contributes to HARPER'S YOUNG PEOPLE for March 31st the first of a series of practical articles on taxidermy.

HARPER'S YOUNG PEOPLE has something attractive to offer to young gardeners in the way of a "Cotton Contest." It proposes to give one hundred prizes to those who prove the best cotton "planters." Anybody may compete, whether subscribers or not, and schools are especially invited to do so. Cotton, it is said, will grow in the North if properly cared for.

Littell's Living Age. The number of The Living Age for April 4 contains—Lord John Russell, Contemporary Review; The Flight of the Shadow, by George McDonald, LL.D., part III., Sunday Magazine; An Island Deer-Forest, Fortnightly Review; Crochets, Temple Bar; In the Mountains of Media, Gentleman's Magazine; The Story of a French Maid of Honor, Belgravia; Weighing the Stars, Gentleman's Magazine. Poetry—Metempsychosis, Translation, The Earliest Crocus, "Ye thrilled me once, ye mournful strains." Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

On the 12th ult., at White Deer Mills, Pa., by Rev. W. W. Clouser, Mr. Graham E. Dieffenderfer to Miss Emma E. Rowe, all of Union county, Pa.

On the 15th ult., at the same place, by the same, Mr. Daniel Sudurg, of Oval, Pa., to Miss Hannah Royer, of White Deer, Pa.

On the 26th ult., at home of the bride, by the same, Mr. Edward M. Wirth to Miss Lizzie J. Yost, all of Union county, Pa.

March 12, 1891, at the Reformed Parsonage, Wapwallopen, Pa., by Rev. W. D. Donat, Wallace E. Peters, of Wapwallopen, to Miss Clara O. Readler, of Briggsville, Pa.

March 21, 1891, at the same place, and by the same, John R. Andres to Miss Lizzie A. Swank, both of Wapwallopen, Pa.

March 26, 1891, at the same place, and by the same, Peter Buchman of Dorrance, to Mrs. Susanna Andreas of Conyngham township, Luzerne county.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

Died.—Departed this life, in the triumphs of the Christian faith, in Waynesboro, Franklin county, Pa., on the 16th ult., Harriet F. Davis, aged 70 years, 11 months and 29 days.

Mother Davis was consecrated to the Lord in her infancy through holy baptism, and at the age of sixteen years placed herself under the instructions of her pastor, the Rev. Samuel Gutelius, in Christ Reformed church, Adams county, Pa. The catechetical class of which she was a member frequently met twice on a Saturday, a session being held in the forenoon and another in the afternoon, with an intermission at noon for lunch, which the young people brought with them to the church. The instructions of the forenoon were given in the German, and those of the afternoon in the English language, so as to be fully adapted to the needs of all. At the proper time she was received into the full communicant membership of the church by the solemn and impressive rite of confirmation, and ever since that time, a period of fifty-five years, she proved herself an humble, faithful and devoted follower of the Lord. For half a century she stood in connection with the First Reformed congregation of Waynesboro, and in her death another one has fallen out of the ranks of its older members. Very few of those who, fifty years ago, worshipped with her on the sacred spot upon which the third house of worship now stands, are living to day. Thus one by one the fathers and mothers in our congregations are taking their departure from us, and it remains for their children and children's children to rise up, fill the vacant places caused by their death, and carry forward the work to which in their lives they were so sincerely devoted. In this way can those who remain behind best show their love and esteem for the memory of their sainted dead.

Mother Davis reached and passed the limit of human life, that of threescore years and ten, as given in the Word of God. Had she lived one day longer she would have been seventy-one years old. It was her wish that a service of prayer and song should be held at her home on Tuesday, the 17th ult., that being the anniversary of her birth. It pleased the Lord, however, to take her to Himself the day previous, and to admit her to a better and holier service in her heavenly home, where prayer is turned into praise, and faith into sight.

"Sweet is the scene when Christians die,
When holy souls retire to rest;
How mildly beams the closing eye!
How gently heaves th' expiring breast!"

Died.—Near Berlin, Somerset county, Pa., Elder Philip Rhodes, in the 76th year of his age.

Elder Rhodes was for many years a prominent, useful and faithful member of the Reformed church in Berlin. His last illness was of several months' duration, and he bore his affliction with remarkable patience and resignation to the Divine will. His testimony for Christ which he expressed when he realized that his end was approaching was strong; his faith and hope never wavered; and he departed with the blissful prospect of eternal blessedness with God. His aged widow survives him, and also many relatives, who have the best assurance that their loss is his infinite gain.

Pastor.

Died.—On Sunday morning, March 1st, 1891, Charles Krissinger, aged 74 years.

Mr. Krissinger was one of the constant and faithful members of the Reformed church in Berlin. His place in the sanctuary was never vacant when it was possible for him to be there. About ten months ago he received an attack of paralysis, which affected his speech more and more until about a month before his death he lost the power of speech entirely. During all this time, being still able to walk, he manifested a desire to attend church, though really unable to do so, and frequently had to be restrained from making the attempt. As Sabbath dawned, on March 1st, he peacefully fell asleep in Jesus, in whom he trusted. He leaves a widow and three sons, six of his children having preceded him to the eternal world. Thus the Berlin church has been bereft of two good men. But the church does not lose such members when they die; for them, "It is not death to die."

Pastor.

Died.—Mrs. Christina Shook was born in Penns Valley, Centre county, Pa., February 10th, 1808, and died at the residence of her son, Elder David Shook, in Toby township, Clarion county, Pa., March 5th, 1891, aged 83 years and 23 days.

Her maiden name was Granoble. She was married to Abraham Shook December 10, 1826, who preceded her to the eternal world twenty-three years ago. She came with her husband to Redbank township, Clarion (then Armstrong) county, Pa., in 1833, where they lived until 1844, when they moved to Toby township, Clarion county, where she remained until her death. After the death of her husband she made her home with her son, who lives on the "Old Homestead," about four miles south of Curllsville, and there after her long life she fell peacefully asleep, to awaken in her new home above.

Mrs. Shook was the mother of ten children, two of whom died in childhood, two after they were grown up and had families of their own, and six are still living. She had fifty-two grandchildren, of whom thirty-two are living, and fifty-four great-grandchildren of whom forty-two are living. Six grandsons served as pall-bearers on the occasion of her burial.

Mother Shook was a consistent and faithful member of the Reformed church for at least 65 years. She was a pious, devout, Christian woman—an example in the community and to her numerous descendants. She was a regular attendant at divine service until within the last few months of her life, when increasing infirmities compelled her to remain away. It was the pastor's privilege to visit her and hold a brief service with her the day before her death. She was active in the vineyard of the Lord, being a member of the "Ladies' Missionary Society of Grace Reformed church, Curllsville," ever since its organization. She was always willing to contribute to the support of the Gospel. She will be missed in the church and in the family circle. But our sorrow is not hopeless. She lived a long and useful life. Her work on earth was done. He who doeth all things well said, "It is enough, come up higher." She has said, "Good-night," and in some brighter clime she will bid us "Good-morning."

D. B. L.

Died.—On the 6th ult., Mrs. G. Muellhaupt.

Her funeral took place on the 8th ult., at Salem, Oregon. She died in a lingering sickness of consumption. The family loses a wise, thoughtful mother, the church a leading member and the missionary cause one great worker.

Died.—March 23d, 1891, of pneumonia, after an illness of a few days, Emma C., wife of J. V. Cunningham, Washington, D. C., and daughter of the late Major G. W. Grove, of Burkittsville, Md.

She breathed her last at the residence of her brother, Hon. M. J. Grove, Lime-Kilns, Md. She was of a family of the Reformed church; a lady also quite accomplished and highly esteemed. Her only child, a son by the name of Holmes, is in a position under the Government, Washington, D. C. Mrs. Mary M., wife of Elder Greenberry House, Broad Run, Md.; Mrs. A. M. Inskip, Morefield, West Virginia, and Miss Laura Grove, Washington, D. C., are her surviving sisters. Another sister, now deceased, was Mrs. John Horine. Her remains were brought to Burkittsville, Md., and after service in the Reformed church, of which she was a member, conducted by the pastor, Rev. Mickly, who was assisted by Rev. Whitmore, of Adamstown, Md., they were placed to rest in the cemetery near by. The funeral was largely attended.

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PENNSYLVANIA.

Sunbury.—Rev. J. Calvin Leinbach. This church was handsomely decorated with flowers, ferns and tropical plants and presented a beautiful appearance. At 10.30 A.M. the Holy Communion was observed in this church.

The grandest event that occurred in any of the churches on this day took place in the evening, when the beautiful service, "All Hail, Our Risen Lord," was given for the first time, it having been prepared for this purpose, Rev. J. C. Leinbach, the pastor, being the author of the work, with the exception of some of the poems. The music of the service was composed by the organist, F. K. Hill, with the single exception of the duet, "Thine Humble Servants We," which was written and composed by Max Kaufman of *The News.* The church and secular press had spoken so highly of this excellent service that many came from distant points to hear its rendition.

When the time for opening came the large auditorium was full to overflowing. Many were obliged to leave disappointed, being unable to even get standing room on the stairways or in the aisles. At 7 o'clock the orchestra began the overture at which the choir and Sunday school scholars filed in and when this was ended the service was rendered, and it is the unanimous opinion of all those that know that this was not only the best musically of all yet given here, but that its rendition was far superior to all previous efforts.

The soprano solo, "Easter Evening," was charmingly rendered by Mrs. H. B. Smith and won the admiration of all present. The duett, "Thine Humble Servants We," was sung by Mrs. H. B. Smith and Miss Christie Dietz in a truly artistic manner. The entire service was beautifully rendered and many were the compliments extended the singers, orchestra, organist, author, composer, and everybody that had anything to do with it. So highly pleased was the audience that requests were made to repeat it at an early date in the opera house where there would be sufficient room to accommodate all that desired to hear it.—*Evening News.*

St. Clairsville.—Rev. S. Z. Beam, D D. The Holy Communion was administered in the Pleasantville congregation of this charge on Easter Sunday. It was preceded by services held from Wednesday evening of Passion week. There were no additions to the church, but it is fondly hoped that all the members, who could attend the services, were edified, and advanced in the divine life.

From early on Good Friday morning till about 10 A.M. on Saturday, it snowed incessantly, and though melting during the whole time it was about 16 inches deep when the snow ceased to fall. This, of course, interferred with the attendance Friday and Saturday. But there was a good attendance on Sunday morning, when we had an unusually large communion.

On Easter Monday the annual meeting of the Joint Consistory was held in Trinity Reformed church of St. Clairsville. The roads were almost impassable, yet nearly all the officers of the charge were present. Particulars cannot be given but it can be gratefully recorded that the whole charge is in a flourishing condition, though it is constantly subject to losses by removals of the younger people to neighboring towns. But the pastor and people start out on the new year with confidence, assured that if all do their duty, the Great Head of the Church will abundantly reward their labors.

Centre Hall.—Rev. S. H. Eisenberg. Service was held by the Sunday-school of the Reformed church at Centre Hall on Easter Sunday morning. The church was filled to overflowing by an audience that listened with pleasure to the service, "All Hail, Our Risen Lord." Rev. Leinbach and Prof. Hill are certainly worthy of congratulations on the beautiful services they are giving to the church for use on festival occasions. The church was tastefully decorated with ground pine and pot plants, and "the Floral Cross" was a beauty indeed. Collection was for foreign missions.

Butler.—Rev. D. N. Harnish. A most enjoyable Easter season was spent by the Butler congregation. The presence of the Franklin and Marshall College Glee Club made the occasion one long to be remembered.

On Good Friday morning the members of St. Paul's church had the pleasure of listening to a very able sermon by Mr. Irvine. On Sunday morning Mr. Kershner occupied the pulpit and preached with marked acceptance, and in the evening Mr. Smith and Mr. Kershner delivered each an interesting and instructive address on the subject of missions. These young men are all members of the middle class in the Seminary at Lancaster, Pa. The music was furnished by the Glee Club and was exceptionally fine. This congregation has never before been favored with such a delegation from the "School of the Prophets," and their visit and services have been appreciated in the highest degree, and will undoubtedly result in much good to the church.

Waynesboro.—Trinity church, Rev. F. F. Bahner, pastor. Two special services were held each week during Lent, and Week. On account of the great snow storm then prevailing, the communion was postponed until April 12th, at which time ten or twelve more persons will be received. Offerings during the Lenten and Easter seasons, $80, which were devoted to home and foreign missions.

Mahanoy City.—The Easter services in the congregation at Mahanoy City were of more than usual interest. The number of communicants was 445. There were 447 present at the Sunday-school, the enrollment being nearly 700. The entire membership is about 700. The pastor, Rev. H. A. Keyser, took charge of this interest when he entered the ministry in 1869, and has been very successful in his work, and is highly esteemed by his people. He was assisted in the services by Rev. Geo. W. Williard, D.D., of Ursinus College.

G. W. W.

Adams.–Sugar Creek charge.–St. Paul's Rev. D. G. Klein. The missionary society of this congregation held its first monthly service on Sunday evening, March 29th. It now numbers twenty active members and has raised the sum of about eight dollars, including a balance from last year, which sum is to go towards paying some backstanding classical dues. Monthly business meetings and monthly missionary services are to be observed in the future.

Reading.—Second, Rev. C. F. McCauley, D.D., and Rev. Rufus W. Miller. The Easter decorations in the Second church consisted of a magnificent display of lilies and other white flowers, ferns and palms, and a novel design occupied the baptismal font. It was a column of triumph composed of garlands of flowers, pansies and yellow roses being conspicuous and the base filled in with the choicest varieties, among them orchids. Perched on top of the column was a dove with outstretched wings. The column typified the victory over death and the dove the peace and contentment which brings joy to the believer. This superb tribute is only one of many of a similar character on such occasions from George F. Baer, Esq., whose name is a synonym for large-hearted liberality.

The infant school had special exercises in their room and confections of eggs were distributed among the children.

The main school held their exercises in the auditorium of the church and the programme was an extensive one, the music being taken from "Laudes Domini." The offerings were the largest in the history of the church. The church offerings were for foreign missions by catechumens $45 10, by congregation $100.10, total of $145.20; and the Sunday-school offerings for Faith chapel—primary room $43, main department $40, a total of $83. Over 400 communicants participated in the morning service, in the evening over 150, and about 21 were visited at their homes.—*Reading Telegram.*

Saegertown.—Rev. D. H. Leader. Sunday-school and congregation held a special service of song and recitation. The alms amounted to $32.50, for foreign missions. The school is small, only numbering about 50, but manifests a commendable zeal in benevolence. The above is a special offering as they give every month to this same cause.

Brownback's.—Rev. H. Hilbish, of Myerstown, Pa., has accepted a call to Brownback's charge. The congregation at Myerstown part with him very reluctantly.

Birdsboro.—Rev. J. B. May has resigned as pastor at this place.

MARYLAND.

Middletown.—Rev. T. F. Hoffmeier. On Easter Sunday evening the Sunday school held a very interesting service, according to a programme arranged by the pastor, the music being out of "Sowing and Reaping." The contributions of the occasion, a special offering to home missions on the plan of the "1000 tens," amounted to $10.

Frederick.—Easter Services at the Evangelical church, Rev. E. R. Eschbach, D.D. Services were held in the Reformed church all through Holy Week, increasing in interest, and reaching their climax on Easter day. Rev. George L. Staley, D.D., of Baltimore, assisted Dr. Eschbach, the pastor, and preached a number of able and instructive sermons. The church, on Easter morning was beautifully and appropriately decorated. The rear of the pulpit contained, between the large columns, what represented a mound of evergreens, out of which arose a well-

Continued on Page 13

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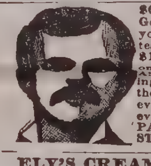

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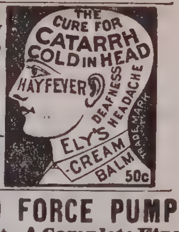

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proportioned gilt cross, with maroon background. From the top of the mound and at the foot of the cross, lilies white and red, and other potted plants were placed, which gave a most pleasing effect. The maroon panel, which served as the background of the cross, was surrounded by running ivy. On either side of the pulpit, as also at its base, there were palms, lilies, ferns and other beautiful plants and flowers, while in the panel of the marble pulpit, on a maroon base were the letters I. H S., in gilt, shining out in significant beauty, amid plants and flowers. The font contained lilies and ferns. The Rev. Dr. Staley preached an admirable sermon, after which the Holy Communion was administered to a large number of guests, the pastor being assisted by the Rev. S. S. Miller in this service. In the evening the Sunday school rendered "All Hail, Our Risen Lord," a service of Scripture and song, published by the Reformed Publication House. The school was accompanied in rendering the music by its regular orchestra, consisting beside the organ, of five pieces under the leadership of Prof. Geo. E. Smith. It was well rendered, and gave pleasure and profit to all present. Dr. Staley preached again on "The Resurrection."—*Daily Ezaminer.*

DISTRICT OF COLUMBIA.

Washington.—Rev. A. T. G. Apple. In connection with Easter services a Twilight Praise Service was held by Grace congregation at this place at 5.30, which was largely attended. The Sunday-school has increased 30 per cent. within the past year, and the internal improvement and increase of interest keeps pace with the outward growth in numbers. In answer to Superintendent Whitmer's request the Sunday-school made an offering of $10 to missions. This forms a part of the $100 raised by the school alone during the year. This is encouraging news from the mission at the Capital.

OHIO.

New Philadelphia.—Rev. J. B. Rust. The communion service at this church was enjoyed by over 200 members. The accession of 30 new members to this congregation since the beginning of the present pastorate, November last, makes its communicant membership 300. The service, "All Hail, Our Risen Lord," on Easter Sunday evening, gave delight to and received praise from the large number present.

ILLINOIS.

Anna charge.—Rev. J. Wolbach. As a preparation for Easter communion the people of St. John's church (Union) met in the church, night after night, for two weeks. The pulpit was filled alternately by the Lutheran and Reformed pastors.

On Good Friday morning the writer preached on "Scenes of the Cross." This was something new for this country congregation. The interest was good throughout all the services. Saturday morning the congregation met for preparatory service. On this occasion they were addressed on the "Trial of Faith." Two children (twins) were consecrated in baptism. Easter morning four were added to the church, three of the number by confirmation and one by adult baptism. Thus the work in this charge is again looking up, after long trial. Collection was devoted to classical apportionment.

Change of Address.

Rev. A. T. G. Apple from 704 "Q" street, N. W., to *1126 12th street, N. W., Washington, D. C.*

Rev. R. C. Zartman, after April 15th, from Akron, O., to *1635 N. 19th street, Philadelphia.*

Rev. W. H. Groh from Carlisle Springs to *Carlisle, Pa.*

Rev. W. R. Stearly from "The Lennox," to corner of *Dorchester and Houghlares streets, Cleveland, O.*

EASTER INGATHERINGS.

PENNSYLVANIA.

Philadelphia.—*Emanuel's*, (German), Rev. A. E. Dahlman, confirmation 24, reprofession 5, total 29. *Church of the Strangers*, Rev. G. H. Johnston, D.D., received 12,—27 since October. *Emanuel* (German), Bridesburg, Rev. J. B. Forster, confirmation 15, alms $29.40.

Watsontown.—*Trinity*, Rev. George S. Sorber, confirmation 9, certificate 1, reprofession 1, total 11, alms $18.

Turbotville.—Rev. D. E. Schoedler, confirmation 8, reprofession 1, total 9, alms $25, object, local and benevolent purposes.

Turtle Creek Mission.—Rev. E. S. Hassler, certificate 5, alms $14.22, objects, foreign missions and classical apportionment.

Mahanoy City.—Rev. H. A. Keyser, confirmation 50, certificate and renewal 16, alms $276.

Phœnixville.—Rev. F. C. Yost, confirmation 8, reprofession 9, total 17, alms $19, object, missions.

Lehighton.—*Zion's*, Rev. J. A. Reber, confirmation 33, certificate and reprofession 10, total 43, alms $37, object, beneficiary education.

Hamilton—Rev. C. B. Weaver, alms $9 72, object, classical apportionment.

Greenville.—Rev. A. M. Keifer, confirmation 20, certificate 1, reprofession 1, total 22, alms $49, object, general benevolence.

Pottsville.—*Trinity*, Rev. A. R. Bartholomew, [illegible] profession 7, total 36, alms $61.27, objects, home missions and classical apportionment. *First*, Rev. M. H. Mishler, certificate 5, alms $30, objects, missions $20, congregational purposes $10.

Allentown.—*Christ*, Rev. M. H. Diefenderfer, confirmation 22, certificate 2, reprofession 5, total 29, alms $23.20, object, home missions. *St. John's*, Rev. S. G. Wagner, D.D., confirmation 22, certificate 11, reprofession 4, total 37, alms $97.74, object, missions, church extension, Theological Seminary, Lancaster.

Selinsgrove.—Rev. W. A. Haas. Confirmation later. Sunday-school service, alms $7.96, infant department $2.70, total $10.66, object, home missions.

Somerset.—*St, Paul's*, Rev. Hiram King, additions 13, alms $22, objects, general benevolence $17, Relief Society, $5.

Manor Dale.—*Emanuel*, Rev. J. F. Snyder, confirmation 1, certificate 1, reprofession 2, total 4, baptisms 4, alms $27, objects, classical apportionment, also foreign missions $20.50.

Plymouth Mission.—Rev. S. C. Meckel, confirmation 17, certificate 2, reprofession 1, total 20, alms $21, object, missions and benevolence.

Reading.—*First*, Rev. H. Mosser, confirmation 62, certificate 13, reprofession 14, total 89, alms $78, objects, home missions. Sunday-school Easter service, orphans' home, $144. *St. Andrew's*, Rev. Stanley L. Krebs, alms $13.69, object, benevolence. Catechetical class will be confirmed Whitsunday.

Pittsburgh.—*Grace*, Rev. J. H. Prugh, confirmation 6, certificate 7, reprofession 5, total 18, alms $133, object, home missions.

Harrisburg.—*Zwingli*, Rev. I. E. Graeff D.D., confirmation 3, certificate 3, total 6, alms $11.50, object, home and foreign missions. *Second*, Rev. George W. Snyder, confirmation 1, certificate 2, total 3, alms $8, object, sustentation. Contents of buckets for three months opened at missionary society, Tuesday evening, March 31, $25. Twenty dollars voted to home missions.

Pottstown.—*St. Stephen's*, Rev. C. H. Herbst, confirmation 20, certificate 26, reprofession 5; offerings for classical apportionment. *Trinity*, Rev. L. Kryder Evans, confirmation 30, certificate 6, reprofession 1, total 37, alms $111.40, object, classical apportionment.

Berlin.—Rev. A. R. Kremer, confirmation 5, certificate 1, total 6, alms $32, object, general benevolence.

New Berlin.—Rev. S. Sidney Kohler, *Emanuel*, confirmation 26, certificate 2, total 28, alms $12.39, object, classical assessment. *Dreisbach*, confirmation 19, alms $15.39, object, classical assessment.

Cressona.—*St. Mark's*, Rev. Calvin E. Bartholomew, confirmation 14, reprofession 3, offerings for the orphans and foreign missions.

Lewisburg.—Rev. I. W. Hendricks, confirmation 13, certificate 14, reprofession 5, total 32, alms, $81, object, home missions.

[illegible], Rev. F. F. Bahner, confirmation 12.

Manheim.—Rev. D. W. Albright, confirmation 3, reprofession 1, total 4, offerings devoted to home missions.

Butler.—Rev. D. N. Harnish, confirmation 2, reprofession 3, total 5, making 32 for the year, alms $28, object, home missions.

Riegelsville.—Rev. B. B. Ferer, confirmation 5, certificate 6, total 11, collections at communion service for apportionment $51.39, Sunday-school for home missions $111.81, congregation for home missions $38.19, total $201 39.

Lenhartsville.—*Zion's*, Rev. B. Weiss, confirmation 21, alms $20.

York.—*Zion's*, Rev. O. P. Schellhamer, confirmation 26, certificate 9, reprofession 4, total 39, alms $52, object, congregational purposes.

Duncannon.—*Christ.* Rev. J. D. Miller, alms $10.30, objects, classical apportionment and Easter offering by Sunday-school for home missions. Trinity Sunday school at Marysville, Easter Service, collection for home missions $5.20.

Meyersdale.—*Amity*, Rev. Wm. Rupp, D.D., confirmation 5, certificate 4, total 9, alms $35, object, home and foreign missions.

Continued on Page 14.

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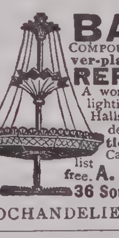

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Scottdale.—Rev. J. H. Mickley, confirmation 2, certificate 3, total 5, alms $6, object, classical apportionment.

Hanover.—Trinity, Rev. Jos. D. Peters, confirmation 11, reprofession 4, total 15, alms $16.97, object, missions.

Grindstonehill and Marion.—Rev. P. A. Long, confirmation 15, certificate 4, total 19, alms $28, object, classical apportionment.

Greensburg.—Second, Rev. D. N. Dittmar, confirmation 21, certificate 14, reprofession 2, total 37, alms $45.21, object, missions.

Mercersburg.—Rev. Z. A. Yearick, confirmation 14, reprofession 4, total 18, alms, congregation $41.18, Sunday-school $23.74, total $64.92, objects, those from the congregation are for classical apportionment, those from the Sunday-school for home purposes.

Sunbury.—Rev. J. Calvin Leinbach, confirmation 16, certificate 10, reprofession 11, total 37, alms $140, object, general benevolence.

Jeannette.—Grace, Rev. N. H. Skyles, certificate 8, alms $16, objects, home and foreign missions.

Williamsport.—St. John's, Rev. Lewis Robb, confirmation 11, certificate 5, reprofession 2, total 18, alms $110.

Bellefonte.—St. John's, Rev. M. O. Noll, confirmation 12, certificate 10, total 22, alms $50, object, classical apportionment.

Chambersburg.—St. John's, Rev. J. B Shontz, confirmation 9, certificate 3, reprofession 4, total 16, infant baptisms 8, alms $16.

Catasauqua.—Rev. Wilson F. More. The amount of offerings from this church should have $50 instead of $30, as given in our last issue.

Catawissa.—St. John's, Rev. R. E. Butz, certificate 3, reprofession 6, total 9, alms $9, objects, apportionment and missions; confirmation on Whitsunday.

Mifflinburg.—Rev. L. D. Steckel, confirmation 6, alms $33.76, object, classical apportionment.

South Bethlehem.—First, Rev. N. Z. Snyder, confirmation 22, certificate 4, reprofession 13, total 39, alms $21.86, object classical apportionment.

Hyndman.—Rev. E. E. Weller, confirmation 7, offering for general benevolence.

Zionsville.—Rev. Eli Keller, reprofession 1, alms $47, objects, classical apportionment and congregational wants.

Greensburg.—First, Rev. C. R. Dieffenbacher, confirmation 13, certificate 4, total 17.

Wilkinsburg.—Trinity, Rev. James S. Freeman, confirmation 3, certificate 7, total 10, alms, church $22.50, Sunday-school $55 27, objects, classical apportionment, missions and local.

Meadville.—St. Paul's, Rev. Thomas S. Land, confirmation 15, certificate 7, total 22, alms $26, object, classical apportionment.

Gettysburg.—Rev. T. J. Barkley, confirmation 18, certificate 1, reprofession 2, total 21.

Beam charge.—Calvary and Bethel, Rev. I. N. Burger, alms $3.90, object, apportionment.

Elk Lick.—St. John's, Rev. J. M. Evans, confirmation 3, certificate 6, total 9, alms $20.13, object, classical apportionment.

Altoona—Trinity Mission, Rev. Lloyd E. Coblentz, confirmation 13, certificate 5, reprofession 6, total 24, alms $34.58, object, classical apportionment, Sunday-school offering for home missions, $3 31. Seven infants baptized.

Pleasantville.—Rev. C. B. Alspach, alms $20 74, object, foreign missions. Special service in the evening by the Sunday-school.

Hanover.—Emanuel's, Rev. J. C. Bowman, additions 5, offerings of congregation and Sunday-school for home and foreign missions, $240.

NEW YORK.

Martha Memorial (German), Rev. Paul H. Schnatz, confirmation 36, reprofession 20, total 56, alms $64, object, congregational.

MARYLAND.

Baltimore—First, Rev. J. T. Rossiter, confirmation 15, certificate 1, reprofession 2, total 18, alms $46.23, object, beneficiary education. *Faith*, Rev. A. S. Weber, confirmation 16, certificate 6, reprofession 20, total 42, alms $54.26, object, missions. *Christ*, Rev. A. M. Schmidt, confirmation 9, certificate 6, reprofession 3, total 18, alms $15, object, home missions. *St. Paul's*, Rev. Warren J. Johnson, additions 28, alms $190, of which $140 was for home missions. *St. Paul's*, (5th Ev. German), Rev. M. Bachman, confirmation 47, alms $100, object, congregation at home.

Middletown.—Rev. T. F. Hoffmeier, confirmation 13, alms $35, objects, home missions and beneficiary education.

Frederick.—Evangelical church, Rev. E. R. Eschbach, D.D., confirmation 16, certificate 7, total 23, alms, Lenten $42.93, Easter $109.50, total $152.43.

Woodberry—Trinity, Rev. E. R. Deatrick, confirmation 4, certificate 2, reprofession 1, total 7, alms $62.90, objects, missions, beneficiary education and classical benevolence.

Frostburg.—Salem's, Rev. A. G. Gekeler, confirmation 9, alms $10, object, apportionment.

Westminstea.—St. Paul's, Rev. Calvin S. Slagle, adult baptism 1, confirmation 14, certificate 2, total 17.

Hagerstown.—Zion's, Rev. J. Spangler Kieffer, D.D., confirmation 21, certificate 4, total 25.

DISTRICT OF COLUMBIA.

Washington.—Grace, Rev. A. Thos. G. Apple, confirmation 1, certificate 8, total 9, alms $36.27, objects, congregational $9 40, classical apportionment $17, beneficiary education $9.87.

WEST VIRGINIA.

Martinsburg.—Rev. J. A. Hoffheins, D.D., confirmation 9, reprofession 1, total 10, alms $77.82, object, general benevolence.

NORTH CAROLINA.

Concord Mission.—Rev. P. M. Trexler, offerings for home missions, beneficiary education, church extension, congregation and Sunday-school, $9.10.

Heilig's Mills. — Grace, Rev. C. B. Heller, confirmation 10, certificate 4, total 14, alms $7.60, object, classical expenses.

OHIO.

Akron.—Grace, Rev. R. C. Zartman, confirmation 36, certificate 2, total 38, alms $157.45, objects, classical and synodical apportionment.

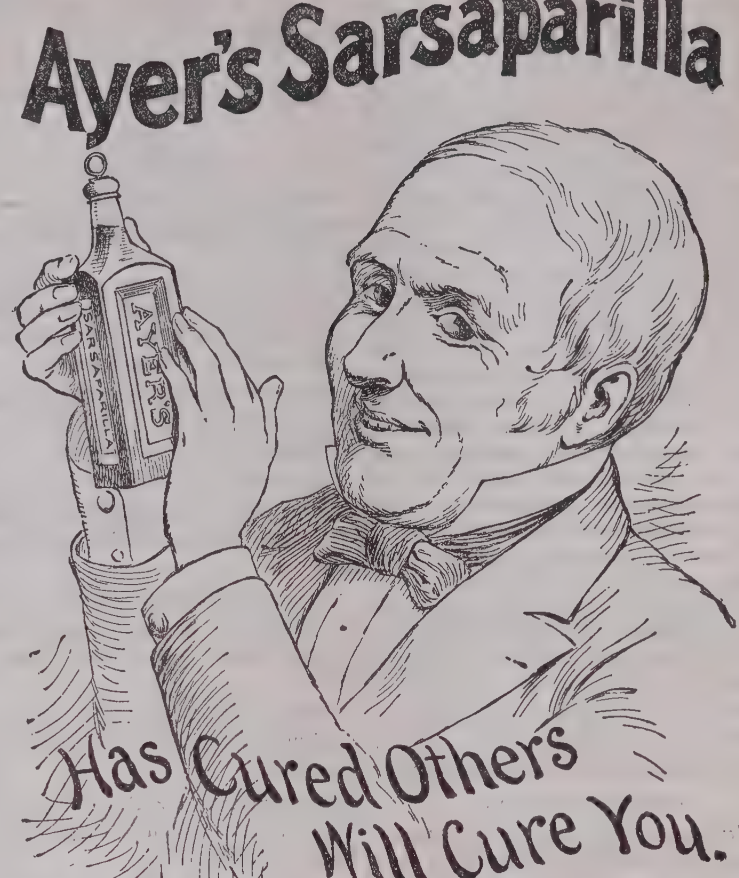
Mt. Easton.—St. Paul's, Rev. D. M. Christman, confirmation 24, certificate 4, reprofession 4, total 32, alms $12.60, object, home missions.

Miamisburg.—Rev. H. M. Herman, D.D., addition 9, offerings $67.38, object, benevolence.

Canton.—Trinity, Rev. E. P. Herbruck, confirmation 19, certificate 14, reprofession 7, total 40, alms $55, object, classical apportionment.

New Philadelphia.—Rev. J. B. Rust, confirmation 16, certificate 14, total 30, alms $21.00, objects, missions and education.

Continued on Page 15.



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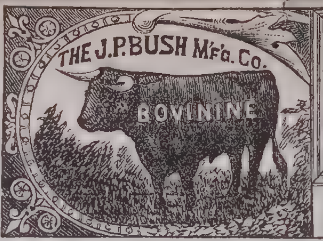

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EASTER INGATHERINGS.

CONTINUED.

Xenia.—Rev. S. B. Yockey, confirmation 10, certificate 4, total 14. Collection raised by the W. M. S. and Mission Band will be the largest in the 18 years of the present pastorate.

Hartville.—Rev. J. A. Keller, confirmation 4, certificate 4, reprofession 2, total 10, alms $27.38, object, home missions.

Tiffin.—First, Rev. L. H. Kefauver, D.D., confirmation 10, certificate 1, total 11, alms $12, object, for benevolent purposes in general.

Canal Fulton.—Salem, Rev. J. L. Bretz, confirmation 9, certificate 2, total 11, alms $5.58, object, missions.

Lima.—Rev. C. Baum, confirmation 10, certificate 7, reprofession 17, total 34, alms $56, object, home mission and the Mission House of Sheboygan, Wis.

Dayton.—Second (German), Rev. Benj. S. Stern, confirmation 9 now and 10 Pentecost, profession 11, reprofession 6, total 36, alms $45, objects, home missions, harbor mission, Hungarian mission. *Trinity*, Rev. Chas. E. Miller, confirmation 16, certificate 15, reprofession 4, total 35, alms $70, objects, foreign missions and building fund for new church.

Cleveland.—Grace, Rev. W. R. Stearly, confirmation 1, certificate 2, reprofession 2, total 5.

Millville.—Rev. W. H. Fenneman, alms $9, object, home missions.

Canton.—First (Jerusalem's), Rev. F. Strassner, confirmation 43, certificate 2, total 45, alms $56 65, objects, foreign, home and Indian missions.

ILLINOIS.

Orangeville.—Amity, Rev. George P. Hartzell, confirmed 1, offering for general benevolence $10.96, number communed 28. In the evening Easter Service by Union Sunday-school, using "All Hail, Our Risen Lord," which was highly appreciated.

INDIANA.

Bluffton.—First, Rev. W. H. Xanders, confirmation 4, reprofession 4, total 8, alms $11.91, object, missions.

Clay City.—Rev. W. H. Wittenwyler, no additions, alms $8, object, home missions, $9 Japan mission.

Fort Wayne.—Grace, Rev. A. K. Zartman, confirmation 11, reprofession 1, total 12, infant baptisms 6.

KANSAS.

Wichita.—Rev. J. W. Love, adult baptism and confirmation 10, certificate 7, total 17, alms $20.43, object, home missions.

Abilene.—Rev. Abner S. Dechant, alms $5.20, object, missions. *Enterprise*, confirmation 8, certificate 1, reprofession 2, total 11, alms $4.04, object, missions.

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OREGON.

Salem.—(German), Rev. J. Muellhaupt, confirmation 5, certificate 1, total 6, alms $2.50.

MICHIGAN.

White Pigeon.—Rev. H. S. Bailey, confirmation 10, alms $15, object, classical apportionment.

"Who shall Decide, when Doctor's Disagree?"

We shall endeavor to answer this question farther on. As to the frequent disagreements of doctors, their conflicting opinions, their controversies, their different diagnoses in the same case, who can deny the fact? The existence of the various "schools" of medicine, we have no time to enumerate them, is alone sufficient to convince any one. The faculty are generally in accord on one point, you are ill. To be sure, you might have determined this without their aid, but this being settled, why not decide for yourself? But, before you decide, investigate the claims of the Compound Oxygen Treatment of Drs. Starkey & Palen, weigh carefully the evidence, and we are certain you will find it just what you need. To aid you in your investigation, send for our brochure of 200 pages, a Treatise on Compound Oxygen, and read it carefully. Sent free. It contains abundant testimonials and records of cures in obstinate and chronic cases. No other genuine. Address Drs. Starkey & Palen, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

NOTICE.

Illinois Classis will meet in annual session May 20th, 1891, at 7.30 P.M., in Buckhart Reformed church, of Mt. Zion charge, in Christian connty, Ill.

Sunday-school Convention will open Tuesday evening, the 19th of May, and holds three sessions. Programme will be pubiished in due time.

Rev. Geo. P. Hartzell, Pres.
Rev. Joshua Wolbach, Stated Clk.

NOTICE.

The Woman's Missionary Society of Wyoming Classis will hold its annual meeting in the Trinity Reformed church, Bloomsburg, Pa., on Thursday and Friday, April 23rd and 24th. The first session Thursday afternoon at 1.30 o'clock.

All missionary societies in the Classis are entitled to two delegates, and congregations where no societies exist are entitled to the same representation.

Pastors will please see that the delegates are elected or appointed from their several congregations or societies, and that the names of all delegates be sent to Miss Maggie Stirling, Bloomsburg, Pa., by April 15th, that entertainment may be provided.

Also the Executive Committee will meet on the morning of the 23rd, at 9 30 o'clock. A full attendance is desired.

S. E. L., Cor. Sec.

NOTICE.

The Board of Home Missions of the General Synod of the Reformed Church in the United States, will convene in annual session in the First Reformed church of Philadelphia, Pa,, corner of Tenth and Wallace stseets, on April 14, 1891, at 7.30 P.M. The following members constitute the Board, to wit:—Revs. John Bachman, John M. Kendig, D. S. Fouse, J. J. Leberman, D.D., John H. Sechler, and Charles F. Kriete; Elders Charles Santee, John S. Zimmerman, C. M. Boush, Esq., and Hon. H. C. Hoover.

J. A. Peters, President.
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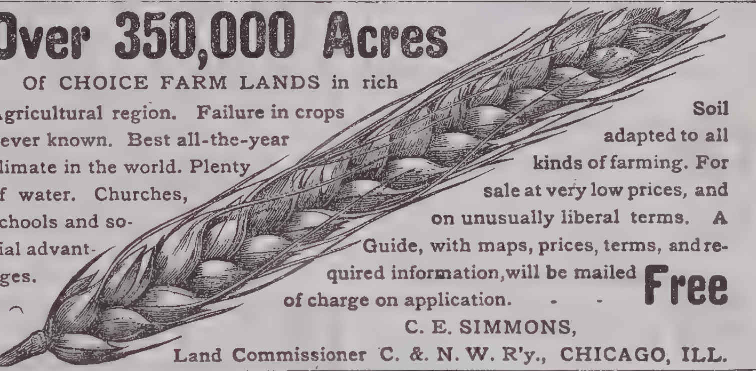

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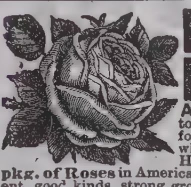

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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

VOL. LIX.—NO. 16. PHILADELPHIA, THURSDAY, APRIL 16, 1891. WHOLE NO. 2936.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.
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(For Terms, see page 11.)

Editorial Notes.

—The Mission Board of the General Synod is holding this week its annual meeting in the First Church, Tenth and Wallace Sts. Much important business is being transacted.

—We give in another place extracts from letters from a few more old subscribers and readers of the MESSENGER. They, no doubt, will be read with the same interest the others were. The writers have our thanks for their kind words in reference to the MESSENGER.

—We have just received intelligence of the death of Elder Joseph Cort, father of Rev. C. Cort, at Irwin, Pa. Elder Cort was an active and prominent member of the Reformed Church, and always held her interests dear to his heart. He had reached an advanced age. He is now at rest. The MESSENGER extends condolence to those who mourn his departure.

—Gov. Jackson of Maryland has appointed Col. H. Kyd Douglas of Hagerstown, Md., Assistant Justice of the District Court of that State, to fill the vacancy made by the death of Hon. A. K. Syester. Col. Douglas is a lawyer of more than ordinary ability and of considerable celebrity, and will fill the position with honor and credit. As is known, Col. Douglas is an Alumnus of Franklin and Marshall College, class of '58. and we, with his many friends, would unite in extending congratulations to our classmate upon the high honor thus conferred upon him.

—Rev. P. Allison Long died at his residence, Chambersburg, Pa., of heart disease, on Wednesday evening, the 8th inst., in the 62d year of his age. Rev. Long was a native of North Carolina. He entered the ministry of the Reformed Church about thirty years ago. His first field of labor was the Davidson charge in North Carolina. From there he went to Navarre, O , where he labored until 1874, when he became pastor at Taneytown, Md. In 1885 he removed from there to his late residence, and was up to the time of his death, the energetic, beloved and successful pastor of the Grindstone Hill and Marion charge. He leaves a wife and three children to mourn his departure. They with his people, who were greatly attached to him, have the warmest sympathy of all. Appropriate services were held in Chambersburg on Friday afternoon, and on the following morning his remains were taken to Taneytown, Md., for burial.

—We have received the Official Report of the Trustees and Officers of the State Hospital for the Insane at Danville, Pa., from Oct. 1 1888 to Sept. 30, 1890. The reports of the Trustees and of the Superintendent and Physician, S. S. Schulze, M. D., are given. They show that from '88 to '89, there were 513 males and 375 females; a total of 888 in the building, and from '89 to '90 there were 665 males and 475 females; a total of 1140. The institution is overcrowded, and the necessity for additional buildings is very great. Under the management of Dr. Schulze, aided by his efficient corps of assistants the Hospital has been a credit to the State and a means of alleviating much of the sufferings of that class of unfortunates for whom it is maintained.

—The Annual Register of Franklin and Marshall College and the Theological Seminary, Lancaster, Pa., 1890–91, is upon our table. The number of students in all the departments is 223; COLLEGE: *Seniors*, 27, *Juniors*, 34, *Sophomores*, 35, *Freshmen*, 30; in all, 126. ACADEMY: Young Ladies, 7; Young Men, 56; in all, 63. THEOLOGICAL SEMINARY: *Seniors*, 8, *Middlers*, 15, *Juniors*, 23; in all, 46. The Alumni of the College now numbers 850. This has been a prosperous year for the institutions and the prospects for a larger increase of students in the future are very promising. Additional professors and buildings are greatly needed. The anniversary of the Seminary will take place May 14th, next. The sermon before the students will be delivered by Rev. Edward B. Coe, D.D., of the Reformed (Dutch) Church, New York, on the evening of the 13th. The College Commencement will take place June 18th.

—Rev. Samuel T. Spear, D. D., one of the editors of *The Independent*, died April 1st, at his residence in Brooklyn, N. Y., in the 80th year of his age. A graduate of medicine, he afterwards studied theology privately, and served three charges successively until 1843, when he became one of the editors of *The Independent*. He was an eminent scholar and great writer, writing besides his editorials, many articles under his own name. In the *Independent* of the 2d inst., were articles from his pen that were rich, good and valuable. In speaking of him, one of our ministers says he was "more indebted to Dr. Spear for advice, stimulus and invigoration than to any living writer." He continued at his work until the last and peacefully passed away. *The Independent* has met with a loss and the Church in general unites with it in testimony of the departed one's excellent worth and character in the literary and religious world.

—Will not pastors and friends of the MESSENGER that has continued to make itself dear to its oldest subscribers, as may be read elsewhere, give one day to it in the good work of increasing its subscription list? If they will just give *one* day, they will in that short time double our subscription list, which will be a grand thing for the Church. In a short time the good effects of such an extended circulation of the church paper would be seen and felt in more than one way. It is a grand and important work to engage in. Do we ask this in vain?

—How can this one day we ask for the MESSENGER be given? Let from every pulpit come just the proper word about the importance and the necessity of every member of the Church being a reader of the church paper, and urge those who are not subscribers for it to give in their names and subscription without delay. The result of such an announcement all over the Church would be surprising and the joy thereat on the part of pastor and people would know no limit. Let us have the *one day* campaign for the MESSENGER, not for the publisher's interests, but for what is far better, the best interests of the Church we all love and hope to see grow in knowledge, influence and numbers.

—For several weeks, Hon. S. M. Finger and wife, of North Carolina, have been sojourning in this city. Mr. Finger is at present Superintendent of the Public Schools of his State, which position he has held by the choice of the people for the past six years. He has been able to bring the schools of the State up to an advance position and therefore his administration has proved to be a popular and successful one. During his stay he made several visits to our sanctum and in conversation with him we have been able to ascertain much concerning our Church in that State. Major Finger is an elder in our Church at Newton, and is also an Alumnus of Catawba College, located at that place. He, therefore, has a warm interest in both. Our brethren in North Carolina feel greatly their isolation, they being so very far from the centre and pulse of the Church. They find it for that reason very difficult to secure pastors for their charges. The church at Newton, for instance, has for some time been without a regular pastor, and no one can be found within the bounds of their Classis to fill that position, and efforts to secure one from the North have thus far proved unavailing. The necessity then seems to be upon the brethren there to prepare young men at their own institution who will man their vacant charges. To enable them to do this, Catawba College, which is now graduating its students after passing through the regular college course, should be endowed, so that it may enlarge its faculty and put it in a position to do the work that seems to devolve upon it. The brethren in North Carolina are loyal to the Church of their fathers, and propose to continue so, and as the State is developing its resources and thus inviting immigration and advancing financially, every means should be placed in their hands to strengthen and advance the interests of the Church in that section. They themselves propose to do what they can towards the endowment of the College and have already made a very favorable beginning. But they should be encouraged by the Church at large by liberal contributions, and this will be the case if it is borne in mind that their success and prosperity will be that of the Reformed Church. Those who would wish to devote some of the means with which the Lord has blessed them to the good of the Reformed Church, could find an object worthy of their confidence and favor in Catawba College. Let not its importance and claims be overlooked.

Poetry.

CONFESSION.

Lord, our restlessness we own,
Fully own.
How we wander here and there,
All alone.
When we should have walked with Thee,
In childlike simplicity;
Nor have left the even way,
Thus to stray.

Oft we think our restless mind
Like the wind,
Wandering over mount and glen,
Like the hind
Of the wilds. Father, gather.
All our roving thoughts together,
Into the restraining band
Of Thy hand.

Restless hands that toy and play
Every day.
Oh! how oft we check, and fold,
As we say!
Teach these hands to work for Thee,
Laboring for eternity,
For the bread that shall endure
Sweet and sure.

Restless hearts! Ah, yes, 'tis so,
Well we know
How they oft forget Thee, Lord,
Bending low.
Sadly we confess, with tears,
Though Thy grace hath crowned our years,
Oft our hearts forget to be
Near to Thee.

Saviour fill us with Thy love,
From above.
Then our hearts, our hands, our feet;
All will move
Only at Thy bidding, Lord;
Joyful to obey Thy word.
Only thus can we fulfill
All Thy will.

—*H. McD.*

Communications.

For Reformed Church Messenger

FACTS WORTH CONSIDERING.

The Reformed Church and the Lutheran Church are both Churches of the people, in the sense of the German word *Volks-Kircher*. That is, they hold their own people not only in the sense of being church members, but alse *as people*, having reference to the various relations of life in which they stand. What they represent in a community is religion as a power to make men better for this life, and help them on their way to the life immortal, and assure them of it. Much more than this also. They mould society; not by external force, but by internal leavening power; and they mould it after a manner which is their own. We here state a fact, not a theory; a very far-reaching fact, not a thing of incidental consequence. Strange to say, a fact of which there is limited consciousness in our American church life, and timid, anxious, feeble effort in practical assertion of its claims. In Europe Roman Catholic countries have a Catholic type, Lutheran countries a Lutheran type, and Reformed countries a Reformed type. Switzerland, the Rhine country, and wherever the Reformed Church has had strong influence, show plainly what Church has made the impress upon them. Holland would never become the Holland it now is, nor which it has been, but for the peculiar moulding force inherent in the Reformed Church. We are not now passing judgment as to relative merits. We call attention to the facts back of the merits. These churches in the past gave distinctive shape and impulse to the life of nations, and distinctively impressed their own characteristics upon the people as a people through all the various gradations of society. And it is so yet. The old force is not spent; the old character not laid by. We see it wherever these churches are strong enough to assert themselves here in America. Their conception of society is by no means just the same as that of everybody else, and the results they produce are not just the same. No greater mistake could be made than to go on the assumption, as there is great temptation to do, that a thing of this kind is of slight importance, and that one might as well go with whatever happens to be the current in one's accidental surroundings. The churches named stand for a certain state of society and conception of life, which is not measured up to by every body else. When our people leave their own Church for another they make a much greater change than they are apt to think; much greater than it is customary to impress upon our congregations. They do not simply transfer their names to another church register. They step out, if their change has any reality in it, the life of their forefathers in its wider scope, into the life of another people, which, whatever its worth may be, is a life different in leading respects.

What is distinctive of the Reformed Church, and what is distinctive of the Lutheran Church, in the line indicated offers a rich subject for study. These two Churches have much in common in this matter, though marked differences are also not wanting. They again, from this point of view, stand in sharp contrast with some other popular Christian bodies. We think, how ever, not to their own disadvantage.

Let us indicate a few practical points which stand for consideration. We will take them somewhat at random, without reference to their logical relation to each other.

There is for instance the idea of the Lord's day. On this item the Lutheran and the Reformed Churches have strong points of contrast, and yet likewise points of divergence; and they both stand between the Roman conception on the one hand, and that of some Protestant bodies on the other; and the effect of these views can be plainly felt in the life of the people who make up the congregations. The thing is inseparably theoretical and practical at one and the same time.

The idea of the relation of the Church to the civil government, and what the constituent nature of government, consists in, is not the same in the Reformed and in the Lutheran Church, when we go back to the fundamental conceptions in these Churches in their early history. The Lutheran has been gradually approaching the Reformed in this respect, in some of its sections, but the reverse has not taken place. The development of the Reformed Church in this matter has been in the line of its own beginnings; with very limited variations, throughout consistent. It were interesting to consider the original position and the history of the Anglican Church and of the Methodist Episeopal Church relating to the same thing. All this tells on the people, and modifies the constitution of society in manifold ways. It concerns itself not simply with generalities, but makes itself likewise mightily felt in the daily walk of individual men.

From the purely religious point of view we might cite the assurance of faith, as a fact very differently apprehended in different Churches. The Roman Catholic view is one; the Methodist another. The two are far apart, though not necessarily contradictory. The Reformed and the Lutheran views are nearly the same, and in practical life appear as the same. They stand, we may say between the other two. These things are not theories simply; they are far more. They stamp themselves upon the life of the people. The whole Christian consciousness of individuals and of the community is influenced by them. Passing from one to the other involves a far greater change than is commonly supposed.

WYOMING.

For Reformed Church Messenger.

"THE OLD CANARD."

In the "Lutheran" of Feb. 26, is found an article, signed "A. D. P." with the above heading, noticing several articles which appeared in the MESSENGER a few weeks ago, on Zwingle and Luther. Judging, from the spirit of that article, "A. D. P." must have been in "bad mood." His language is severe, and the author of Zwingle and Luther is sorry that "A. D. P." was "reluctant about writing so pungently on this subject, but the merits of the case call for a truthful reproof." (*sic!*) He charges the author of said articles with an attempt "to detract from the true position occupied by Luther and to create a false impression," &c. But the unkindest cut was, "The boldest and most malicious charge, however, made in this connection is, that Luther taught and believed in consubstantiation," and further, "A. D. P." speaks of "misrepresentation," of "ignorance," &c., &c., and then follows the dilemma into which he pushes the author and gives him the pitiful alternative of taking either horn, as follows: "Either Mr. S. maliciously or ignorantly writes about our household of faith. If he knowingly misrepresents our true position, then sooner or later he ought to confess his sin and make due reparation, (*aye truly*,): if, on the other hand, he ignorantly declares against us, then it is high time to post himself with respect to truth of paramount importance." This is severe truly, and should bring "S." at once to his knees! Before engaging in that service, however, let us see. He speaks of the "old canard." A canard is defined as "an extravagant fabrication." In order that the candid reader may be able to decide as to the "fabrication" charged upon the author of said articles, and what "A. D. P." says, "that the boldest and most malicious charge, however, made in this connection is, that Luther *taught and believed in consubstantiation*," the following is offered in reply.

1. "During the transactions of the Wittenberg Concordia, he (L) inserted in his instruction the following, not, as 'A. D. P.' says, 'He quotes some Latin language and represents it as being put into the mouth of Luther, by Melancthon,' but as Melancthon termed it, *clear and succinct* 'Summa,' of his views on the subject: 'The body of Christ is truly eaten *in and with the bread*, so that what the bread *effects and suffers, the body of Christ effects and sufferz*, thus it is *distributed, masticated and swallowed*.' This was literally repeated by him in 1544, 'Und is summa das unsere meinung, dasz wahrhaftig *in und mit dem brod der leib Christi gegessen wird*, also das alles was das brod wirket und leidet, der leib Christi wirke und leide, dasz er *ausgetheilt, gegessen und mit den zahnen zerbissen werde*.'" (Werke Luth. Hall. Ausg. XVII. p. 2486.) We let the reader judge whether this is "an extravagant fabrication," and a "malicious charge," and for him to determine, whether, from this language, "Luther taught and believed in consubstantiation."

2. In addition, we offer the testimony of Prof. Kurtz, (who, if we mistake not, is a Lutheran.) "But decided as the opposition was to the scholastic theory of transubstantiation, and convinced as he was that the bread and wine were to be regarded as mere symbols, the text of Scripture seemed clearly to say to him that he must recognize there the presence of the true body and blood of Christ. His anxiety to avoid the errors of the fanatics and his simple acceptance of the word of Scripture, led him to that conviction which *inspired him to the end*, that *in*,

with and under the bread and wine, the true body and blood of the Lord are received by believers unto salvation, by unbelievers unto condemnation." Kurtz, Ch. His., p. 270. Does *that* mean consubstantiation? We let the reader judge, as well as "A. D. P." More than that. . . "But the controversy (between Luther's view and that of Zwingle and Calvin) was not restricted to the question of the Supper; it rather went back upon a deeper foundation. Luther, carrying out the principles of the 3d and 4th Œcumenical Councils, had taught that the personal connection of the two natures in Christ, implies a communication of the attributes of the one to the other, *communicatio idiomatum*, that therefore, Christ, since he had by his ascension entered again upon the full exercise of his attributes, is, as God-man, even in respect of his body, omnipresent, *ubiquitas corporis Christi*, and refused to allow himself to be perplexed by the imcomprehensibility for the human understanding of an omnipresent body." p. 354. . . . "The ablest vindicator of the Lutheran doctrine of the Supper, in this aspect of its development, was the Würtemberg reformer, John Brentz. In the *Syngramma Suevicum*, of A. D. 1525, he has taken his place, most decidedly on the side of Luther, and this he had also done at the Marburg Conference. Then in A. D. 1559, as provost of Stuggart, in consequence of the doubtful attitude of a Suabian pastor on the question of the Supper, he summoned a Synod at Stuggart, before which he laid a confession which expressed the doctrine of the Supper and the ubiquity in strict accordance with Lutheran views." p. 355. . . "Thus originated, in A. D. 1577, the Book of Berg, or the Formula of Concord, in two different forms, first, in the most compressed style possible in what is known as *the Epitome*, and then more completely in the document known as the *Solida declaratio*. This document dealt with all the controverted questions that had been agitated since A. D. 1530, in XII Art. It set forth the Person of Christ, giving prominence to the theory of ubiquity, as the basis of the Supper, leaving it, however, undetermined, in accordance with the teaching of Brentz, whether the ubiquity is to be regarded as an absolute or a relative one, if only it be maintained that Christ in respect of his human nature, therefore in respect of his body is present '*ubicunque velit*,' more particularly in the holy Supper."' p. 359. Let this suffice.

It will be observed, that this testimony is from authors of the Lutheran Confession, and we rest the case with what is offered. The point is, whether, "the boldest and most malicious charge, however, made in this connection, that Luther taught and believed in consubstantiation," is true, or, whether, affirming it, what was said, is "an extravagant fabrication." Let it be distinctly understood, that what is here offered, as testimony, is the simple statement of history and no private opinions. Would it not be well for "A. D. P." before he slings about his "boldest and most malicious charge," and "ignorance," and "misrepresentation," &c., to study a little history and post himself as to what he writes? Do, Mr. "A. D. P.," study the history of your own Church, and possibly you may learn, *whether* you are, and if so, *why* you are a Lutheran.

3. The articles in the MESSENGER did not attack the doctrine of the Lord's Supper, as now held by the Lutheran Church, nor even attempt a criticism. Not a word is to be offered as to what Leibnitz, Krauth, and the eminent writers of the Reformed Church, said. We simply ask the reader to compare their statements with the above clear and succinct "*Summa*," and also with the quotations from Prof. Kurtz, and then judge as to the similarity, and whether, what was said was a "malicious charge" and an "extravagant fabrication." The truth is, these quotations given by "A. D. P." and their statements are more in accordance with the Reformed theory of the Lord's Supper, than with the view of Luther. The question is pertinent, whether the larger portion of the Lutheran Church on the doctrine of the Lord's Supper, is not, *in principle*, *Reformed*.

4. As to what was said relating to the idea, "that if it had not been for Luther, there never would have been a reformation," we only reiterate what was said in the article, and asserting that the Reformation depended on any one of the Reformers, exposes a singular conception of the idea of *History*, an idea without any living connection with the past, and making such a declaration, says "wretched nonsense," and is dishonoring to God. If "A. D. P." endorses that statement he endorses "wretched nonsense."

We conclude with the conclusion of the last article of Feb. 19. "This whole history is intensely interesting, and must be so especially to the Reformed branch of this great, far-reaching movement. It clearly shows that the widest and deepest stream is found in this branch, that it carries in its bosom that free and independent spirit which culminated for us in our free institutions and the independence of the Church. All honor to the noble men, the heroes and martyrs 'who died in the faith and now live with Him for evermore.' May the Protestant Church remain true to her inherited birthright, and the Reformed, especially, prize this great inheritance, coming from the former ages, and prove herself worthy of it."

S.

For Reformed Church Messenger.

A REPLY TO "N's." LETTERS.

II.

No one denies that certain offices or social positions comprehend duties which those only who rightfully occupy them are authorized to perform. But apart from these, there is a vast field of spiritual work which is common to all, and appeals alike to every Christian heart, both of man and woman, and to which every Christian is required and privileged, without restraint from any quarter, to address himself personally. Instead of the office-bearers standing in the way of *any* one they should give protection and encouragement. This is a large part of an official's duties This personal duty and privilege, we affirm, is involved in the general priesthood of believers which, after all, is the bearer of and in which are rooted the offices of the ministry. "N.'s" interpretation of Gal. 3 : 28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus," is altogether too narrow and specious The Apostle, we think, had no such thought in his mind as "N.'s" view implies. He did not intend to teach that woman should be accorded the liberty and charged with the duty of personal repentance and faith, but that, in the activity growing out of, in the production of works of righteousness and thanksgiving proceeding from, her faith, she must ever be subordinate to, and bound by the will of man. Paul could not so flagrantly violate the principle of Christian liberty. "N." concedes that woman has the privilege of expressing personal repentance and faith towards God and of walking in the Spirit, but he, somehow, fails to see that this places her on a perfect equality of spiritual freedom and independence with man, and makes her a separate factor in the general priesthood of believers. And we do not think there is any Scriptural authority for restricting her spiritual activities any more than those of man, to the limits of the family. Personal faith involves immediate personal relations to Christ, out of which spring personal duties to the general household of faith. But by this we do not mean to say that these duties and privileges are to supersede those growing out of special relations, as of the family, for instance. One's first duty unquestionably is faithfully to discharge the obligations laid upon him in the particular sphere into which God in His providence has placed him. Woman's chief glory is to be won in the family. Here she is a crowned queen. To neglect her duties here deserves only condemnation. But there are many women who have wealth and leisure, and others, not a few, but a host, who are not bound by any family ties or duties. What shall these do? What is to hinder them from taking an active and public part in the practical work of the Church? It may be true that a few women do and will neglect their house duties by going abroad to shine in public assemblies, and that others do and will speak and act indiscreetly in their meetings. Instances of such shortcomings now and then should not be surprising. Why should they be expected to be wiser and better than their "sovereigns?" Are there not men, and ministers, too, who neglect, and play the tyrant in, their families, while they make montebanks of themselves on the rostrum and in the pulpit?

"N." calls attention to what, if true, would, indeed, be a serious error. But we think the error is on his part, He alleges, "it is often said in substance that the possession of a bodily, mental or spiritual endowment by any one is sufficient evidence that it is the will of God that the possessor of it should use it without restraint, except such as he himself sees fit to determine," and "this is frequently the whole sum of the argument of speakers before the various societies in our Church," etc. Now we mildly but firmly protest that this is a mistake, and consequently a misinterpretation. We cannot account for the writer's misapprehension of the facts in the case, except on the principle that the spectral illusion referred to above is striving to materialize itself. We make our appeal to the addresses of the ladies made at Lebanon, Pa., during the sessions of the last General Synod, and now published in connection with the proceedings of the Woman's Missionary Society of General Synod, and also to the published sermons and addresses of Classical societies. If the brother will calmly sit down and with an open mind read these and in addition the magnificent number of the *Missionary Guardian* for March, he will find that the women of our Church act from higher motives than the low ones attributed to them by him in his fourth letter. The women of our Church in Japan are doing a good work, a better work than they could do if they had gone there to be menial slaves in the houses of the heathen; and the women at home, God bless them! who are working to sustain them and other missionaries there, are doing a better work to day than they could do if they were still the toys or slaves of men that they were two thousand years ago when Christianity first found them and began their liberation. "N.'s" charge should surely have been attended by the proof. But endowments are certainly evidence of a call to legitimate work, whether bestowed on man or woman. And though woman's sphere is not limited to the groove of man's will, or restricted to the home where she may not even raise her voice to plead with and instruct a godless husband or father, we can assure "N." that there is no real cause for alarm; the Church and her institutions are safe. No one advocates, much less aspires to, the unauthorized assumption of power or position in the Church. It is for "N." to show where, and to what extent, and in what respect, any office has been infringed upon. The Church judicatories have not, so far as our knowledge extends, been invaded or subverted; the pastors, elders and deacons still occupy their sank to a whisper, "methought I heard them calling for help—far off in the darkness—their voices full of despair they seemed to call. It was but fancy! it was but fancy! You see, they were much about me; they had been in the service of our house long, long years," and the aged woman sighed heavily.

"The Holy Virgin will protect us," answered Serena, vaguely.

"Ay, ay, I prayed to the Virgin, too, but death and calamity befell us none the less."

There was a pause for a few moments, then the Margravine, clasping her tall ebony staff with both hands, and stooping forward, inquired:

"Thou hast heard of the Devil's Bridge, hast thou?"

"The Devil's!—" and Serena looked at her companion wonderingly, as though not comprehending the question.

"The Devil's Bridge!" shrilly repeated the Margravine, thinking she had spoken too low.

"I have heard but little of the way. Is there a Devil's Bridge?" and Serena instinctively crossed herself.

"Ha, ha, ha!" laughed the old lady, "well mayest thou cross thyself! But little good it will do thee, I fear, little good! Hast not heard of the Devil's Bridge?" and she stopped laughing and looked sharply at the girl. "Let me tell thee. It is on the hither side of the summit, in a dark gorge of mountains, where the great cliffs shut out the light of day. It is a place of shadows, child; scarce can the silver moon throw her light into the gorge. It spans the river Reuss, just where the waters leap with awful clash of waves, and fearful hissing and bubbling down a great precipice. It is but a single span of stones, not four feet wide, and looks so frail that one scarce can believe it strong enough to bear a human being's weight; and the frothy, shouting waters flow hundreds of feet beneath it, and white mists—great sheets of white mists—like spectres, rise around it. Oh! it makes me shudder to think of it!" and the lady turned and walked a few paces away, as if unable to suppress the feeling of excitement that began to move her. "No man knows how it was built," she continued, returning. "'Tis said,—let me tell thee—'tis an awful tale!—but let me tell thee! Thou art not afraid, child?" pausing abruptly and looking searchingly at Serena.

"Nay, I am not afraid," answered the girl, but her face, from which every shadow of a smile had passed, assumed an awe-struck expression. The manner of the Margravine, no less than her words, oppressed her with a vague feeling of superstitious alarm.

"'Twas built, 'tis said, by the Evil One," and gazing intently at Serena, the Margravine paused, to let the full effect of her words be felt, "nearly a hundred years ago. The Abbot of Einseideln tried and tried again to throw a bridge across the gulf, but failed. Then when driven to think no mortal could build a bridge in such a place, one night the Devil came to him," pausing again, and letting her voice fall to a whisper, "and made a compact with him, a holy man, the Abbot of Einseideln! But he was driven to sore straits," went on the lady, apologetically, "for many had lost their lives there; and I have no doubt he thought to outwit the Devil at last—as he did. The Virgin be praised! The Devil made this compact: he agreed to build the bridge, and was to have as his pay the soul of the first one who passed over it. The Abbot closed with him, and when he opened his eyes the next morning, the bridge was built."

"And did the Devil get the Abbot's soul?" whispered Serena.

"Nay, nay; doubtless that was what the Evil One wished, but the Abbot was too smart for him. He crossed not himself, neither would he let any other mortal cross, but first sent his dog," and the old lady laughed heartily.

"Then what did the Evil One do?"

"Ah, he was in a great rage, as thou mightest well think, and, to destroy the bridge, hurled a great rock at it, but the huge rock missed its mark and fell into the bed of the stream; and there thou canst see it lying still."

"'Tis a fearful tale," said the girl, drawing a breath of relief. "And must we cross this bridge?"

"Ay, ay, you must, indeed; there is no other way. And 'tis a fearful way!" shaking her gray head solemnly. "There is but a narrow path—a shelf, a mere shelf along the face of the rock, before thou comest to the Bridge. And when first I saw the Bridge, I thought it would be my death to cross. But my noble lord took me by one hand, and a servant took me by the other, and so they led me on. But when I reached the middle of the arch, and felt it tremble beneath me, heard the thunder and roar of the awful waters, and saw the dark waves flashing white far below—the vast clouds of mist rising to heaven—and felt the cold spray beat against my face—child! child! my brain reeled, my sight grew dim, my legs failed; and I would have fallen had not my lord caught me in his arms and carried me to the opposite side."

As the Margravine spoke, she stretched out her long arms, closed her eyes and threw back her head, in the intensity of her feeling, giving a vivid dramatic representation to her fainting condition.*

Serena, oppressed, overawed, gazed at her, murmuring, "Oh! oh!" and indeed her heart was sinking within her at the dreadful prospect.

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* "The next object of attraction, which we reach by a steep descent, is the far-famed Devil's Bridge, constructed originally, it is stated, in 1118, by Geraldus, Abbot of Einseideln. The span of the arch is seventy five feet, and its height from the surface of the water to the keystone, about one hundred; but as the arch spans a cataract almost vertical in its descent, the bridge thus acquires an elevation of at least two hundred feet additional. The whole scene is full of savage grandeur. The granite rocks rise sheer and unbroken from the water's edge, and as if they bent in mutual approximation over our heads, and threatened to obliterate the dismal path which the labor of ages chiselled out of their flanks or carried on arches along the brink of the torrent." P. 134, "*Switzerland Illustrated.*"

(*To be Continued.*)

The Family.

WEAVING.

We are weaving every day, as we pass along our way,
Intent upon our busy work or just as busy play,
Beneath the casual gaze of men, the angels' steady eyes,
The Robes of Resurrection in which we shall arise.

When the trumpet's thrilling call upon our ears shall fall,
And our dust shall throb and quiver, and its vanished life recall,
When each hurrying atom seeks its own, though distance disallow,
We shall wear the Resurrection Robes that we are weaving now.

Then the threads we sadly spun, and in darkness one by one
Wove in the fabric, wishing that the long, hard task was done,
Shall gleam and glimmer as a mist of lovely rose and blue,
And the blacker threads of sorrow shall be made lovely, too.

The glimmering glints of gold from a patience manifold
Shall make a pattern sweet and strange, and beauteous to behold;
And the white of purity shall shine, the tear-spots fade away,
As we don our Resurrection Robes upon that last great day.

O King of joy and pain, let us not weave in vain!
Touch Thou the fabric of our lives and make them fair amain,
That, when our task is finished, within the heavenly place,
Clad in our Robes of Righteousness, we may behold Thy face.

—*S. S. Times.*

A SWEET-MINDED WOMAN.

So great is the influence of a sweet-minded woman on those around her that it is almost boundless. It is to her that friends come in seasons of sorrow and sickness for help and comfort; one soothing touch of her kindly hand works wonders in the feverish child; a few words let fall from her lips in the ear of a sorrow-stricken sister do much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home worn out with the pressure of business and feeling irritable with the world in general, but when he enters the cosy sitting-room and sees the blaze of the fire and meets his wife's smiling face, he succumbs in a moment to the soothing influences which act as the balm of Gilead to his wounded spirits that are wearied with the stern realities of life. The rough schoolboy flies into a rage from the taunts of his companions to find solace in his mother's smile; the little one, full of grief with her large trouble, finds a haven of rest on its mother's breast; and so one might go on with instance after instance of the influence that a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared.—*Churchman.*

INGENUITY.

The ingenious cook hangs from the band of her apron the holder with which she must needs catch up some article from the stove every other minute, while her sister, making frantic plunges in every direction for something with which to grasp the hot handles, ends by burning her fingers and anathematizing all the pots and pans. The ingenious seamstress sings as she sews, with uninterrupted speed, undisturbed temper. From little pockets in her capacious apron she draws the black or white thread, the silk or the darning cotton, as occasion requires. Scissors, securely attached by short rubber bands, never become entangled, and run no risk of getting out of the way. At a sudden call all the sewing materials are let slip into the large pocket which forms the apron, and the apron itself, if necessary, is unbuttoned and laid aside. In the same room sits her sister, whose spools are continually rolling out of sight under tables and bureaus, whose scissors disappear as if attracted by invisible magnets, and whose thimble can never be discovered anywhere on the surface of the earth if once removed from the finger. They go shopping together, and while one carries her troublesome parasol under her arm to knock off the hats and put out the eyes of the unfortunate behind her, or, laying it down on each counter, loses it in piles of goods, to her own annoyance and the exasperation of the store-keeper, the ingenious sister fastening around the handle a loop of inch-wide ribbon, slips it over her wrist and knows no loss or annoyance for herself, and causes no disaster to her fellow-beings. They sketch together on the seashore, but while the wind flops and tears the papers of one, the other, laying hers upon a slip of card-board, slips an elastic band over one end, and works in comfort and security.

The ingenious woman knows how to use a glue-pot, a dye-pot, a paint-brush, a saw, a hammer. Lacking expensive or even sufficient furniture, she supplies her rooms with soap-boxes and reconstructed flour barrels, covered with pretty, wholesome cretonne; makes convenient book-shelves and corner cupboards of other boards and boxes; picture-frames of strips of paste-board covered with plush; wall-pockets of canvas, embroidered and ornamented with bows of ribbon; saves broom-handles, and sawing off three of them to the required length, fits them into a little square or round-top, thereby making a convenient table, to be adorned as fancy dictates; puts the broken lamp into a ginger-jar, decorated beyond recognition, and appearing as a handsome ornament as luminary, making a shade for it from an old silk handkerchief and discarded laces; makes knotted fringe for tables or curtains from old shawls and blankets which have outlived their usefulness; and when not able to obtain a new carpet, putties the cracks and stains the unsightly floor, more than half-covering it with mats made from the best pieces of the old carpet and its border.

Ingenuity is the greatest economy of time, money, strength, and temper. Blessed be the ingenious people, their heirs and assigns forever, making of any and all material conditions and elements, environments with which they entirely harmonize, who are always in some measure independent of the limitations of circumstances, whether of place or pocket. Blessed be ingenuity!—*Phrenological Journal.*

DO YOU?

How do you spend Sunday? Do you commence a journey on that day? Or if the trip is a long one, do you start off Saturday evening? Do you spend part of the precious day reading the Sunday newspaper, with its scandal and gossip? Is it the day to go to a dinner party, or give one? Is it the day to drive out to get the fresh air? Is it the day you visit, or are you known to your calling friends to be "at home" on that day? Do you open and answer business letters on that day? Do you prefer novels and magazines to the one Book? Do secular affairs and society topics form the staple of conversation? Exodus x. 8 reads, "Remember the Sabbath day, to keep it holy." Do we remember? Do we keep it holy, as God has commanded? Let each one examine his own heart and answer—not us, but God.

Youth's Department.

LESSONS IN ZOOLOGY.

A little brown bird sat on the twig of a tree
A-swinging and singing as glad as could be,
And shaking his tail and smoothing his dress,
And having such fun as you never could guess.

And when he had finished his gay little song,
He flew down in the street and went hopping along,
This way and that way with both little feet,
While his sharp little eyes looked for something to eat.

A little boy said to him: "Little bird, stop!
And tell me the reason why you go with a hop;
Why don't you walk as boys do and men,
One foot at a time, like a duck or a hen?"

Then the little bird went with a hop, hop, hop,
And he laughed and he laughed as he never would stop.
And he said, "Little boy, there are some birds that talk,
And some birds that hop, and some birds that walk.

"Use your eyes, little boy, watch closely and see
What little birds hop with both feet just like me;
And what little birds walk like the duck and the hen;
And when you know that, you'll know more than some men.

"Every bird that can scratch in the dirt can walk;
Every bird that can wade in the water can walk;
Every bird that has claws to scratch with can walk;
One foot at a time, that is the way that they walk.

"But most little birds that can sing you a song
Ar so small that their legs are not very strong
To scratch with, or wade with, or catch things. That's why
They hop with both feet. They all know how to fly!

"I've many relations, and each one of them sings;
We're called Warblers and Perchers and other sweet things.
And whenever you meet them while out at your play
You'll see what I've told you is true. Little boy, good day."

—*The Kindergarten.*

POOR PEOPLE.

BY L. J. DENNIS.

"O, Kate, I hate for you to go out in such weather!" said Ruth Janvier, glancing up from her work to her sister, who stood before the fire pulling on her gloves.

"My dear, this is one of the divers and sundry blessings which, according to Mr. Brown, arise from poverty," replied Kate, bitterly. "You must sit here putting your eyes out over fancy work, while I must run around in the cold and giving music lessons to half a dozen stupid, inattentive pupils, and we ought all the while be returning thanks that we are free from the vexations and cares of the rich. Bah! I have no patience with such preaching! All through the sermon yesterday I was wondering whether the Reverend Brown ever knew what it was to want a book, or a glove, or a shoe awfully, and not to have a red cent in the world with which to satisfy that want?"

"Why, Kate, one would think that Mr. Brown was the cause of all our poverty! He didn't say poverty *itself* was a blessing; he only said that we could bear it in such a way as to *gain* a blessing; and besides, I don't think that we are so *very* poor; ever so many people are poorer."

"Yes, we are poor, everybody is poor in proportion to their desires, and judging by that standard, we are as poor as church mice. I tell you Ruth, the most miserable people on earth are the genteel poor. Ourselves, for example, living just on the brink of Vagabondia, but still having a feeble hold on society. We can't hide away in a garret, and eat our crust in solitude like the rag-pickers, but we have to pinch, and save, and economize, and try to keep up an appearance of gentility, till I sometimes wonder we don't limit ourselves in the amount of air we breathe, just from force of habit."

"O, Kate, how can you talk so? Vagabondia, indeed! I am sure we have a very comfortable home, and health, and strength. We ought to be thankful that—"

"I am not thankful to wear old clothes, and to work and struggle, while other girls are enjoying themselves, and I don't believe you are either, Ruth Janvier," broke in Kate stormily.

"Kate," said Mrs. Janvier, opening the door at that moment, "I think it is time for your lessons. As you come home this afternoon, I wish you would stop at Maggie Davit's, if it isn't too much trouble, and ask her to come and do the washing to-morrow."

Kate went through her work mechanically that day, the old routine of scales, half learned pieces, mistakes and corrections, was more than usually distasteful to her. Why had Providence appointed her to be a poor music teacher, while other girls, no brighter or handsomer than herself, lived lives of ease and luxury.

"I am getting to be a regular Ishmael," said Kate to herself, as, her last lesson ended, she turned homeward. All at once she though of her mother's errand, and, leaving the main street, she began to thread her way through the lanes and alleys which led to the tenement where the washer-woman lived.

In response to her knock, Maggie Davit herself opened the door. The woman's eyes were red with weeping, and her face bore traces of hard work, suffering, and insufficient food.

"Why, Maggie, what is the matter," said Kate, forgetting her own discontent at the sight of the other's evident distress.

"Ah! Miss, my poor little Tim is took very bad," and Maggie threw her apron over her head and burst into a perfect torrent of weeping.

Kate pushed her way past the sobbing woman into the room. It was a wretched place, on the ground floor, a fit habitation for bats and spiders rather than for human creatures. The walls were damp and discolored with mould, and the air of the place struck a chill to one's bones, for there was hardly a handful of fire in the old cracked stove. A man, evidently drunk, lay in one corner of the room, while two or three dirty, half-clothed children crouched over the fire. In the cradle lay a little boy, moaning and tossing in pain.

"Has the doctor seen him?" asked Kate, bending over the cradle.

"No, Miss, not yet; I had no money for doctor's stuff; it takes all to get bread for the children, and a drop of milk for the little one. But this morning a gentleman came, and he said he would come back and fetch a doctor."

"Kate took the child up in her arms, and wrapping it in her own cloak, sat down on an old box, tried to hush its moanings. She had a natural fondness for children, and this little one was enough to touch a heart of stone.

Just then there came a knock on the door, and a familiar voice called out, "Here is the doctor, Mrs. Davit, and here is a bite of supper for the children and a few coals—why, Miss Janvier, you here!" and Mr. Brown looked as much surprised to see Kate as she was to see him.

The doctor shook his head when he looked at little Tim. "I am afraid it is too late now to do much for the child. I might perhaps have saved him if I had been called in earlier, but he seems to be dying *now.*"

* * * * * * *

How warm and bright her own home appeared to Kate that evening in contrast to the wretched abode of poverty she had just left. "God has been very good to me," thought Kate, as she entered into the comfortable sitting-room, where mamma was reading aloud, while Ruth worked with her bright worsteds.

"What have you been doing to keep you so long this afternoon, my daughter?" said Mrs. Janvier, laying her hand on Kate's curly head.

"Learning what an uncharitable, wicked, envious girl I am, mamma dear," and Kate told them all about Maggie Davit, little Tim, and good Mr. Brown.

HOW JENNIE AND JIMMY MADE UP.

They were cousins. He was six and she was seven years old. They were having a nice time at Jennie's house, playing keep house. Jennie had her two dolls for the children, and she played she was mamma and Jimmy was papa. Jimmy told one of the dolls whose name was Mamie to go to bed, and Jennie said she might stay up awhile longer. Then Jimmy was angry and took Mamie down from the chair. For that Jennie caught her up and pulled so hard that Mamie's head came off. Jennie said Jimmy was to blame and wouldn't play any more.

When Jennie's mother found out about it she said she was to blame for saying Mamie could stay up after papa had said she must go to bed, and she must make up. Jimmy was so mad he said he was going home right away. Jennie took him an orange, but he would not look at it or her.

Then she offered him some candy, but he made a face at her. This made her angry and she made a face at him.

In a minute she thought, "I am a little girl, and girls are not as rough as boys; I'm older than he is, too, and should be better," and she felt so sorry she began to cry. As soon as Jimmy saw it he began to cry, too, and ran up and said, "Let's make up right away."

Said mamma, "Always be the first to make up and the last to fall out."

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* REFORMED CHURCH PUBLICATION HOUSE, *907 Arch Street, Philadelphia.*

☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,
907 Arch Street, Philadelphia, Pa.

THURSDAY, APRIL 16, 1891.

WE have read with much interest in one of the New York dailies the paper prepared by Dr. Schaff for the Conference of the Evangelical Alliance, which is to be held during the present month at Florence, Italy. The subject is the *Renaissance* and the *Reformation.* It covers the ground over which the author traveled in his famous Principle of Protestantism in 1845, and maintains substantially the same theories of the Church Question that he did then. They are now perhaps broader, and show that the Doctor has enlarged his views of catholic or universal Christianity just as we might expect from his years and his long, untiring study of Scripture and Church History. They will be well received, as we predict, by many, both among Protestants and Roman Catholics. At least we hope so. They certainly ought. They will most likely have a happy effect upon the Italian mind, where it is at all free to think for itself. The advent of a great Protestant assemblage into an old Roman Catholic country will be received with more respect, and exert a much happier influence, if it comes in a charitable, Christian, catholic spirit, than if it indulges in anathemas and abuse. We would not be surprised if Dr. Schaff's paper should arrest the attention of many intelligent Roman Catholic laymen, and tend to soften at least the maledictions even of the ultramontanese clergy.

WE have all read of the funeral of the United States Senator from California, which cost the central government from fifty to a hundred thousand dollars, affording a large number of persons an opportunity to visit San Francisco without expense for bed, board or fare. Every body pronounced the affair a shame and disgrace. The party on their return were as gay as if they were returning from a marriage bell. They were furnished not only with costly viands on their journey, but also with a large supply of costly liquors which were freely used on the return trip over mountain and plain. The scenes on board the long line of cars were similar to those witnessed a long time ago at funerals of which we have heard, where some people could not balance themselves on their way to the grave. Very few persons perhaps would have heard of this drunken carousal, if it had not been for a detention of the cars at a certain point on the road. They were thus overtaken by another train in which there was a lady temperance lecturer on her way east from the Pacific coast. In a moment with her sharp eyes she saw what was going on and proceeded at once to tell what she saw and to call the facts by their right names in one of the journals to which she had access. It was enough to make good citizens generally to blush that a funeral under our own great government should have had such an unfortunate ending. A very respectable paper, published in Philadelphia, which we read daily with pleasure, tries to excuse or palliate the affair, and to cover it over with the mantle of charity. Who was right in this case, the man or the woman? It seems to us when men are too slow to speak and act, that then certainly women should come to the front.

DR. BRIGGS' INAUGURAL.

According to the papers, the probability is that Dr. Briggs' famous inaugural address will be brought up in some way before the next General Assembly of the Presbyterian Church. The initiatory steps leading in that direction seem to be similar to those which were taken in the case of another famous inaugural, Dr. Schaff's Principle of Protestantism, in our own Church, in the year 1845. In the latter case the overture to Synod to examine the professor's address came from the Classis of Philadelphia, and it now appears that the General Assembly is to hear the voice of alarm from one or more Presbyteries in the same city. The Classis made a mistake by sitting in judgment on the inaugural, condemning it as heretical and then referring it to the Synod for consideration, for which it was rebuked by that body. From the reports in the newspapers, it looks as if one of the Philadelphia presbyteries has already committed the same blunder. If so, Dr. Briggs has the advantage of his antagonists, and he has the right to call them to account, if not for libel, at least, for conduct marked by an entire absence of consideration and forethought in bringing forward such charges in their unauthorized way, as our own Synod said in similar circumstances. The reputation of a minister or professor is something sacred, and is always protected by some law or authority. Dr. Briggs is responsible to his own presbytery in New York, and to the Board of Directors of Union Theological Seminary, and cannot be pronounced heretical without a fair trial by a competent jury. The religious public will watch this case with interest. It appears at present like a small cloud on the horizon, but it is likely to grow in its proportions. All sincere Christians will hope that it will result in a fructifying shower, that will wash away some old dead traditions and open the way for the growth and spread of the Truth.

For Reformed Church Messenger.

THE UNION OF THE TWO REFORMED CHURCHES.

SECOND ARTICLE.

BY REV. THOS. G. APPLE, D. D.

In our former article on this subject we purposely represented the practical difficulties in the way of union, so that nothing might be concealed or overlooked. These practical difficulties must be looked in the face, for if there is to be union we must meet and overcome them. And we incline to believe that they may be overcome if the right spirit prevails on both sides, for, after all, the strength of the union will depend at last on the spirit that animates both bodies. If there is a hearty desire for the union, if that desire is based on the right principle, viz., the duty of laboring in all proper ways for the one Catholic Church of our Lord, and if it is entered upon in faith, then practical difficulties will gradually disappear, the union will be formed, and it will stand. We present now several considerations that may serve to strengthen the desire and hope entertained by many that the union may be consummated.

Our first observation is that there is a fair prospect that the union, if once formed, will grow in strength and efficacy. We place this in answer to the objection that the union, if it involve so little in a positive way in the beginning, may not be permanent. The powers of the Federal Synod will, in the nature of the case, be small at the start, so small, indeed, that it may be difficult to see any point of contact in the union. But suppose the power of the Federal Synod be a minimum at the start, yet if the union is formed on the right principle it will only require time to make it productive of a maximum of good results. As "revolutions never go backward," so this union may reasonably be expected to advance, not recede. There will naturally be a laudable feeling of honor and pride in maintaining it, because it will represent the strength of the two denominations. Composed, as it will be, by the best members from both bodies, reverence and affection for it will increase in the membership of both Churches. If it shall be found able to manage one practical interest confided to it, there will be a disposition to confide other interests to it. Many difficulties incident to every beginning will disappear upon trial, and upon a better acquaintance of the two Churches with each other.

We have here our political Federal Union as an example. At the first the power of the colonies predominated, which grew into the doctrine of State Rights, but gradually the idea of nationality exerted its influence towards strengthening the central government, and when at last the crisis came the national government survived through a civil war, and became stronger than ever. Of course there is a difference between a civil government that requires physical power to maintain itself and a spiritual government that must rely upon its moral power, but there is a similarity as to the relation of the parts to the whole. The bodies in the union will feel honored by the increasing moral influence and power acquired by their representative judicatory. A feeling of loyalty will be constantly on the increase. It will give larger significance to our common title, *Reformed Church.*

A second observation is, that its constitutional formulation will remove it from the contingency of a sudden change. We assume that the Federal Synod will not go into effect until it has received the constitutional vote of the Classes, and thus become a feature of our organic law. What is fixed in the Constitution cannot be easily or lightly changed. It will require time and thus make room for careful and calm consideration before it can be dissolved. Such was not the case in the old Triennial Convention. A vote of the convention itself was sufficient to dissolve it. Such a vote might easily be taken at a time of discouragement or special excitement, but it is different when a change in the Constitution is contemplated. Hence we say, that the Federal Synod, when once formed, will have the power of permanency. Of course, a change will, as it ought to, be always possible, but not without due time for consideration, and a vote from the whole Church. The Federal Synod will not be regarded as a temporary arrangement.

A third observation is, that the union should be entered upon *in faith.* We know this expression is often abused. Faith is put forward as synonymous with ignorance, or blindness. When we can see no reasonable prospect we say, let us have faith. But we mean something quite different from that. The union ought to be in accordance with enlightened reason. It ought to have a reasonable prospect of success. But there may be difficulties that can and will be overcome though we may not at present see just how, simply because we cannot measure the secret powers at work to overcome them. And just this is what we include in the subject of faith—the secret influence at work in the minds and hearts of the people in favor of union in the Church of Christ, and the power of the Holy Spirit to bring it about. It is a subject of prayer, and prayer has a power, we know, to remove difficulties beyond our clearest and best reason. It is not merely our work, but also that of the Head of the Church, and in Him we can reasonably have unbounded faith.

If now the union is entered upon in the right spirit and with faith in the great Head of the Church, we may look for a successful consummation. Such a spirit and such faith may be expected to expand and grow with the progress of the union. The reasons for the union will become stronger as the good fruits become apparent. There will be greater trust and confidence on both sides. The united body will have a greater power to accomplish the good work for which church organizations exist, the narrowness of mere denominational feeling and attachment will more and more disappear, and in its place will grow a greater love for, and faith in, the one holy Catholic Church of Christ. The people will still love the German Reformed and the Dutch Reformed Churches, but they will love still more the Reformed Church in the union of the two constituent bodies. And what shall hinder such union from reaching out and embracing other Presbyterian Reformed bodies? A success on a small scale would demonstrate the working of the principle, and that would be sufficient to commend it to other Churches.

The situation Imposes a heavy weight of responsibility upon the two General Synods that meet in June next, and this responsibility must be shared by every individual member of those bodies. Let each one prepare to discharge his duty as in the fear of God and for His honor and glory.

MORE GOOD WORDS FROM OUR OLD SUBSCRIBERS.

S. Fenton Hargett of Feagaville, Md., says:

"I have been a reader of the Messenger since 1854. When I was but a boy my father took it. I always delighted to read it. I have been taking it myself since 1875. My family all love to read the Youth's Department."

Mrs. Margaret Hershberger of Cessna, Pa., says:

"I have been a subscriber for the Messenger since it was published in Chambersburg. Between the years 1875 and '76 I had stopped taking it, and missed it so much during that time, that I renewed my subscription and have taken it ever since."

Elder John Zollinger of Clyde, Ills., writes:

"I was married Feb. 8, 1848, and subscribed for the Messenger on the following day, Feb. 9th, in Chambersburg, Pa., and have taken it ever since that time, and like it well. Wish all our Reformed families could be induced to read it, for they do not know how much they lose by not reading it."

Elder Charles Santee of Philadelphia, writes:

"I was interested in reading several weeks ago, reports from old subscribers of the Messenger. I believe that I am among the 'ancient' subscribers, having commenced housekeeping at least fifty years ago and been taking the Messenger during that time. I am under the impression that I always *paid* my subscription promptly; of course that should not claim any merit, but I know from experience, that punctual payments are of much importance to publishers of newspapers."

Mrs. Virginia (Souder) Lindsey of Taylortown, Va., says:

"I cannot date with accuracy when my father, John Souder, (deceased) first subscribed for the 'German Reformed Messenger,' but I think it was *prior* to the issue of the New Series, Vol. I. A. D. 1835, when published at Chambersburg. It was a factor in moulding the character of my father's family, and an incentive to church duties—intellectual and spiritual. As sons and daughter we continue subscribing for it in separate families since 1866. We cherish it for its gracious tidings of salvation; its value increasing as years accummulate and in the interest of the Church it represents. We co-operate in whatever pertains to its establishment. I love to read the dear 'Reformed Church Messenger;' it is an educator to me and my growing family."

Mrs. M. R. Shaffer of Mechanicstown, Md., has this to say:

"The Messenger has been a constant visitor in my father's (John Recher) family, and since married, in my own, for at least 35 years. I would be at a loss without it. In fact, to me every page is of deep interest. May its subscribers increase."

A. Fritz of Petaluma, California, writes:

"As near as I can recollect, I have been a reader of the Messenger for about 40 years. Since we are in California and deprived of the privilege of worshiping in our dear old Reformed Church, the Messenger seems to be more appreciated than ever before. Although my wife and I have united with the Presbyterian Church for the reason that we have no Reformed Church organization here, nevertheless we will cling to the Messenger, and take it as well as the Reformed Church Almanac. Allow me to say, I think it the duty of every member of the Church to take the church paper, and keep him or herself, as far as possible, posted on all the various workings of the Church."

Rev. G. B. Dechant of Catawissa, Pa., says:

"I have been a reader of the Messenger since 1838. It was then, I think, called the *Weekly Messenger*. Have been a subscriber to it since 1854. I have in my possession a copy of the Messenger of Nov. 1832, Vol. I. No. 11, in which is a notice of the ordination and inauguration of Dr. F. A. Rauch as Principal of the Classical School, and of his ordination to the holy ministry. It contains also an obituary of my father who died Oct. 5, 1832; a notice of 19 persons embarking in the ship Averick, Captain Swain, as missionaries to the Sandwich Islands; the embarking of Rev. William G. Schauffler as missionary to Turkey, and many other interesting things."

Michael Hoffman, Jr., of Baltimore, Md., writes:

"My father, Michael Hoffman, Sr., of Baltimore, Md., has been a subscriber to the Messenger from its first issue up to the time of his death, which was in the year 1871. He was a great lover of the paper. He left five children, all with families, Mrs. Susan Powell of Attica, Indiana, George L., John F., J. R. and Michael Jr., all of Baltimore, and all take the Messenger at the present time, so you see that father, mother, and children, have been readers of it from its first issue, until the present time, and expect to continue to do so, and think the paper is better at the present time, than it ever has been, and hope it will continue to improve both as a paper and in subscribers."

Mrs. H. M. Leinbach of Womelsdorf, Pa., says:

"I have regularly read and enjoyed the contents of the Messenger since *early* girlhood, some fifty-three or four years ago, in fact, I think I received it since the time subscriptions were first solicited. It has been a source of great delight and comfort to me for many years, and particularly for the past eight years. We, as a family, are all warmly attached to it, as to an old and tried friend, and could not well be without it. It is a welcome *weekly visitor.*"

Elder J. M. Girvin of Baltimore, Md., writes:

"I have been taking the Messenger, I think, for twenty years, and have always read it with a great deal of interest and profit to myself, and think it was never more ably conducted than at present. Were I compelled to do without the Messenger or my breakfast on Sunday morning, I would most cheerfully do without the latter."

Rev. Samuel Kuhn of Mount Pleasant Mills, Snyder Co., Pa., says:

"I have been a subscriber since 1845, and almost invariably paid for it in advance. . . The paper always was very good, but now, in my opinion, is 50 per cent better than ever it was."

Dr. Joseph Coblentz, formerly of Reading, Pa., but now of Vaughn, Pierce Co., Wash., writes:

"About the first reading matter that I can remember coming under my eye, was the 6x10 magazine, called the 'Weekly (Weakly) Messenger.' I have been a constant reader of the Messenger ever since and a subscriber for the last forty years, and it affords me pleasure to note its improvement in every way to the present time,"

The Publisher's Column.

OUR OFFER TO THE NEWLY CONFIRMED MEMBERS.

As all members, especially the new ones, should be readers of their Church paper, we will send the Messenger to all received at this Easter Season for $1.00 for the year. This is half price, the regular price being $2.00 a year. This offer is good until June 1st, 1891. Will pastors and friends see that none fail to accept this liberal offer? Address,

Reformed Church Pub. House,
907 Arch Street, Philada.

DR. GERHART'S BOOK AND THE MESSENGER.

We make the following offer for Dr. Gerhart's "Institutes of Religion" and the Messenger:

1) To any one sending us the names of *four* who have never been subscribers for the Messenger and $8 00 cash, we will send a copy of the book, postpaid.

2) For the names of *two* who have never been subscribers for the Messenger and $3 00 cash, we will send a copy of the book, postpaid.

3) An old subscriber not in arrears sending us $4.00 cash, or if in arrears, sending amount of arrears and $4.00 in addition, we will give credit for one year in advance and send a copy of the book, postpaid. Address,

Reformed Church Pub. House,
907 Arch Street, Philada.

STILL OTHER OFFERS.

Having recently come into possession of a limited quantity of the excellent book by Rev. A. B. Koplin, D.D., of Hellertown, entitled "A Live Church," we offer it at the low price of 50 cents a copy, postpaid, the retail price being 75 cents.

We also offer it as follows to new and old subscribers of the Messenger:

1) To a new subscriber sending us $2.00, we will send the Messenger one year and a copy of the book, postpaid.

2) To any one sending us the name of a new subscriber and $2.00 cash, we will send a copy of the book, postpaid.

3) An old subscriber, if not in arrears, sending us $2.40 we will give credit for one year's subscription and a copy of the book, postpaid—if in arrears, the amount of arrears with $2.40 must be sent.

The book, "A Live Church," is one that should be in the hands of all Church members—a careful reading of it will result in good. As the supply at the low rate quoted is limited, orders should be sent in without delay. Address,

Reformed Church Pub. House,
907 Arch Street, Philada.

Old age, the evening twilight for him who has a Saviour, blends so undistinguished with the sunrise that there is scarcely a night between.—*Tholuck.*

Poetry.

SPRING SONG.

REBECCA PALFREY UTTER.

Behold, the winter is past;
He hurries over the hills,
His snowy garments dissolving fast
In a fringe of shining rills.
The waters glad and free
Clap their white hands for glee;
They leap up into the light at last;
For, lo, the winter is past.

The rain is over and gone,
The blue sky bends above;
And gloriously the sun looks down
On garden, field, and grove.
Heavily fell the showers
Through the long-clouded hours;
But every drop was a good seed sown;
The rain is over and gone.

The flowers appear on the earth,
Springing on every side;
After the winter creeping north
With summer's rising tide.
Each lovely shape and hue
A miracle ever new;
Each but a separate, wondrous birth,
The flowers appear on the earth.

The time of the singing of birds
Is come. Each flutters and sings
As if a joy that could find no words
Lay under those restless wings.
Through every land and clime,
Each tree they find a home,
Each field a table spread. The time
Of the singing of birds is come.

Selections.

Patience and wisdom will wear out all which is not of God.—*Fox*.

Each suffering is a new flower added to the crown which is prepared for us in eternity.—*Liguori*.

Know His love in full completeness,
Feel the measure of thy weakness;
If He wound thy spirit sore,
Trust Him more.
—*S. D. Carter*.

All the precepts of the divine law are linked together. Negligence in one single point may lead to the destruction of all.—*St. John Chrysostom*.

God's providence is a lesson-book; the best way to understand fully the next page is to diligently study and improve the one before us.—*Edwards*.

That which a man really possesses is that which is within him; that which is without him is subject to accidents; possessed to-day, it may not be in existence to-morrow.

Ours is the seed time; God alone
Beholds the end of what is sown;
Beyond our vision weak and dim,
The harvest time is hid with Him.
—*Whittier*.

A more glorious victory cannot be gained over another man than this, that when the injury began on his part, the kindness began on ours.—*Tillotson*.

Like a river glorious is God's perfect peace,
Over all victorious in its birght increase,
Perfect, yet it floweth fuller every day;
Perfect, yet it groweth deeper all the way.
Stayed upon Jehovah, hearts are fully blest,
Finding, as He promised, perfect peace and rest.

Science and Art.

It is said that no worm or insect is ever found upon the eucalyptus tree or in the earth where the roots penetrate. A row of trees planted through an orchard or vineyard will cause insects, worms and caterpillars to vacate that region. Two branches of the eucalyptus used in the rooms or windows or as decorations in dwelling rooms, will cause mosquitoes, moths, fleas and flies to leave the premises.

Some French physicists are said to be studying methods for forecasting storms and earthquakes by means of certain noises heard in telephones. This is a somewhat novel application of the telephone, and in the neighborhood of an electric railway, or even of a telegraph line, we should scarcely think it would give satisfactory results. Details of the scheme, however, are not yet to be had.—*Electrical Review*.

Items of Interest.

A dangerous counterfeit of the two dollar silver certificate of 1886 has been discovered; a new series will be issued.

Artesian wells have developed such an abundant supply of water in the Desert of Sahara that French engineers are confident of being able to extend their railroad to a distance of a week's journey from Algeria right through the desert.

The German army is largely impregnated with Socialism. It has been deemed necessary of late to search all barracks for Socialistic literature at stated intervals, and over 250 men are at the present time imprisoned in different fortresses for being found in possession of tabooed books and journals.

The World's Fair architects have figured out a plan whereby a great saving will be made. The buildings, it is proposed, shall be constructed principally of wood and staff. Staff is the French name for a comparatively inexpensive building material consisting chiefly of a composition of cement and gypsum.

The death rate in Chicago is increasing, owing to the prevalence of grippe, and undertakers and coffin manufacturers are very busy. The Department of Health was notified of 804 deaths within the city limits week before last. That is about 100 more than any one week of the grippe epidemic a year ago.

John Holland, of Cincinnati, has received an order from Mr. Henry Troemner, the great scale manufacturer of Philadelphia, to make bearings of iridium for the scales used by the U. S. Government on which all the gold used for coinage is weighed. They have been testing iridium the past three years, and have now decided to use it in place of steel for this purpose.

The production of paper in the entire world is estimated to be 3,000,000,000 pounds per year. There are 884 paper mills and 1,106 machines in this country. Germany has 809 mills and 891 machines; France, 420 mills and 525 machines; England, 361 mills and 541 machines; Scotland, 69 mills and 98 machines; Ireland, 13 mills and 13 machines; Russia, 133 mills and 137 machines; and Austria, 220 mills and 270 machines.

On October 12 last, for the first time, a place of worship was dedicated in Jerusalem by non-Episcopal Protestants to the worship of God. It was an upper room near the Jaffa gate. Representatives of English, Scotch and American churches were present. Members of six different denominations united in the consecrating services. A Young Men's Christian Association has been started in this City of David. This has been done in connection with the Presbyterian mission from the United States.

Hints and Recipes.

Bathing pale cheeks with benzoin water will bring a color to them it is said.

If a pinch of salt is put into the whites of eggs before beating them they will require less beating to be light.

It is entirely unnecessary to grease pastry-pans or cake-pans to keep them from sticking. If the pastry and cake are properly made they will not stick to the pans, says an authority in culinary matters.

The kitchen table or a part of it should be covered with zinc. This gives a place for pots and kettles to stand, and other dishes also, that would stain and disfigure a wooden table. The zinc is easily kept clean.

To prepare beef for drying, rub the pieces over with fine salt, leaving on all that adheres, pack closely in a crock, tub, or other receptacle suited to the quantity you have. In two days take out, drain, resalt and pack as before. Then leave in the brine from six to ten days according to size of pieces. Hang in a cool, airy room or kitchen, and let hang a month.

A Furniture Renovator.—After thoroughly dusting the article and cleaning off whatever specks may be on it, mix and apply the following: Take one teaspoonful of pure *cider*-vinegar, and add it to one gill of pure *raw* linseed oil. Shake thoroughly until mixed. Apply with a soft woolen rag, rubbing gently. It is only necessary to dampen the rag with the mixture, and not to thoroughly wet it. It soon dries and leaves the article with a bright new face. This preparation has the advantage of not gumming, as oil alone will do, but giving a fresh look to every article of furniture it is applied to. Grained or stained work can be freshened up in the same manner. White spots, so disfiguring to furniture, can also be removed with the same preparation. Many housekeepers use coal-oil or turpentine to rub their furniture with, but either one will soon destroy the gloss.—*Ladies' Home Journal*.

Farm and Garden.

To start a locust grove from seed, sow the seed about corn planting time, in drills wide enough apart to admit of horse cultivation, and an inch or two apart in the rows on thoroughly good soil. The seed should be scalded by pouring very hot water over it, and letting it stand until cool. Cultivate like corn, only better than corn is usually cultivated. Set out for permanent grove at *one* year old, upon land prepared as for a corn crop, in rows eight feet apart, and two or three feet in the row. As they grow large enough for bean poles or small posts, thin out until they stand about 4x8 feet.

Grapes are such excellent, wholesome fruit, and might be much more plentiful than they now are if everybody would plant a vine or two. They are less likely to rot when trained against a wall, or up under the eaves of a roof, than on a trellis. The air can circulate more freely under the leaves, the roof protects from the heaviest rain, while the warmth the house has gathered during the day is radiated at night. No one then need hold his hand from planting for want of space, since all the room on the ground it will need is enough to hold the roots, with all the sides of the house to spread on. This is the month to plant them.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

Johns Hopkins University in Historical and Political Science. Ninth Series, III.–IV. Contains the History of University Education in Maryland by Bernard C. Steiner, A.M. (Yale), Fellow in History. The Johns Hopkins University (1876–1891), by Daniel C. Gilman, LL.D. With supplementary notes on University Extension and the University of the Future, by R. G. Moulton, A.M., Cambridge, Eng. The Johns Hopkins Press, Baltimore, Md. Price 50 cents.

The author of the first paper is a son of Hon. Lewis H. Steiner, M.D., Librarian of Enoch Pratt Free Library of Baltimore, Md. He has exhibited considerable talent in the peculiar line of study indicated, and his paper shows much research and a mastery of the subject.

The Expositor's Bible. The General Epistles of St. James and St. Jude. By the Rev. Alfred Plummer, D.D. New York: A. C. Armstrong & Son. Price $1.50.

This is another volume of this excellent series. The sermons or discourses in it are upon passages in these general Epistles and whilst giving expositions of the text, there is also much information upon the things that were in existence when the Epistles were written. It is indeed a valuable acquisition to the library of the student.

A Sketch Book of the American Episcopate. By the Rev. Herman Griswold Batterson, DD. Third edition, revised and enlarged, with appendix. Philadelphia: J. B. Lippincott Co. Pp. 427. $1.

This may be called a Record of the American Episcopate, giving a sketch of the life of the Bishops of the Protestant Episcopal Church in this country from the beginning down to the present time. Its value is inestimable, since all dates and facts are from authentic sources. It also contains a record of the clergymen who were elected to the office of Bishop and were either rejected by the general church authorities or declined the office.

Murvale Eastman: Christian Socialist; or, The Church of the Golden Lilies. By Albion W Tourgee. 545 pp., 12mo. $1.50. Fords, Howard & Hulbert, New York.

Judge Tourgee adds another to the list of books that seem to be of the order of the day, dealing with social and moral questions in fictitious narrative. We have the moral and religious novel. In *Murvale Eastman* the author seeks to present the results of a social and religious theory which is based upon *love*—love for one another. The principal character is Murvall Eastman, the young pastor of "The Church of the Golden Lilies," who, in order to study the labor problem becomes for a while a street car driver and mingles among laboring men. The whole narrative is an interesting one and the characters are those of every day life. It will prove of interest to those who make a study of the questions of the day. The reputation the author has won as a writer upon such questions is well sustained in this his latest work.

Am I Jew or Gentile? or the Genealogy of Jesus Christ, Proving His Divinity. By Thomas A. Davies. E. H. Coffin, 49 John street, New York. Price, 25 cents.

A unique and curious book. Correcting the alleged errors of ages in reference to this most important subject. Refreshing for its originality, and worthy the special attention of the theologian as well as the general reader.

The Andover Review. April, 1891. The opening article of this number on "The Life and Times of Plato," is more than ordinarily interesting, as might be expected from the fact that the writer of it is Dr. A. P. Peabody. This is followed by an article from the pen of Alfred G. Langley on "Revelation, Inspiration and Authority," which ought to enlist wide attention; for it is unusually thoughtful, and whilst radically different from the view ordinarily entertained, is along the lines pursued by the best modern thought. Oscar Fay Adams estimates the merits of the poetry of Alfred Austin, and Mrs. M. B. Norton furnishes a readable account of Bazan's Russia. Anna L. Dawes enters into an acute criticism of Bellamy—from the Christian standpoint, and Rev. John Foster discusses the function of Public Prayer. This last, considering its source, is remarkably favorable to liturgical worship. Attention must yet be called to the editorial notes and to Prof. Mitchell's paper on the Immanuel Prophecy. The number is good throughout.

Houghton, Mifflin & Co., Boston. Yearly subscription, $4.00; single numbers, 35 cents.

The Medical Bulletin: A Monthly Journal of Medicine and Surgery. Edited by John V. Shoemaker, A. M., M.D. Contents for April — Original Communications; Clinical Lectures; Abstracts; Therapeutic Notes; Editorials; Medical News and Miscellany; Book Reviews; and Commercial News.

Terms—$1 a year in advance. F. A. Davis, Publisher, Philadelphia, Pa., U. S. A.

Littell's Living Age. The number of The Living Age for April 11 contains—Sedgwick's Life and Letters, Quarterly Review; The Flight of the Shadow, by George McDonald, LL.D., conclusion, Sunday Magazine; Sir Herbert Edwardes at Peshawur, Macmillan's Magazine; Some Birds in India, Longman's Magazine; Eight Days, part XIII., Cornhill Magazine; The Seal Islands of Bering's Sea, Murray's Magazine; "Eothen" Kinglake, Temple Bar; Cost of a London Fog, Leisure Hour. Poetry —A Memory, Courtship or Marriage, Amoris Integratio, "The idle life I lead." Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

LITERARY NOTE.

"A Son of Old Harry" is the title of a story by Judge Tourgee, which is soon to appear in the New York *Ledger*. "A Son of Old Harry" is a horse story, concerned in part with the evolution of the trotter. No reader of Judge Tourgee's books can have failed to note his love for the horse. His horses are something more than mere incidents of a story; they are actual characters.

Marriages.

The Hon. L. P. G. Fegley and Emma Leidy were married by the Rev. J. E. Freeman, in the Reformed church at Boyertown, Pa., immediately before the service last Sunday evening, (5th.)

On March 29th, 1891, in York, Pa., by Rev. I. N. Peightel, Alonoo A. Leese to Eliza J. Sterner, both of this city.

March 31st, 1891, at the home of the bride, near Jefferson, Md., by Rev. H. F. Dittmar, Mr. Cephas E. Lakin to Miss Flora B. Souder, both of Frederick county, Md.

On Sunday afternoon of Easter day, at the home of the bride, her grandfather's, Mr. Cruse, near Mill Creek, by Rev. Joshua Wolbach, Mr. Dennis J. Mowery to Miss Delia S. Williams, both of Mill Creek, Ill.

On March 26th, 1891, at the Parsonage of the Reformed church in Shepherdstown, W. Va., by the Rev. Geo. G. Everhart, Mr. Walter L. Banks to Miss Jennie B. Callahan, both of Jefferson county, W. Va.

On Wednesday, March 25th, 1891, in the M. E. church at Sangersville, by Rev. A. R. Thompson, of Bridgewater, Mr. William Claude Kersh, of Milnesville, to Miss Elizabeth C. Kiracofe, of Sangersville, Va.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

RESOLUTIONS.

Whereas, Death, for the first time, has entered within the circle of our catechetical union, removing from our midst a promising member in the person of Mary Firnean, therefore be it

Resolved, That we bow in humble submission to the will of our Heavenly Father with the full assurance that "He doeth all things well."

Resolved, That we look upon this death as a reminder of the uncertainty of our own lives and as an admonition to work diligently "while it is day, for the night cometh when no man can work."

Resolved, That we sincerely feel the loss of our sister; cheerfully bear record to her worth; heartily sympathize with her bereaved friends; and tenderly commend them to "Him who healeth all our sorrows."

Resolved, That these resolutions be recorded on the minutes of the association and read from the pulpit, and published in the Reformed Church Messenger, and that a copy be presented to the family of the deceased.

George Fehnel,
Cora L. Kurtz,
Jennie C. Romig,
Committee.

MRS. M. F. MOYER.

Annie Greenawalt was born in Hummelstown, Dauphin county, Pa., September 20, A.D. 1839. She was baptized and received into the Reformed church by the solemn rite of confirmation by Rev. D. Y. Heisler, December 24, 1855. On February 28, 1860, she was married to Michael F. Moyer, by Rev. Dr. J. E. Hiester, of Annville, Lebanon county, Pa. More than ten years ago they moved to near Emporia, Lyon county, Kansas, where they continued to reside until her death, which occurred on Wednesday morning, March 25th, attaining the age of 51 years, 6 months and 5 days.

Mrs. Moyer had been a sufferer for more than a year, being afflicted by the painful disease of cancer in the stomach. She was a patient sufferer with a firm faith and trust in her Saviour Jesus Christ, and always expressed herself ready to depart if it was the Lord's will. She was a consistent and faithful member of St. Paul's Reformed church of Emporia, from the time it was organized. The religious services held at her bedside were greatly enjoyed by her, and she often took an audible part.

Her three sons, two of whom had come all the way from California, and her two daughters, were at her bedside during her latter illness and at the time of her death.

Rev. D. B. Shuey conducted the funeral services and preached a short sermon. He was assisted by Rev. S. S. Dornblazer of the Lutheran church and Rev. S. Ward of the Presbyterian church.

Died.—On February 25, 1891, Mrs. Bessie Boozer, aged about 29 years.

A kind, gentle mother, a loving wife, a faithful friend has gone to rest.

Died.—On February 27th, 1891, Mrs. Sarah Marhood, aged 51 years and 5 months.

She suffered patiently for many months and now her ills are o'er, her cares are ended.

Both these were members of the Centre Hall congregation, and their bodies were laid in the grave on the same day, the former in the morning, the latter in the afternoon, in the sweet hope of a blissful resurrection.

Died.—At the family residence, at Harmony Grove, Frederick county, Md., on March 9, 1891, Miss Clara Adella Cronise, in the 43rd year of her age.

After proper devotional services were held, her remains were buried in the beautiful Mt. Olivet Cemetery, where they await the morning of the resurrection.

The subject of this notice was familiarly known as Cousin Della. She was early in life consecrated to God in the Reformed church by holy baptism, died an exemplary and consistent member in the midday of life, which looked so full of happiness and held so many bright anticipations for the future. Her death comes to us all as a warning, not to place our security in an arm of flesh.

The text from which the remarks were made by her pastor (from the Book of Amos 8: 9, "I will cause the sun to go down at noon, and I will darken the earth in the clear day,") were most appropriate, and just here, strangely to tell, the pastor chose his text, without his knowledge, just where her mark showed she last read in her Bible. She was an earnest Sunday-school worker, always ready and willing to do her part in advancing the interest of any and every good work. Her influence for good was felt in the neighborhood where she lived, and it can truthfully be said of her, she was a good woman, the best thing that can be said of any man or woman. She was the most charitable and unselfish person the writer ever knew. She never uttered a harmful word against anybody. Was well and widely known, and left a number of sorrowing friends, but while we greatly feel her loss, yet we realize that it is her gain. She was naturally delicate, but we or she little thought the end was so near. The last talk we had with her she seemed bright and cheerful as usual, except putting her hand on her breast said, "I feel such a heavy weight here,"—twenty-four hours after she was at rest.

She leaves one brother, the only surviving member of the family, and a host of relatives and friends to mourn her loss. She has only gone before. It now remains for us to be faithful, then shall we meet again, in a world where parting and sorrow shall be no more. J. C. C.

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☞ We do make mistakes sometimes, and we want the aid of pastors, agents and all interested, in correcting them.

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Miscellaneous.

IN MEMORIAM.

REV. MARTIN A. SMITH.

Martin Albert Smith, who died March 13th, 1891, was born near New Bloomfield, Perry county, Pa., November 22d, 1822. His father was Benjamin Smith, youngest son of Adam Smith, whose father, Charles Smith, emigrated to this country from Alsace Lorraine, about the year 1748, settling, first in Lancaster, afterwards in Berks county. His mother was Elizabeth Albert, a daughter of John Albert, of Adams county. On the 14th of September, 1823, he was dedicated to the Triune God in holy baptism. The baptism was performed by Rev. F. William Heim, a Lutheran minister. When about six years of age, in 1829, his father moved to Tyrone, now Spring township, near Landisburg, Perry county. Here he lived until he was about eighteen years of age, working on his father's farm in summer and going to school in winter. Up to this time his schooling was limited, having attended common school but thirty three months. Already in his early years he had a desire for the ministry. More than once, when ten or twelve years old, he would preach to his brothers and sisters. By means of the Sunday-school and the REFORMED CHURCH MESSENGER a taste for readng was developed in his mind and an interest in religious matters.

Having seen the advertisement of Marshall college, Mercersburg, in the MESSENGER, he had a longing to go there. His father was unable to educate him, but he was determined to take up the profession of the ministry. In the winter of 1840–41, he taught school at Merkel's school-house, near where he was born, and during the summer of '41, he attended the Bloomfield academy. The following winter he taught in Frankford township, Cumberland county, Pa., and in 1842–43, at Hagerstown, Maryland. Here he had for one of his pupils Colonel Snowden, late Superintendent of the United States Mint, at Philadelphia. During the spring of 1843 he attended a course of catechetical lectures under Rev. Charles H. Leinbach, D.D., and was confirmed by him at the Lebanon church, Loysville, on July 1, 1843. The class numbered seventy.

In the fall of 1843 he entered the Freshman class of Marshall College, at Mercersburg. His brother John took him and a cousin, Charles H. Albert, in a covered wagon to Mercersbarg, in which were conveyed their room furniture, bed and bedding, chairs, table, stove, etc. At college he endured hardships unknown to our present day college students. Half the time he and his cousin boarded themselves, at a cost of thirty cents a week, living principally on corn meal, prepared in different ways. While at college he was under the instruction of the sainted Rev. J. W. Nevin, D.D., LL.D., whose sermons and lectures were eagerly listened to by him, and made a deep and lasting impression upon him. In his later years he often said that he never could be thankful enough that he had such competent and faithful instructors as Dr. J. W. Nevin and Dr. Philip Schaff, the latter now of Union Theological Seminary, New York.

He graduated from college in a class of thirteen in September, 1847. On the 4th of May, 1849, he was licensed to preach the gospel by Zion's Classis, then in session at Sulphur Springs, near Carlisle, Pa. That summer he supplied the Nittany Valley charge, in Centre, and here he first saw his future wife, who was at the time a member of a class of catechumens at Salona church, Clinton county, Pa. In the fall of the same year he taught in the York Institute, York, Pa. Here he continued until May, 1850, at the same time preaching at Heindel's school-house, on the Baltimore railroad. In the beginning of June he had intended to go to Clarion county, to take charge of a mission, but on account of the illness and death of his father he postponed it till August. On the 16th of October, 1850, he was ordained and installed as pastor of the Salem's Missionary charge. On the 10th of November he took to his bed with bilious intermittent fever, and did not leave his room till about April 1, 1851. In August he resigned the pastorate, needing rest, and spent the winter in travelling and at his mother's home in Perry county. In March, 1852, he was elected pastor of the Aaronsburg charge, Centre county, where he labored four years and nine months, to December, 1856.

On the 21st of March, 1854, he was joined in the bonds of holy matrimony to Mary Jane Meyer, daughter of George Meyer, of Centre county. Of her he often said "she proved a helpmate indeed, and I have often had occasion to thank God that He gave me so good a wife." His beloved wife preceded him to her heavenly home in December, 1887.

In 1856 he received a call to the Hummelstown charge, Dauphin county. Here he labored for ten years, until the fall of 1866, when he received a call from the Dryland charge, Northampton county, consisting of Dryland and Bath, to which Nazareth was afterward added. He moved to Bethlehem township in December, 1866, where he lived till March, 1867, when he took up his residence at Nazareth, where he since lived and labored. In the summer of 1885 he suffered from nervous prostration, and was compelled to rest for a time. On November 1 he resigned Christ church, Bath, and from that time preached only at Dryland and Nazareth. He had never entirely recovered from the effects of nervous prostration; and the death of his beloved wife, in 1887, a severe stroke upon him, had much to do with his fast failing health. In September, 1890, he again became ill, and from that time on he began to fail so rapidly that he was compelled to cease his labors. He resigned the pastorate of the Dryland charge on January 1, 1891, having preached his last sermon the Sunday before Christmas. A complication of diseases gaining hold upon his system, he grew weaker day by day. He took to his bed on Monday, March 2.

He is survived by six children, three sons—Calvin M., manager of the Pen Argyl *Iudex;* George A., druggist at Slatington, and Charles M., a student for the ministry at Lancaster, and three daughters, Bertha A., and Ellen B., and Mary E., wife of John J. Roth. He is also survived by three sisters, two brothers and two grandchildren.

His funeral took place from his late residence, Nazareth, on Tuesday, 17th, 9.30 A.M. The services were brief and consisted of an address in English by Rev. D. Kuntz, of Nazareth, and a prayer by Rev. Dr. Brendle, of Bethlehem. The long line of mourners then proceeded to St. John's church, in that borough, which was more than filled. The chancel was draped in mourning. The services in the church were conducted by Revs. More, Lobach, Reily, Levan and Wolbach. Rev. T. O. Stem, of Easton, preached the sermon in German, from the text, 2 Tim. 4:7, 8, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

Rev. H. M. Kieffer preached in the English language from the text Rev. 14:13, "And I heard a voice from Heaven, saying unto me, write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Both sermons were very impressive and highly appreciated by the large congregation.

The Reformed clergymen present were as follows: Rev. H. M. Kieffer, D.D., Rev. T. O. Stem and Rev. C. W. Levan, of Easton; Rev. D. F. Brendle, D.D., Rev. A. Lobach, of Bethlehem; Rev. W. A. Reily, Ph.D., President of the Female College, Allentown; Rev. W. F. More, of Catasauqua; Rev. J. W. Mabry, of Cherryville; Rev. J. E. Smith, Rev. Robert Lisberger, Rev. J. O. Lindaman, of Bath; Rev. S. P. Mauger, of Centreville; Rev. John Wolbach and Rev. H. Daniel, of Nazareth. The Lutheran clergymen were Revs. D. Kuntz and A. Erdman, of Nazareth, and Rev. I. W. Bieber, of Bath. The Moravian clergymen were Revs. G. F. Bahnsen and J. C. Neu, of Schoeneck; Revs. Paul De Schweinitz, A. Lichtenthaeler, and William L. Wunderly, of Nazareth.

The funeral cortege proceeded to the cemetery belonging to the church. The services at the grave were conducted by Rev. Stem. The choir of the church sang "Asleep in Jesus," and Rev. Mabry pronounced the benediction. The pall bearers were Revs. Brendle, Daniel, Levan, More, Lobach and Mauger.

During his ministry Rev. Smith delivered 7,975 sermons and lectures, including 784 funeral sermons, baptized 1,263 persons, confirmed 885 and married 349 couples.

For Reformed Church Messenger.

FIRST ANNUAL MEETING

Of Central Pennsylvania Alumni Association of Franklin and Marshall College.

For a number of years Central Pennsylvania has contributed generously to the college at Lancaster in sending her sons there to receive what she offered in the matter of a liberal education. The Reformed church though not so strong numerically nor financially, in this section of the Commonwealth, has no less ardor in furthering the interests of her institutions than exists among the good people of the eastern counties. This honorable ambition to give Franklin and Marshall College more publicity in the heart of this grand Keystone State; to bring her to the notice of those likely to be interested in the kind of work that is constantly being done there, and to crystallize the efforts of those who are more closely joined by reason of having stepped from her threshold into the arena of life, found substantial expression in a preliminary meeting held at Huntingdon, Pa., August 12th, 1890. At that time the "Franklin and Marshall Alumni Association of Central Pennsylvania" was brought into existence and under favorable circumstances. The territory included in this district comprises the following counties, viz.,—Bedford, Blair, Huntingdon, Centre, Clinton, Lycoming, Union, Snyder, Mifflin, Juniata and Perry. Those eligible to membership are, graduates of Marshall College, Franklin College, Franklin and Marshall College, and Mercersburg College, all who have attended any one of said colleges for at least a whole term and all who have received an honorary degree from any of said colleges.

The first annual meeting of this Association was held at Bellefonte, Pa., in the parlors of the Brockerhoff House on April 2d, 1891. This meeting although not so largely attended as was to be expected from the number of persons eligible to membership residing in the district, nevertheless marked a hopeful beginning of a movement that we believe will bring the college and the friends of the college in Central Pennsylvania into closer fellowship.

By a happy arrangement the Glee and Mandolin Clubs of Franklin and Marshall College gave an exceedingly entertaining concert at Bellefonte on the evening of the same day, and with their songs, serenades and glees gave evidence of tireless, patient training, and reflected upon the college a degree of credit that cannot fail to make, wherever they appear, a lasting and favorable impression. The writer, an alumnus of the college of ten years' standing, felt a just sense of pride in the efforts of this club in bringing to the notice of the outside world an institution that without any blast of trumpets or ostentatious show is quietly filling

Continued on Page 13.

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"My little boy was so badly afflicted with scrofula that the whole top of his head was one complete mass of matter. For two years I found no relief, Then I gave him one bottle of Hood's Sarsaparilla, and there was a wonderful improvement. I then got one bottle more and that cured him completely. I give it to my children for a spring medicine."
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N. B. Be sure to get Hood's Sarsaparilla.

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100 Doses One Dollar

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100 Doses One Dollar

the ranks of life with men destined to leave the world better for having lived and labored in the various professions and avenues of trade.

After the concert members of the Alumni Association, Glee Cluh and invited guests banqueted at the Brockerhoff House, and after a bountiful collation Dr. J. S. Stahr, President of the College, was called upon by Prof. D. M. Wolf, toastmaster, to respond to the toast, "The College." In a ten minute speech the Doctor forcibly reviewed the work of the college, its aims and its prospects, and convinced those who heard him that our alma mater has made and is constantly making additions to the college in the way of scientific apparatus that cannot but be in every sense helpful to the student.

Others responded to toasts, notably among whom were Hon. John Cessna, who answered admirably for the Board of Trustees; Hon. A. O. Furst, President Judge of Forty-ninth Judicial District, comprising Centre and Huntingdon counties, who replied to "The Bench;" Mr. Jacob Good of Altoona, recounted reminiscences of "Marshall College;" C. M. Bower, Esq., of the Board of Trustees, spoke hopefully of the College; Rev. S. H. Eisenberg responded to the toast, "Our Adopted Brothers;" Wm. M. Irvine toasted the Glee Club, and Colonel D. S. Keller expressed his attachment to the college and his unqualified appreciation of the character of the work of the institution.

The sentiment of Bellefonte people is a unit as to the profit that can reasonably be expected to flow from this initial step to advance the interests of our college at Lancaster, and unless all signs fail it will be safe to predict for the future in this section a rapid and healthy growth of responsive interest in and enthusiastic work for Franklin and Marshall.

The next meeting will be held at Altoona at a date to be designated by the Executive Committee.

The officers elected for the ensuing year are as follows:—President, D. M. Wolt; vice-president, J. W. Pontius; secretary, C. R. Neff; treasurer, Robert O'Boyle; executive committee, J. W. Pontius, Jacob Good, L. E. Coblentz; auditing committee, J. T. Whittaker, Bruce Griffith, Charles D. Neff. '81.

For Reformed Church Messenger.

THE NEW COLLEGE BUILDING.

A meeting of Alumni and friends of Ursinus College is to be held at Collegeville, on Wednesday, the 22d of this month, in the interest of the new building about to be erected on the college campus. The purpose of the gathering is to bring the friends of the institution together at this important time so that by a personal interchange of opinions the hearts and hands of all may be more firmly united in the great and good work which has been undertaken. A great opportunity for advancing the interests of the college is now at hand, for the erection of a building so large and so well planned for educational purposes as the one for which the ground is formally to be broken on the above date is indeed a great addition to an institution of learning, not only because of its enlarged capacities but much more because of its increased facilities for carrying on the work of instruction according to modern methods.

The programme for the occasion comprises addresses on topics of present interest, and are as follows: "The Mission of Ursinus College," by Acting President H. W. Super; "The Claims of the College upon its Constituency," by Rev. D. W. Ebbert; "Bomberger Memorial Hall," by Dr. G. W. Williard; "Response of the Church to the Call of Ursinus," by Rev. J. H. Sechler; "The Advantages of the New Building," by Prof. Geo. Stibitz; "The Significance of To day's Event," by Rev. Dr. Klopp.

The formal ground breaking will take place in the afternoon. The College Glee Club will furnish the music for the day and evening before.

G. S.

Good manners are the settled medium of social, as specie is of commercial, life; returns are equally expected for both; and people will no more advance their civility to a bear, than their money to a bankrupt. —*Chesterfield.*

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

York. — *Grace*, Rev. I. N. Peightel. There were thirteen additions to the membership at this time and four more some time previous. The communion was the largest ever held by this congregation. At 1.30 P.M., in addition to the regular exercises of the school, each teacher and scholar was presented by the superintendent with a beautiful Easter card as a memento of this happy day. Also colored eggs in abundance. In the evening the Sunday-school effectively rendered the impressive Easter service prepared by Messrs. Leinbach and Hill. The attendance at this service was simply limited to the capacity of the building. At a previous service the pastor asked for $100 as an Easter offering from this little congregation to the cause of Home Missions, and to the surprise of many, even of the hopeful, the offerings amounted to $108.76. The floral decorations were very elaborate and beautiful; surpassing the very successful efforts in this line before. The prospects of Grace church are very bright. The Sunday-school now occupies almost every available foot of space in the church, with weekly accessions to the membership of the school. The pastor and his wife have just moved into their beautiful cottage home at the side of the church, erected by this generous and thoughtful people.

Greensburg.—Rev. M. H. Mill has resigned his charge near Greensburg, Pa., resignation to take effect May 1st.

Greenfield Charge.—Rev. C. W. Summey. Interesting services were held on Easter day in the *Mt. Hope* and *Mt. Zion* congregations. The deep snow and inclement weather prevented a large attendance. The offerings were for Foreign Missions.

Towamensing.—Rev. T. A. Huber. On Sunday morning, April 5th, 1891, Holy Communion was celebrated in the Towamensing church. Examination of catechumens was held Saturday morning previous, when a class of forty was added to the church by confirmation. Five of these were married persons. Services preparatory to communion were conducted on Saturday afternoon. Sunday morning early the church was filled with people. The catechumens, during the sweet strains of the grand new organ, entered the church from the basement, two by two. Between two and three hundred participated in the Lord's Supper. The services of this solemn occasion were refreshing throughout. Offerings for missions and congregational purposes amounted to $24.81.

Hummelstown.—Rev. J. F. Moyer. A "book reception" was held on Easter Sunday evening by the Union Deposit Sunday-school, with a view of replenishing their library. The result was a new library of above 300 excellent volumes, the gifts of scholars and friends of the school. This popular and excellent method was tried earlier by the Shoop's Sunday-school with a result of about 200 books.

The repairs of the Hummelstown church are in progress and will be finished, it is hoped, by the middle of next month. The Wenrich's congregation are taking steps towards building a new church or repairing the old one.

Several classes of catechumens will be confirmed in the Shoop's and Wenrich's congregations in a few weeks.

Steelton.—Rev. M. H. Sangree. This Mission celebrated its first Easter in its new church. The church was decorated with palms direct from Cuba and flowers all furnished by the kindness of Major Bent, President of the Pennsylvania Steel Company. At the early 6 o'clock service 55 were present. At the communion service 15 were confirmed and 20 were received on certificate, total 35. Offerings $10, object, classical apportionment.

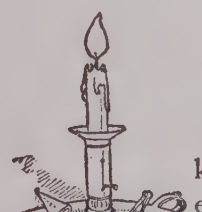
Greencastle.—Rev. C. Cort. The regular Easter communion services were not held at this place on account of the snow blockade. In connection with the services held on the 11th and 12th inst., fifteen were added to the membership. There was a large attendance and great interest was shown.

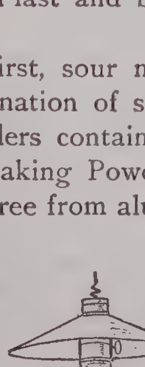
Braddock's.—Rev. S. C. Long will take charge of this important mission field May 1st. The present pastor, Rev. E. S. Hassler, thereafter will devote his whole time to Turtle Creek and an additional point in that vicinity.

MARYLAND.

Cumberland.—The Cumberland (English) Mission was organized Tuesday evening, March 24th, with twenty members. This is considered a very fair beginning by those who are acquainted with the history of the mission. The future is promising. They will need the support of the church. Revs. A. G. Gekeler, of Frostburg, Md., C. Borchers, pastor of the German church of Cumberland, and Cyrus Cort, of Greencastle, Pa., assisted the pastor at the organization. Pastors will please send the names of Reformed peo-

Continued on Page 14.





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In leavening agents: first, sour milk and soda, then some home-made combination of soda with cream of tartar, then baking powders containing ammonia and alum, then Cleveland's Baking Powder, by far the best of all, and entirely free from alum, ammonia and other adulterants.

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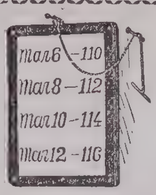

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A gain of a pound a day in the case of a man who has become "all run down," and has begun to take that remarkable flesh producer,

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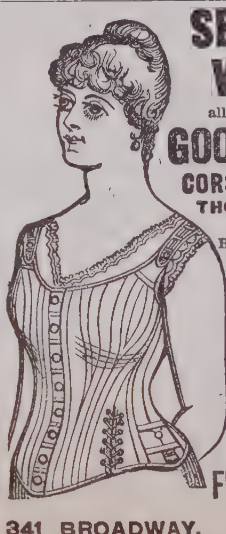
is nothing unusual. This feat has been performed over and over again. Palatable as milk. Endorsed by Physicians. Sold by all Druggists. Avoid substitutions and imitations.



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Buttons at front instead of Clasps.
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Tape-fastened Buttons—*won't pull off.*
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THE GREAT REMEDY for STOMACH, LIVER and KIDNEYS.
Prescribed by physicians everywhere.
Sold by GROCERS AND DRUGGISTS,
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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.
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A wonderful invention for lighting CHURCHES, Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue and price list free.
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ple moving to Cumberland, to the pastor, Rev. E. E. Weller, 162 Baltimore St.

OHIO.

Akron.—The First (German) church of Akron, O., Rev. J. Dahlman, D.D., pastor, will dedicate its new church May 3rd, next.

NEBRASKA.

Lincoln.—After watching and grief, it was thought a visit to the brethren Stauffer and Erb at Lincoln, and our mission there would be a relief. Added to this was a desire to enjoy an Easter communion in our own Reformed church. It was therefore a pleasure to accept an invitation and be absent from Beatrice for a time. Though the weather was threatening my visit was made on Monday of Passion week. It proved a disappointment to us all, to now have almost the first and severest winter weather upon us. Raining, freezing, snowing, thawing, mud and blowing were incessant; almost preventing exit from houses. Services were prevented. Yet the weekly prayer-meeting was much enjoyed by the few who could get there.

All exercises were arranged for a delightful Easter service—confirmation, reception of members, and communion. But so disagreeable continued the weather, that on Easter morn it was not possible but for a few members who lived near and on passable streets to be present. It was therefore wisely thought best to defer the communion till a more favorable day.

It is pleasant to say that Rev. T. F. Stauffer and the Lincoln Mission have fair prospects before them. A desirable location has been secured and they hope soon to begin the erection of a suitable and attractive church building. It is a necessity. This want supplied and our church is successfully established in this capital of the State. Just what could and ought to be done in other important cities in Nebraska. May it come to pass.

The writer appreciated the weeks' association with the kind brethren and returned to Beatrice grateful that he was at least so near to his own loved church.

S. M.

PERSONAL.

President Stahr, of Franklin and Marshall College, has been in attendance during the past week as a member of the International Sunday-school Committee, which held its annual meeting in Buffalo, New York.

MISCELLANEOUS.

The celebrated McGibeny Family will give one of their popular concerts in Association Hall, 15th and Chestnut streets, on Friday evening, 17th inst. The attendance promises to be large and flattering. It will be their only performance here this season. They are open for engagements for next Fall. They can be addressed in care of Y. M. C. A., Philadelphia.

Change of Address.

Rev. C. Hassel from Ashland to *Galion, Ohio.*

EASTER INGATHERINGS.

PENNSYLVANIA.

York.—Grace, Rev. I. N. Peightel, additions 13, and 4 others previously. Alms $108.76, object, missions.

New Centreville Charge, Somerset Co.—Rev. J. S. Wagner. No communions. At *St. John's, New Centreville*, the service, "All Hail, Our Risen Lord," was rendered at 10 A. M., by Sunday-school and congregation, alms $6.78, object, home missions. *Sanner*, 2.30 P.M., divine service, with sermon appropriate, alms $1, object, foreign missions. *Trinity congregation, Rockwood*, 7.30 P.M. The service, "All Hail, Our Risen Lord," was rendered by Sunday-school and congregation, alms $2.66, object, home missions.

South Easton.—St, Peter's, Rev. Jonathan W. Miller, confirmation 10, certificate 3, reprofession 19, total 32, offerings devoted to benevolence. On Easter evening the Sunday-school presented the pastor with a beautiful private communion service.

Mechanicsburg.—Rev. W. I. Stewart, confirmation 6, certificate 1, total 7, alms $19, object, missions.

Jerseytown.—Emanuel, Rev. W. G. Engle, confirmation 11, certificate 1, total 12, alms $4.46, objects, classical apportionment.

Fogelsville.—Union, Rev. E. J. Fogel, certificate 3, alms, $67, object, missions and congregation.

Wilkesbarre.—Zion's, Rev. F. K. Levan, confirmation 19, certificate 15, total 34, alms $19, object, classical dues.

Bangor.—St. John's, Rev. S. A. Hitner, additions 17, offerings were for home missions. During our pastorate a little over eighteen months, 77 have united with us, fully one-half heads of families.

Milton.—Rev. D. W. Ebbert, confirmation 12, certificate 7, reprofession 1, total 20, alms $106, object, classical apportionment.

Womelsdorf..—Rev. L. D. Stambaugh, confirmation 44, certificate 10, total 54, alms $50, objects, missions and home purposes.

Waynesboro.—St. Paul's and Harbaugh's, Rev. Sefellen E. Stofflet, confirmation 12, certificate and reprofession 10, total 22, alms $33, object, benevolence.

Columbia—Trinity, Rev. J. H. Pannebecker, confirmation 18, certificate 7, total 25, alms $55, object, classical apportionment.

St. Clair.—Rev. T. J. Bower, certificate 2, reprofession 16, total 18, alms $10, object, home missions.

Kittanning.—St. Luke's, Rev. Robt. C. Bowling, additions 14, alms $50.50, object, classical apportionment.

Ashland.—Rev. R. Duenger, D.D., confirmation 20, alms $14, objects, congregational purposes.

Upper Tinicum.—Rev. T. C. Strock, reprofession 1, alms $6.68, object, classical purposes.

Greenbrier.—Line Mountain Charge, Rev. Jos. H. Schlappich, confirmation 54, certificate 6, total 60, alms $21.42, object, classical apportionment.

Maytown aud Conestoga.—Rev. M. M. Noacher, confirmation 9, alms $7, objects, missions and classical apportionment.

Mt. Pleasant..—Rev. C. R. Ferner, confirmation 1, certificate 1, reprofession 2, total 4, alms $18.

Harrisburg.—Salem, Rev. E. N. Kremer, confirmation 10, certificate 7, total 17, alms $84, object, home missions and classical apportionment.

MARYLAND.

Mt. Vernon.—Rev. B. R. Carnahan, confirmation 1, reprofession 3, total 2, alms $8, object, beneficiary education.

OHIO.

Wadsworth.—Rev. S. C. Goss, D.D., alms $13.04, object, Synodical benevolence. Pastor preached in morning—theme, "The Easter Angel at the Empty Tomb," Matt. 28: 6. Evening service by the Sunday-school.

Bellevue.—St. Paul's, Rev. G. H. Souder, confirmation 3, certificate 3, total 6, alms $20, object, home and foreign missions.

Springfield Charge.—Springfield and Salem, Rev. B. Howard Roth, confirmation 24, certificate 3, reprofession 9, total 36, alms $18.00, object, classical apportionment.

Akron.—First, (German), Rev. Jacob Dahlman, D.D., confirmation on Whitsunday, reprofession 8, alms $56, objects, home missions $35, Sunday-school, Fort Wayne Reformed Orphans' Home $21.

ILLINOIS.

Damascus Mission.—Harlem Centre, Rev. Joseph Sechler, no additions, alms $7.55, objects, beneficiary education and church extension.

Forreston Charge.—Rev. Henry Bair, confirmation 12, Zion 5, West Grove 7, alms $21.89, object, missions, home missions $11.89, foreign missions $10.

IOWA.

Liscomb Mission.—Grace and St. Paul's, Rev. S. Ream, certificate 1, alms $9.02, object, home missions.

MARCH to search,

APRIL to try,

MAY to tell if you live or die.

The above adage applies especially to those who "have not wintered well"—to those who, during the winter months, through an excess of animal and deficiency of vegetable food and fruit, breathing the impure air of badly-ventilated chambers, and covering the body with heavy clothing, have loaded their systems with poisons which seriously affect the health. This condition demands the use of powerful alteratives, of which the best are combined in

AYER'S Sarsaparilla

This medicine both destroys and expels from the human organization the poisons which lurk in cells, tissues, and vital organs. It attacks and breaks up every humor, dispels painful eruptions, and literally drives each element of disease out of the body. It is, therefore, the best —THE SUPERIOR MEDICINE—for ailments peculiar to Spring. Take AYER'S Sarsaparilla—AYER'S and no other

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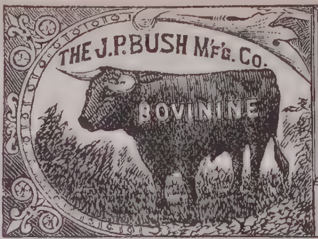
Has cured others, will cure you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Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind Twenty-five cents a bottle.

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Dear Sir: I know Mr. Edwin S. Johnston, of whom you write, and have knowledge of the fact that he has produced wonderful cures of stammering.

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes good. Use in time. Sold by druggists.

Horsford's Acid Phosphate.
Beware of Imitations.

NOTICE.

The Woman's Missionary Society of Wyoming Classis will hold its annual meeting in the Trinity Reformed church, Bloomsburg, Pa., on Thursday and Friday, April 23rd and 24th. The first session Thursday afternoon at 1.30 o'clock.

All missionary societies in the Classis are entitled to two delegates, and congregations where no societies exist are entitled to the same representation.

Pastors will please see that the delegates are elected or appointed from their several congregations or societies, and that the names of all delegates be sent to Miss Maggie Stirling, Bloomsburg, Pa., by April 15th, that entertainment may be provided.

Also the Executive Committee will meet on the morning of the 23rd, at 9.30 o'clock. A full attendance is desired.

S. E. L., Cor. Sec.

CHRONIC CASES.

In law, nearly all cases are chronic, and a chronic case often adds to the celebrity of the practitioner. But it is not so in medicine. The aim of the conscientious physician is to effect a speedy and lasting cure. But he often fails. These are the chronic and obstinate cases. But there is a remedy which has cured many chronic cases, and there is abundance of evidence. It is the Compound Oxygen Treatment of DRS. STARKEY & PALEN. It is a vitalizer, which is inhaled into the lungs, and so is distributed over the whole body, imparting strength and vigor. But read what patients say of it. Here are a few of the hundreds of testimonials, which you will find in our brochure and quarterly.

DRS. STARKEY & PALEN:—"Your Compound Oxygen Treatment is a great vitalizing agent. I certainly feel that it has prolonged my life." MRS. E. H. HENDERSON, No. 331 Decatur Street, Brooklyn, New York. DRS. STARKEY & PALEN:—"Mrs. Crity, my daughter, has suffered very greatly from nervous prostration for nine years, and has lately been using the Compound Oxygen recommended by Judge Harris, of Athens, and has been very much benefited; mostly by being strengthened." S. P. RICHARDSON, Presiding Elder of Athens District, N. G. Conference, Athens, Georgia, July 29, 1888.

Dont fail to send for our brochure. It is sent free, contains much interesting reading, a history of Compound Oxygen and its results, with a vast number of testimonials, which you can verify for yourself. Address the sole manufacturers and dispensers of the genuine Compound Oxygen, DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

Acknowledgments.

Receipts for Foreign Missions for March, 1891.

Mar. 2	Pennsylvania, Prof W E Krebs, Littlestown chge,		$21 50
	Philip E Jochem, cor sec Grace Ref ch, Soc Ch End,		5 49
“ 4	Indiana, Mrs C A Clayton, Hudson, personal for Girls' school, 5.00, Trinity cong, Union chge, 1.15,		6 15
	Pennsylvania, Rev J H Hartman, Lischey's chge, York Co,		36 27
	Rev S M Roeder, Elizabethtown, Lanc Co, from Miss Soc, S S, and a few members,		16 65
	Rev W A Haas, treas W Susq Classis, Miss Soc, St John's Ref ch, Williamsport,	5 00	
	St John's Ref ch, do,	8 75	
	Beaver Springs chge,	21 25	
	Christ Ref ch, Adamsburg,	2 99	
	Infant Class, Christ Ref S S,	1 16	
	Catechumens, Beaver Spring chge,	2 20	
			41 35
	Ohio, Rev Moritz Noll, Ragersville, Tus Co,		1 00
	George F Bareis, trustee Student Fund, Austin Henry Miss Soc, David's Ref ch, Canal Winchester, semi-annual payment for support of “Tamura Kenya,”		30 00
	Maryland, Rev U Henry Heilman, tr Maryland Cl,		
	Ev Ref ch, Frederick, Miss Soc,	50 00	
	Silver Run chge,	15 84	
	Mechanicstown chge,	23 90	
	Union Bridge chge,	10 00	
	Boonsboro cong,	5 05	
	“ S S,	5 00	
	Keedysville cong,	19 07	
	“ S S,	2 57	
	Sharpsburg cong,	8 52	
			139 95
	Iowa, Rev J F Butler, Imogene, from Imogene Mission,		2 00
	Minnesota, Rev Adelbert Krahn, Lake City,		
	Trinity cong, Wabasha,	4 25	
	Free cong, Theilmanton,	2 75	
			7 00
“ 5	Penusylvania, Miss Laura H Kinzer, Pittsburgh, per Mrs C T Barnhart, tr W M S, Pittsburgh Synod, for annual support of O Taka San, in Girls' school, 60.00, for the general work of Board, 75.00, from Young W For Miss Soc, Grace ch, Pittsburgh,		135 00
	Wisconsin, Rev L Zeuk, Kiel, col in St Peter's cong, Kiei,		12 50
	Maryland, Rev U Henry Heilman, tr Md Cl, from Glade chge,		18 87
“ 6	Indiana, Rev B Ruf, Auburn, from Auburn-Garrett chge,		10 00
	Ohio, Rev J Hauser, Archbold, from St John's Ref ch,		11 00
	Penna, Rev A R Bartholomew, from Trinity Ref Miss Soc,		17 75
	Mrs Henry Strnnk, tr, from For Miss Aid Soc, Ref ch, Mifflinburg,		28 00
	Rev F W Berleman, S S Ref Salem ch, Phila,		15 00
“ 7	Rev T J Bower, St Clair, per Dr Callender,		10 69
	Rev J D Detrick, Whitemarsh, cont by S S, per Rev C G Fisher, DD,		7 43
	Missouri, Rev Jno Knierim, Deep Water, Henry Co,		8 25
	Maryland, Louis E Shriver, Union Mills, Carroll Co,		100 00
	California, Mrs John Kennedy, Esparto, Yolo Co,		10 00
“ 8	Penna, H B Pontius, treas St John's Ref church, Bellefonte, contributed by S S,		20 00
	Nebraska, Rev W Bonekemper, Sutton, Clay Co, from S S, Immanuel's cong,		40 00
	N Carolina, H A Forney, treas N C Classis,		
	Concord Miss cong, 5.50, Little Church Workers, do, 1.00,	6 50	
	Newton S S, Catawba chge, denial offering,	2 52	
	Do, cong, do,	36 93	
			45 95
	Nebraska, Rev Otto Kuhn, Hoskins, from member of Ref ch in Stauton Co, Neb,		2 50
“ 9	Penna, W F Shuler, sec Ref S S, Balm, Mercer Co,		6 00
	Manda P Musselman, Overton, Bradford Co, from Overton cong,		5 00
	Jacob K Funck, treas Lebanon Cl, from Rev R S Appel,	10 00	
	Rev W C Shaeffer, PhD, (donated),	88	
			10 88
“ 10	Ohio, Rev Jacob Dahlman, Akron, 1st German Ref ch,		20 00
“ 11	Elder B Kuhns, Dayton, refunded travelling expenses,	30 00	
	Penna, Rev C Z Weiser, DD, E Greenville, do,	5 00	
	Do, Rev B Bausman, DD, Reading, do,	2 15	
			37 15
	New York, Rev John Roeck, Ebenezer, Erie Co, from S S, 10.00, N N, 5.00,		15 00
	Ohio, Rev G H Leonard, treas Lanc Cl, O Synod,		12 18
	Penna, Rev J A Peters, DD, Danville, a thankoffering, Mrs Mary H Peters, for recovery from illness,		5 00
	W Virginia, Prof C J Miller, treas Shepherdstown cong, Shepherdstown cong, 10.00, Kearneysville cong, 6.00,		16 00
	Penna, Rev J M Schick, Greenville, Mercer Co, Zion's, 7.69, Good Hope, 3 73, St John's, 13.56, Jerusalem, 12.37, Shenango chge,		37 35
	Ohio, Rev E Herbruck, Dayton, from Mrs Clara A Herbruck,		10 00
	Penna, Rev J M Titzel, DD, Lancaster, from Miss Blanche Harnish, Bryn Mawr,		5 00
	Miss Margaret King Heyser, tr Chambersburg “Willing Workers,” fifteen little girls, Zion's Ref ch, for Girls' school,		54 06
“ 12	Rev H Dieckmann, St Paul's church, Titusville, for Mrs C Reuting,		50 00
	Geo M Clouser, sec Llewellyn Frieden's Ref Miss Soc, Pinegrove chge,		20 00
“ 13	Rev C R Ferner, tr Westmoreland Cl, Mount Pleasant,		
	Brush Creek chge,	47 00	
	Emanuel charge, 5.00, thankoffering, recovery sick child, for the Lord's work, 5.00,	10 00	
	Lover of Missions, 5.00, John Snyder, 1.00, Mrs E Snyder, 1.00,	7 00	
	Wm Geiger, 1.00, P Peifer and family, 1.00, James D Rubright, 96 cts,	2 96	
	On silk quilt,	2 00	
			68 96
	Ohio, Mrs H T Heller, tr, from W M S, 1st Ref ch, Tiffin,		10 00
“ 14	John F Rise, tr Ref Miss Band, Mineral Point, Girls' school,		20 00
	New Jersey, Rev H Weimer, Glassborough, from S S, Bethlehem's ch,		5 00
	Ohio, Horace Ankeney, treas Beaver Cr chge, Alpha, Winter Communion col, Beaver cong,		12 01
“ 16	Iowa, Rev G D Gurley, Tipton cong,		5 00
	Penna, Rev J W Steinmetz, tr Schuylkill Cl, from St Stephen's Miss Soc, Reading,		25 00
“ 17	Rev G P Seibel, Lancaster, from St John's Ref ch,		4 25
	Ohio, Rev E Garver Williams, New Winchester, from Whetstone charge, Heidelberg Cl,		5 00
	Wisconsin, Rev J Stucki, Black River Falls,		5 00
	New York, Rev C Grundlach, Rochester,		
	From Women's Assn, Emanuel cong,	10 00	
	From 12 others,	8 00	
			18 00
“ 18	Ohio, Rev Geo W Henning, Mohican chge, Mohican cong, 6.00, St Jacob's, 1.32, W M S, McKay cong, 2.00,		9 32
	Mrs L B Albaugh, treas, Tadmor, from Ladies' Miss Soc, Tadmor, O, 20.00, “Rays of Light,” Children's Band, 10.00, for support of Tokaza O Ran San in Girls' school,		30 00
	Rev G Z Mechling, Hamilton, from 1st Ref ch, Hamilton,		3 33
	Virginia, Miss Priscilla Evers, Bridgewater,		2 00
“ 19	Indiana, Rev Ph Steinhage, Crothersville, from		
	Ref ch, Sellersburg, Ind,	12 30	
	Personal,	5 00	
			17 30
	Ohio, Rev J I Swander, DD, Fremont, Special col, Fremont cong,		7 15
“ 20	Indiana, Mrs Dr Koons, tr Miss Soc, Mulberry,		25 00
	New York, John Lutz, per Rev W Walenta, Brooklyn, Germ Ref Emanuel's cong,		10 00
“ 21	Penna, Jacob K Funck, treas Lebanon Classis, from Christ Ref S S, Annville, Pa,		25 00
“ 23	Ohio, Rev L Selzer, Shanesville, from Walnut Creek chge,	2 50	
	Mrs Jaberg, 25 cts, Mrs Selzer, 25 cts,	50	
			3 00
	Rev L Edmonds, Swanton, from Ladies' Social at Spencer, for Girls' school,		10 00
“ 24	Penna, Isaac G Gerhart, tr Tohickon Classis,		
	Sellersville Ref Miss Soc,	50 00	
	Do, Ladies' Aid Soc,	25 00	
			75 00
	Rev A J Heller, Berlin, tr Somerset Classis,		
	St John's cong, New Centreville,	4 06	
	Trinity cong, Rockwood,	3 00	
			7 06
	Miss Kate A Greenawalt, Lebanon (St John's, Refd) for Girls' school,		50
“ 25	Rev T J Barkley, tr Gettysburg Cl, from Christ ch chge,		50 00
	Pennsylvania, S B Kissell, treas Ref ch, Carlisle,		
	Church collection,	101 91	
	Sunday-school,	18 42	
			120 33
	Ohio, Rev G H Leonard, treas Lanc Classis, St Paul's S S, Glenford chge,		11 75
“ 27	Virginia, Geo S Roller, Weyer's Cave, from St Paul's S S, Rockingham chge,		7 09
	Penna, Rev Tilghman Derr, Millersburg, from Millersburg chge,		12 13
	Anna M Hollinger, Lancaster, tr W M S of Ref churches, 2d installment of pledge for support of lady teacher,		25 00
	Michigan, Rev S A Alt, Fulton, Ladies' Soc, 1st Ref ch, Fulton, Mich,	9 75	
	Sunday-school, do,	88	
	Ref cong, do,	3 60	
	Ref cong, Athens,	1 48	
			15 71
“ 28	Penna, Legacy from Daniel Eberhart, dec'd, through his daughter, Mrs Sallie W Hillegas, East Greenville, Pa,		500 00
	Mrs Adeline F Gast, Lancaster, Easter offering,		10 00
	Rev F A Rupley, DD., tr Juniata Cl, Mt Hope S S, Greenfield charge,	2 38	
	Miss Soc, Trinity cong, Altoona,	10 00	
	Huntingdon chge,	73 20	
			85 58
“ 30	Oregon, J A Fisher, tr Portland-Oregon Classis, Mt Tabor, from Pnstor R Staub's cong,		12 60
“ 31	Penna, M H Grunden, interest on judgment bond, Bucher legacy,		15 00
	Ohio, Rev J H Beck, Orrville, Wayne Co, from Ladies' Society, Christ Ref church,		10 00
	Pennsylvania, Rev. Jno Phil Stein, Millersville, Easter contrib Miss Soc Zion's Ref ch,		10 00
	Rev J W Steinmetz, tr Schuylkill Cl, 2d Ref ch, Reading, Easter offering,	100 00	
	Do, S S, do,	45 00	
			145 00
	Ohio, Rev J Winter, Sandusky, Rev J Winter, 2.00, Phil Schwein, 3.00,		5 00
	Oregon, J A Fisher, tr Portland-Oregon Cl, from New Era cong,		4 90
	Ohio, Rev David A Winter, Prospect, Trinity cong, 3.60, St Joseph's, 4 55,		8 15
	Rev H Holliger, Alliance, Alliance congregation,		2 70
	Pennsylvania, “J P K,” member Ref ch, Philadelphia,		5 00
	Rev C B Alspach, Chalfont, from Pleasantville ch,		16 00
	Interest on Summy legacy, 2.00, Dechant legacy, 2.00,		4 00
	Total,		$2582 65

Total contribution for the month, $2582.65.

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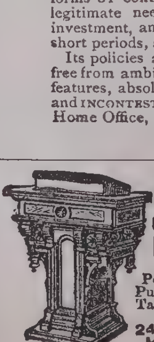

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VOL. LIX.—NO. 17. PHILADELPHIA, THURSDAY, APRIL 23, 1891. WHOLE No. 2937.

Entered at the Post-Office, Philadelphia, as second-class matter.

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Editorial Notes.

—According to our usual custom we publish in this issue the time and place of the annual meetings of the Classes. If any are given incorrectly we will be pleased to have notice to that effect from the Stated Clerks.

—The Fifty-sixth Anniversary of the Gœthean Literary Society of Franklin and Marshall College, Lancaster, Pa., will take place on Friday, 7.30 P.M., in Fulton's Opera House. The Committee has our thanks for an invitation to be present.

—Attention is called to the announcement of the Conference to be held at Lancaster, Pa., next July. The program prepared is an interesting one and those selected to have in charge its several numbers are well fitted to do justice to the subjects assigned them, and those who may attend will beyond a doubt do so with profit. The number in attendance has been increasing every year, and it is fully expected that the attendance this year will be larger than ever before.

—The Tenth Annual Commencement of the Medico-Chirurgical College of this city, took place, Thursday noon, April 16. The number of graduates this year, was *thirty-five*. The address to the students was delivered by Prof. E. E. Montgomery, A. M., M. D. We have frequently had occasion to speak of this rising institution. Its progress we have watched from the beginning and we note with gratification its slow but onward march to prominence and usefulness. It has made itself felt; the older institutions of this city having been led to adopt some of its prominent features, viz.; a graded course of three years and written examinations. It has now a fine commodious college building, and has in course of erection a valuable addition to its hospital. Thomas Chalmers, son of Rev. M. H. Sangree, and Samuel Pilgram, son of Prof. A. S. Gerhard, M.D., were among the graduates of this year. Both young men have a bright future before them.

—An announcement of the Anniversary of the Theological Seminary, Lancaster, Pa., will be found in the proper place in this issue of the MESSENGER. This Anniversary promises to be one of more than usual interest. In connection with the regular exercises the inauguration of Professor-elect Bowman will take place on Tuesday, at 8 P.M. Rev. Dr. Coe, who will deliver the annual sermon on Wednesday at 8 P.M., is one of the finest preachers in the city of New York and has quite a reputation as a thinker and writer. The Anniversary exercises proper will take place on Thursday, 7.30 P.M., at which time the graduates, eight in number, will read essays, and receive their testimonials from the venerable President of the Board of Visitors Rev. A. H. Kremer, D. D. These anniversary occasions should be the time for the Alumni of the Seminary to revisit the School of the Prophets and note its condition and progress, and encourage professors and students by their presence.

—The Convention for the purpose of organizing a Pennsylvania German Society met in the Court House, Lancaster city, on Wednesday, 15th, 10 A.M. About two hundred representatives from fifteen counties were present. Dr. W. H. Egle State Librarian, called the meeting to order. Dr. Geo. F. Baer of Reading, was chosen temporary chairman. Frank R. Diffenderfer acted as secretary. E. K. Martin, Esq., after prayer by Rev. Paul De Schweinitz, delivered an address of welcome, to which Dr. Baer responded. A Constitution was adopted, which sets forth that the only persons eligible to full membership are those who are descendants of early German or Swiss emigrants to Pennsylvania. Addresses were made by E. H. Rauch, Esq., T. C. Zimmerman, Rev. C. Z. Weiser, D.D., Rev. J. F. J. Schantz, and a poem by H. L. Fisher. President Stahr, Chairman of Committee on permanent officers reported the following for the ensuing year. *President:* Dr. W. H. Egle, *Vice Presidents:* Hon. E. Albright and H. A. Muhlenberg, *Secretary:* F. R. Diffenderfer, *Treasurer:* Julius F. Sachse, *Executive Committee:* Rev. J. Max Hark, D. D., L. L. Grumbine, H. A. Muhlenberg, E. W. S. Parthemore, E. H Rauch, Hon J. S. Hess, Judge S. W. Pennypacker, Rev. C. Z. Weiser, D. D., C. P. Hummerich, and A. Hiestand Glatz. Much interest was manifested, and it is expected that the society will grow in importance and numbers.

—Here are just the words many a self-denying, earnest pastor needs to buoy him up in his work:

> "'I see no good results from my ministry,' and then the work becomes heavy, and the ministry takes a sombre hue in sermon and visit, because there is a desponding heart beneath it. It is well to look candidly at one's ministry to see what its failures may be, and wherein it may be improved. But it should be remembered that results are not the standard of our service. There may be results we do not see. The sermons or the visit may, like the shower that falls on the sown wheat, be giving life, although it has sunk out of sight. Again, the results may be in the future; to be gathered in due time if we faint not. In the meantime faithfulness is our duty. 'Thou hast been faithful,' is the word of Him whom we serve when He is pleased with our service."

—A pretty full synopsis of the Proceedings of the Annual Meeting of General Synod's Home Mission Board, which was in session in the First Reformed Church, this city, from Tuesday evening the 14th inst., to Thursday noon, following, will be found elsewhere. As it will be seen all the members of the Board, with one exception, were present. The business claiming its attention was for the most part routine, though many things called forth much discussion. Though to many the greater part might be uninteresting, yet withal it was not without its importance and significance. The reading of the reports that were sent up from the missions, the granting of orders and the fixing of appropriations for the next year, all had their force and their effect upon the Church and her work of extension and of supplying the Gospel to those in need of it. Verily, all makes history and with it, noted progress. All the missionaries reported additions to their flocks, and almost all the appropriations for the coming year were reduced. This was necessary though the Board regretted to do it. It was necessary in order to lead the people to contribute more themselves towards the support of their pastors and to enable the Board to have funds with which to place missionaries at new points. It was our privilege to be present at different times during the sessions of the Board, and are pleased to note the careful, faithful, and systematic manner in which the business was transacted. It has great responsibilities which it fully realizes, and it needs but the encouragement and substantial help of the Church to enable it to occupy many available points that are appealing for men and aid, to extend our Church and make her a great power for good in our rapidly developing country.

—The general editor of *The Missionary Guardian* has called the attention of the Church to its small circulation. No doubt this has been a great surprise not only to the editor, the Mission Boards and to the friends of missions. It was the confident expectation of the Joint Committee when the arrangements for the publication of a magazine to be devoted to the interests of Missions, Home and Foreign, were made, and the subscription was fixed, and that at a low figure, in a short time it would have a circulation of at least 5000, and in time would reach 10000. Why these expectations have not been met, we cannot tell, nor do we wish to conjecture. There seemed to be a demand for such a magazine and it was the desire of the Boards and of the publisher to fill it. The editors and publisher have certainly done their part, and the contents have surely been increasing in interest every month as the several editors have acquired experience. Why should it not be in the hands of more readers? Who has done their full duty in making it known and having the people subscribe for it? At this rate the publisher will be compelled to increase the subscription price in a very short time. He cannot be expected to publish it at a loss. An indifference as to its circulation on the part of those who alone can present its claims and importance to those for whose information it is published, will be the only reason for the subscription price being increased or its publication discontinued. There is no need of either of these, as a proper effort on the part of every one interested, (and who is not?) in missions, will in a short time run its circulation up and beyond the number expected by the most sanguine.

Poetry.

FOR WHOM CHRIST DIED.

He walks beside you to the street,
The crowded street of commonplace,
And does but glance into your face,
A moment when you chance to meet;
But eyes made wise by love can see,
However swift his steps may be,
He carries with him everywhere
A weight of care.

You have your burden too; but yet
It does not press at all sometimes,
And you can hear the heavenly chimes,
And so the weary way forget;
You have a Friend your griefs to share,
And listen to your softest prayer,
You know how safely they abide
For whom Christ died!

But he has found it hard to trust,
For life is hard and rough to him,
The skies above his head are dim,
And his work lies among the dust.
Small hope has he to cheer his way,
Nor light of love to make his day,
No heavenly music meets his ears
Through all the years.

He is your brother, give him love!
Destroy not him for whom Christ died
By tyranny, neglect, or pride;
Within the Father's house above
Is room for him and you; and here
You well may hold your brother dear,
Nor make the space between you wide,
For whom Christ died.

O greet your brother in the street
With friendly smile and helping hand,
Give him his portion in the land.
Be good to him whene'er you meet;
It may be through your love that he
The Father's love and care will see;
Then win and keep him by your side,
For whom Christ died.

—*Marianne Farningham.*

Communications.

For Reformed Church Messenger.

FACTS WORTH CONSIDERING.

No. II.

The Reformed Church needs more ministers. It could employ, and very usefully at that, twice the number, which there is any prospect of its getting during the next five to ten years. There is practically no end to the mission points we might establish, if we only had the ministerial force necessary to do it. The other day a new congregation was organized in northern Arkansas, a State hitherto not occupied by us. It is a specimen of work which might be done in hundreds of other places as yet entirely new to us, and of which in many cases, even our Mission Board, know next to nothing—of many, absolutely nothing. They turn up, one hardly knows how, and they would turn up much faster than they do now, if we were once after them in dead earnest. Then there is the multitude of overgrown charges, which either must call an assistant pastor or be divided, so as to make two charges with two pastors. There is also another source of growth in the number of congregations, which does not arrest special attention, but goes steadily on. We mean the addition to existing charges of new congregations organized out of material in their immediate vicinity.

We need three kinds of pastors in so far as the matter of language is concerned, and that is a great matter in a Church like ours. We need such as are thoroughly at home in speaking English, German and English, and German. And it is not only speech, but sympathy, and the sense of oneness, with those who use these languages, which is required. There are elements which make all these one; there are also lines of distinction between them which it were fatal to disregard. On these lines of distinction, or difference, the matter of sympathy counts for much. Not sympathy in the way of pity but in the sense of felt and acknowledged oneness of life. What we mean to say is that a man of thorough German training could not be expected to make a successful English pastor as a rule; nor can a man of English training and tastes be expected to win the favor of a German congregation; assuming even in both cases that these pastors, could speak fairly well the language of the congregations to which they were to minister. The thing is so self-evident to thoughtful people that we need only state the fact. In mixed congregations the same rule holds. No poorer pastor can be put over a Pennsylvania German mixed congregation, mixed as to the use of language, than one who is out of real hearty sympathy with that element, who can neither in speech nor life find himself at home among them. They will soon also find themselves not at home with him. How then can he be useful? And the Pennsylvania German has his like all over the land, wherever the change of language from German to English is in its own, necessarily slow, way taking place.

Now the three classes we have named called for many men to serve them, each in the way somewhat peculiar to itself, as pastors. A vast multitude, gathered already, or yet to be gathered, stands in this sense at the door of the Reformed Church with just claim to be supplied.

Are we ready to do this great work? Are we prepared to do it, and to do it aright? The first item in our preparation must consist in knowing what is wanted; and the second in willingness to do it. Then comes the work of being and keeping prepared. That means training young men for the ministry for these varied wants and in sufficient numbers for each class.

Back of this lies the further question of institutions, colleges and seminaries. We must have enough of them, and we must have the right kind of teaching force in them. These institutions must also represent the different wants, for not any one is likely to meet fully and fairly the diversified interests which we have pointed out. Some will train English speaking ministers better than others. Some will excel in training German speaking pastors. And there is an open door for a college which makes it a main object to train men who will both speak two languages well and be in full and natural sympathy with people in congregations in which the use of two languages is a necessity. WYOMING.

For Reformed Church Messenger.

A REPLY TO "N's." LETTERS.

III.

(*Concluded.*)

What must now be thought of that Biblical scholarship which discards the living thought of to-day for the dead thought of the past? The best thought of the day if not wholly settled as to details, nevertheless regards the likeness of man to God as consisting in those spiritual attributes which distinguishes him from the lower orders of creation and places him in substantial affinity and kinship with his Creator, such as reason and will, and which are common to man and woman. "N." could more consistently have found in this passage proof of the divine co-ordination of the sexes for the government of the world, for it says, "let *them* have dominion." What "N." puts forward, therefore, as an everlasting immovable corner-stone upon which to rest his plea, is after all only a fanciful speculation long since consigned to the limbo of theological curiosities, and can no longer serve any purpose except to indicate the course of thought in the past.

But the racket only becomes loud when "N.," under the iron rule of his principle, attempts to reconcile seemingly conflicting passages. Of course, here, as everywhere, he is fighting the design and attempt to usurp authority, which we have elsewhere shown to be a false issue and a glaring misrepresentation. But, as he takes pains to show, he also goes to the utmost extreme to limit the rights of woman to teach. Silence is the law for woman; silence, almost of death. It is on this latter line, therefore, that we confront him with his confusion and narrow interpretation of Scripture. He declares that, so far as he knows, the example of Jezebel, which he has just presented as an argument in support of his theory, "has never been quoted by those who covet her prerogatives." No, we presume not. If the object were to persecute the priests, the ministers of the Lord, and to introduce false gods and a false worship and generally subvert the government of the Church for selfish ends and purposes by sedition and rebellion, then it would be in place to warn us by the examples of Jezebel and Korah, but as this is not the case we make *our* appeal to the examples of Deborah, Huldah, Priscilla, the daughters of Philip and others, as evidence of the fact that the utterances of St. Paul are not intended as an immutable principle which brooks no exception. But here "N." has another theory which serves him in good stead, namely, that "the law of God to man is for man, not for Himself." God makes laws for man but not for Himself. Man is bound to obey the law but God can do as He pleases. Is God above all law in such sense that He may arbitrarily make it or unmake it, respect it or not? So it seems "N." would argue. Now there are laws and laws. And we hold that God [illegible]ind, by His own nature, by the ethical or moral law. Not that the law is over Him, nor under Him, nor beside Him, but of Him. It is an expression of the self-consistent mode of His ethical activity. For Him to set it aside or violate it would be the self-destruction of His moral nature. But a temporary law, or rule, is the wise regulation and adaptation of life and action to circumstances of time and place, and involves no moral obligation beyond the claims of expediency. Hence God can in this regard make exceptions. He can in His providence raise up a Deborah and a Huldah, as He has done again and again in the course of human history. We hold that there are examples, therefore, which are written for our profit, and entirely consistent with the truth that Christ, as the fountain of life and truth, is not only a *teacher* of righteousness, but also the *example* of all virtues. We believe that the doom of woman after the fall, as well as that of man, is to be gradually abolished by the power of the Gospel; that the ideal world is in the future and not in the past, according to Christ's own word.

One more point: "N." claims the condition is a disease. The condition or circumstances which admits larger liberty to woman in the exercise of her spiritual gifts we claim is *not* a disease. Oh, no! the case is not so bad as all that. Is it possible that the condition of enlightenment, of social freedom and spiritual virtue, which woman now enjoys after nineteen hundred years of gradual emancipation from the low servitude in which the Gospel found her, is a disease? Is her condition worse to-day than when she was in that social bondage in which "N." claims she was of ten thousand times more service to the cause of Christianity than she can possibly be under present existing circumstances and methods of work? But we forbear. The difference between woman then and now has been presented in these columns by an abler hand. We demur, too, to the assertion that the activity of woman at the present time is due to the low condition of spiritual life amongst the ministers and male members of the Church. The Christian life here is as pure, as vigorous and healthy as ever it was. The activity of our women is the utilization of an additional power which has slumbered long, or rather, we should say, been held in abeyance, but is now certainly making itself felt for good in many directions, and we should realize that woman is a help meet for many in high things as well as low.

But we are bravely challenged with the fact that St. Paul claims that the things which he writes are the commandments of the Lord. We accept all this. But to borrow a phrase from "N.," "it needs but little discernment to see" that Paul's claim does not make *all* the commandments which he has received from the Lord of equal and permanent value. Temporary rules may be commandments of the Lord as well as eternal ethical laws and precepts.

It will be time enough to put on war paint and don our armor when the evils "N." imagines shall have become realities. We think that time will never come, but if it should, the battle will have to be fought on other grounds and with other weapons. For the present, if permitted, we would exhort "N." to leave the grooves of rigid conservatism and come with us. It will do him no harm and, with our forces united and truly enthused we will go forward joyfully to conquest and victory. Never before were the men and women, the youths and maidens and little children so alive and active as now, and if the spirit which animates them may not on special occasions break forth in speech and song it will be left for the stones to cry out. A. J. H.

For Reformed Church Messenger

TALMAGE ON "EASTER AND THE RESURRECTION."

In the discourse of this distinguished divine on Easter morning, from Matt. 28 : 6, we are treated to a wonderful description of the mausoleum, whither the body of the Saviour was carried and where it was buried. The discourse contains different heads, under each of which we find ideas painted in the brightest colors, and first, we have the "Manor of Joseph." Here the reader will find a wonderful specimen of what the imagination is capable, and if the description is true, (which, however, is to be questioned,) with the wonders of the marble, and then "the niche in the rock," into which "was pushed the body of Christ, the only pleasant resting place it ever had," it must have been the grandest, most magnificent sepulchre of that age, and outrivaling any of the Pharaohs of former ages. If you compare such descriptions with Matt. 27 : 60 : Mark 15 : 46 ; Luke 23 : 53 ; John 19 : 41 ; you wonder by what authority, Talmage, or any other preacher, would allow himself to paint as he does. Is not this giving freedom to the imagination entirely unlawful especially when dealing with Scripture, and is it not deserving censure? Another head *Mark well the mausoleum*. Here is another wonderful description, and so of the *guard of the tomb*, and what took place within that mausoleum, and in reading this, how strangely the spirit is impressed, and how eagerly the soul is waiting for food, which the Resurrection of the risen Christ is calculated to furnish, but alas! is waiting in vain.

In this discourse, you find nice phrases, but how related to the Easter service is hard to tell. In one of the sections occurs this, after speaking of the cold treatment many great men received while in life and after death honors, many and great were accorded, he says, "Oh! unfilial children give your old parents less tombstones and more blankets, less funeral and more bedroom." . . . All the justice you do you will have to do this side the gates of the necropolis. The dead cannot wake up to count the number of carriages in the procession, or see the polish on the Aberdeen granite, or to read the words of epitaphal commemoration." Words well spoken and terribly true, but alas! what place can they possibly have in an Easter, Resurrection Sermon!

All this may appear eloquent, but where, it is to be asked, is the Easter joy, where Easter gladness? Souls coming hungry and anxiously wishing for food to strengthen the faith, must go away unfed, unsatisfied. The Christian believer affirms faith in the Resurrection when he says, "In the Resurrection of the body," but where, in all that discourse, is there to be found one crumb, to quicken the faith, to comfort the soul and to assist it to remain firmly anchored on that unchanging Rock. That way of putting things may please audiences and draw crowds, but the question will come up notwithstanding, is it preaching Christ and the Resurrection? Alas! for the sheep, they cannot feed on wind. What a contrast between this Easter discourse by the New York divine, and that magnificent sermon preached on Easter Sunday, from Mark 16 : 3 ; by *Trench*, given in the Hulsean Lectures"—the one being brimful of Christ and every sentence full of joy and comfort to the sincere believer; the other full of wind and sound, and when gone, all is silent and the soul passes out of this sound unsatisfied, wondering what all that meant!

S.

For Reformed Church Messenger

WHO IS "N?"

It is quite plain from a perusal of his letters to the "Women of the Reformed Church," that he is neither the Narcissus, Neander, or Nero, implied in the inquiry of the correspondent "E. N. K." in a recent number of the MESSENGER. That he has some characteristics of the latter, is evident from the iconoclastic and *smashing* references he makes to the modern idol of "Woman's Rights" and their advocates. His logical and scriptural treatment of the question leaves but little ground for that Babel to rest upon. But all this does not furnish any clue as to his personal identity. When Christ asked His disciples how He was regarded by them, and the people who followed Him, the answers were very different and divergent. Each one answered the question from the standpoint with which he viewed the Saviour. Those who could form no conception of Him above that which is human, regarded Him as John the Baptist, or one of the prophets, &c. Peter, who was able to fathom the depths of the spiritual realm, found no difficulty in recognizing Him as the "Christ, the Son of the living God."

The position of "N." on the relation of woman to man, and to God, will therefore receive coalescence from those holding similar views, and be challenged by such as are of contrary opinions.

If the answer to the question, "Who is N." were submitted to us, we would unhesitatingly reply that he was the stalwart champion of the *genuine* rights of woman in contradistinction to the *spurious* and *usurped* ones demanded by some of their sex at the present day.

That the ladies of the present day could not find an abundance of suitable work to do in the sphere to which he assigns them, cannot be doubted for a moment. The trouble is the *nature* and *character* of the work that falls to their lot under the regime of Providence does not suit their altered taste, and gives them too little notoriety. The "mills of God grind slowly, but surely." By cutting loose from the congregation and Church and entering into organizations and societies, the work of missions and redemption, it is believed, can be greatly expedited, besides some prestige and glory can be achieved by the *leaders* of the movement. It has long been clear to our mind that all the so-called beneficial and missionary societies, whether under the auspices of men or women, are inimical to the Church of God. They all, in effect, rob Christ of the glory due Him as the Saviour of mankind, and seek to enter His "sheep fold" through a side door, like thieves and robbers. They all rest on the unchristian fallacy of "giving with the expectation of receiving again," and not on that child-like faith which takes God at His word when He promises to provide for all those who seek and follow Him.

The giving of alms, and the contributing to missions and other benevolent objects of the Church, must be free-will offerings of love, and as such, laid on the altar of God. They must not be tarnished by the carnal sensibilities that prompted their payment in the form of dues to societies, &c. The true missionary spirit is that which filled the Apostles of old. When they went abroad they did not inquire what provision the Church had made for their support. They trusted God, and were ready to suffer all things which their holy vocation required of them. So let all the holy women of our day go about in the exercise of their Christian duties, gathering alms and laying them on the altars of their respective congregations, as direct offerings and sacrifices to God for the gift of His Son. Thus will the interest in the congregation be increased instead of diminished, for the "heart will always go where its treasures are offered." E. F. S.

For Reformed Church Messenger.

THE WOMAN'S MISSIONARY SOCIETY OF THE GENERAL SYNOD.

The neat pamphlet containing the minutes of the first meeting of this Society deserves favorable notice. It presents a full organization of the different Woman's Missionary Societies for the support of missions, from the congregational organization up to that of the General Synod. If we had a word to say to "the sisters" in our Reformed Church it would be to bid them God-speed in this noble work. The women of the Reformed Church are a mighty power, and their work for the cause of missions will be effectual largely in the degree in which it is *organized*. In union there is strength. The very thought that so many of the sisters, wives, and mothers throughout the Church are engaged, heart to heart, and hand to hand, in working for this good cause, is inspiring. Who can measure the good influence it will exert in the families, and over the children, in the Church! Those engaged in this way will talk about the work in the family and social circle, and this will inspire others. The women of the Church may not care to go into the philosophy of the sexes, but they have clear intuitions as to their position and duty in all charitable work. We acknowledge the influence of woman in aiding in the work of missions. She has enthusiasm, but she has, what is often better, *patience* to continue in well-doing.

This pamphlet is not large, but the earnest words it speaks, and the report of the general organization at length effected, promise much for the future. Having reached this point, through much labor, and without much encouragement, we confess, from the ministers, we pray them now to stand firm, and to go forward in perfecting their organization, and the future will yet reveal what earnest, devoted, women can accomplish for the spread of the Gospel at home and in heathen lands. Keep good courage and go forward, ye army of noble workers!

S. E. E.

For Reformed Church Messenger.

THE SPIRITUAL CONFERENCE.

The fifth annual sessions of the Spiritul Conference will convene in the chapel of Franklin and Marshall College, Lancaster, Pa., on Wednesday, July 29, 1891, at eight o'clock in the evening.

This, it will be noticed, is one week earlier than usual. The reason for the change is found in the fact that the time now selected is more suitable than one week later. Not a few brethren objected to the first week in August as the time, a number approved of the change made, and thus far the committee have not heard of any objections to the time selected. It will be seen, from the program given below, that fewer papers are being prepared than heretofore. The brethren have complained that too much time was occupied by work and not enough time given to recreation. To avoid this trouble the committee thought one paper a day, besides what else was provided, would be ample for all. And then, it must be borne in mind that many questions will be discussed that do not appear on the regular program.

Rest and *Bible study* were among the chief objects in view when the Conference was originated. Article second of the Constitution says: "The objects of the association are to afford its members opportunity to retire from their active labors for rest, and for mutual help in the study of the Bible and for the consideration of such topics as may fit them for the better discharge of their duties in the Master's vineyard." These objects the committee have had in mind in making preparation for the next meeting. The brethren who attend the meeting will not lose sight of them.

In addition to those who have heretofore enjoyed our meetings others have expressed themselves very favorably and expect to attend. One brother who expects to put in his first appearance at the next meeting says: "The idea underlying the Spiritual Conference has all along had my hearty favor." Others express themselves in similar terms.

PROGRAM.

Wednesday, July 29, 1891, at 8 P.M., opening sermon by Rev. Dr. S. N. Callender. Bible study, Epistle to the Ephesians, 8 to 9 A.M. *daily*, to be conducted by Rev. Prof. J. C. Bowman.

Recess 30 minutes.

Thursday, at 9 30 a paper on "The Relation of Humanity to Divinity," by Rev. Dr. John S. Stahr. Evening devotion, 4 to 5 o'clock, conducted by Rev. Dr. E. V. Gerhart.

Friday, at 9 30 a paper on "What is the Bible?" By Rev. Dr. T. C. Porter. Evening devotion, 4 to 5 o'clock, conducted by Rev. W. I. Stewart.

Saturday, at 9.30 a paper on "Personal Consecration to Christ," by Rev. Jno. G. Noss. Preparatory services at 2 P.M. Sermon by Rey. Ambrose M. Schmidt.

Sunday, at 10.30 communion services. Sermon by Rev. Dr. Geo. L. Staley. Song service, 4 to 5 o'clock, led by Rev. A. P. Horn.

Monday, at 9.30 a paper on "Can we Improve our Method of Placing Pastors?" by Rev. A. E. Truxal. Evening devotion, 4 to 5 o'clock, conducted by Rev. W. F. More.

Tuesday, August 4th, at 9 30 a paper on "Sunday Observance," by Rev. F. K. Levan. Evening devotion, 4 to 5 o'clock, conducted by Rev. M. H. Sangree.

M. H. SANGREE,
D. A. SOUDERS,
D. W. GERHARD,
Committee.

Other Church papers please copy.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

The regular spring meeting of the Board of Managers and of the Ladies' Committee was held on Thursday, April 16th. The contract for the erection of the new building was awarded to Mr. H. C. Coldren, of Ephrata, Pa., for $13.970. This, however, does not include plumbing or the heating apparatus.

One of the girls who left the Home a few years ago writes to another about to leave, "You are just going to enter the working world when you leave the Home. You must be careful, for indeed, you have no idea what traps are set for the innocent. Life is very hard outside. You don't know half one must go through. There in your peaceful home you have nothing to fear, but when you leave that shelter you will be surrounded by all kinds of snares and dangers. How I wish I was there yet!"

One way to raise money to help furnish the new building. We are informed that a friend of the Home, a dress-maker, has secured a "bank" and put upon it this notice, "For the new building at Bethany Orphans' Home." Her friends and customers take the hint and assist. Already it has been once filled and emptied and the contents stored way. She feels confident that she will be able to send $25 towards the above-named object.

Seventeen nice, large shad make an excellent dinner.

Missions.

For Reformed Church Messenger.

LETTER FROM JAPAN.

SENDAI, Japan, March 10, 1891.

Dear Friends:—Taking for granted that you are interested in all that concerns your "Girls' School" in this place, I have obtained the consent of the donor to tell you about the "Mary A. Kelker Memorial Library" which has found a home in the sitting and reading room of Miyagi Jogokko. Some months ago the first installment of books, amounting to over two hundred, were received by us by the mail, and later, seventy-four additional volumes were received, making in all two hundred and eighty-two volumes. These books are all prettily bound and of a sort well suited to the ability of the girls, who find them highly interesting and instructive, since they include books of history, travel, biography, science and art and fiction as well as religious books. And in them, I have no doubt the girls will find incentives to good. I know their ideals will be higher, their thoughts and lives the purer, for the influence of these books, and also for that of the eyes that look down upon them from the pictures on the wall.

Up to the time of receiving the Mary A. Kelker Memorial Library, we had no suitably furnished room for the girls, when not occupied with their lessons at their desks. Upon the arrival of the books, however, a carpet was procured and a room fitted up to accommodate them. As so many persons write to know just how we live I will describe to you this room in which the girls spend most of their leisure time, and in which they hold their private meetings for prayer. It is an oblong room facing east and south, the fire-place in the middle of the west wall and a door on each side. The book-case is finished in red lacquer stands in the centre of the largest wall space on the north side, and above it, in a dark chestnut colored bamboo frame, hangs a large photograph of the late Mrs. Kelker. The recess formed by the chimney is occupied by a Wilcox & White Cottage Organ, and above it against the wall in a neat frame one of the memorial cards procured in honor of those who contributed funds toward the erection of the building. Between the east windows, also in a bamboo frame, hangs a photograph of Mr. R. F. Kelker, without which the whole would seem incomplete. In the centre of the room, stands the reading table, and about are scattered both arm-chairs and straight chairs. The room is lighted by means of a pretty hanging-lamp and the windows furnished with brown holland and shades.

Here most of the girls spend their Saturday afternoons and evenings and most of their leisure hours during school days.

One may enter the room when he will, he is sure to find two or more girls with their work or books, or a single girl practicing her music lesson or a group singing.

For this comfortable place we are indebted to Mr. Kelker, whose desire was in this instance, as in many others, that no public acknowledgment be made of the gift. But in the present state of our work, it seemed to me desirable that all of our people should know of it as it is so suggestive. Every time we receive a fresh copy of one of our Church papers, we are reminded by the obituary notices, that death is busy among the people of our communion. Do none of those bereft ones raise memorials to their dear dead? We know they do. Will they not consider the appropriateness of placing such memorials in the foreign mission field? Is not a soul redeemed from the bondage of heathenism a better memorial in our loved dead than a marble shaft? Or, if your means do not permit an expensive outlay, can you not add to your regular contributions to missions, such sums as you have been in the habit of spending for the pleasure of your departed friends?

The hearts of those who have buried their dear ones are very tender and I wish not to wound them by reminding them of their loss, but only to suggest the fitness of giving to Foreign Missions that which is no longer needed by those whom God has called home. Sincerely yours,

LIZZIE R. POORBAUGH.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

IN BALTIMORE, MD.

The Reformed Church has become strong in Baltimore, and the growth has largely been within ten years. Besides the three German churches, we have six English, in which I spent most of the Holy Week.

Rev. W. J. Johnson of St. Paul's has made a fair beginning in his difficult work, as his late additions show. Rev. Dr. Clever has in thirteen years done a great work that tells in more ways than one. Rev. J. T. Rossiter has the mother church. What a day Good Friday was! Of course, but few could get out to service. In the evening at Faith Mission a large audience came through the rain to Rev. Weber's delightful confirmation service, when sixteen young people took their vows, and twenty-seven others were received by certificate and on profession of faith. Thus the 12 who, two years ago came out of a dingy hall into a suitable church, have become 118, and now the mission is on firm footing and in good working order. A most forbidding Saturday was followed by a delightful Easter Sunday. I spent the morning in the mission at Woodberry, with Rev. E. R. Deatrick, who in the afternoon accompanied me across the City to the Sunday-school Easter service in Faith Mission. I was to spend the evening in the mission in northwest Baltimore, Rev. A. M. Schmidt, but was called down to the Third Church to assist Dr. Clever, who, during the morning was taken ill.

Among other pleasures was a visit to the Jail and Penitentiary under the guidance of the chaplain, our genial Rev. Zinkhan. The workshops, the chapel, the dining-room, the moveable barber-shops, the cleanliness, the great care taken for the comfort of the men and women, are things one will not soon forget.

These Baltimore brethren meet every Monday morning to talk over the work done and to be done; and just now they have in mind the organization of a local Church Extension Society, to further the interests of our Church in that growing city. An engagement in Philadelphia made it impossible to meet with them.

WHO CAN HELP TO CIRCULATE IT?

The *Missionary Guardian* cannot circulate itself. Nothing good comes or goes of itself. If this monthly is to be sent out through the Church, then some exertion must be made to this end.

Who can do the necessary work? Very justly we may expect the pastor to take the lead. He should at least explain the matter to his people, and show them that they need the *Guardian.* If he will then also appoint two or three suitable persons to canvass the congregation for subscribers, these persons can quickly do the work with but little talking.

Much may be done in and by the Sunday-school in various ways; and the Missionary Society should see that a canvass is made. But in many congregations where neither pastor, nor Sunday-school nor missionary society are doing it, some quiet soul feels moved to take up the matter and carry it bravely forward. All honor to such!

Seeing how unexpectedly and unreasonably small the subscription list of the *Guardian* is, and how much it is needed by our people, will not pastors and others see to its circulation?

Our Serial.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER XVII.

THE SHADOW OF A DOUBT.

It was the morning of the day after the arrival of the army at Constance that this conversation took place. The Margravine said much more than we have recorded, but wisely forbore to give Serena any direct advice, or even ask her to postpone for a few days her departure from the palace. Letting the dangers of the march silently to direct the thoughts of the girl in the desired channel, the Margravine resolved to wait till the hour of departure drew on before directly attempting to change her purpose.

The day was passed in enjoyment. By the Margrave and his sister, Serena was taken, in company with a large party of young people, on an excursion to a beautiful spot a number of miles up the lake. The Minnesingers followed them, and, at intervals during the day, entertained the gay company with stories and songs especially suited to the occasion. Serena received much attention, it being evidently the purpose of the young nobleman to gratify her every whim and wish. When, at length, the flush of evening lighting with beauty the quiet waters of the lake, the happy party prepared to return to the palace, she knew that it had rarely been her fortune to enjoy a more charming and delightful day. Dancing and merry romping games passed the early hours of night away, and so held her attention that not until she turned to seek her chamber for sleep, did she have time to think of the journey to begin on the morrow. At the thought, the gay smile died from her face and a feeling of lassitude and dejection came over her.

As we know very well, the religious nature of Serena was not deep and strong. The splendor of the adventure and the opportunity it afforded for gratifying her ambition, were the chief influences that impelled her to join the Crusade. The religious emotion experienced by her was born almost wholly of the enthusiasm of others, and of a desire to play the prominent part which she had assumed. She had played it, and played it well. Self-deceived, she had acted a part. At times, the vainness of her professions troubled her, and a sense of their falseness would intrude itself upon her mind. Under the test of time, under the influence of changed circumstances, the lack of genuineness in her thoughts, words and actions as Prophetess, began to make itself felt. And this was supported by a growing distaste—a distaste amounting to repugnance—for the enterprise that before had been so full of promised joy.

"We march to-morrow," she at length said, despondently, to Matilda.

"Ay, my lady, we are beggars by choice;" the tone was bitter.

"What mean you?" demanded her mistress.

"We go a-wandering and a-begging when we might live in ease and plenty—ay! and pleasure, too—the more fools we!" was the sullen reply.

"God called us," affirmed Serena, vainly attempting to rally her own dying faith.

"Morelike it is the Devil's work," was the harsh response.

The girl turned quickly and directed an astonished and inquiring glance at the woman.

"Think you," continued Matilda, "any but the Evil One would lead thousands of children to destruction, as these go now?"

"These are strange words from thee. Didst not thou promise success—foretell success before we left Heilbrun? Now thou dost chatter of destruction," answered Serena.

"Ay, that I did, my lady," said the woman regretfully, "partly because I then thought it, and partly to please thee. I do not believe it now. 'Tis a terrible journey we have before us over the mountains, and then the sea, and then—God knows what! But many will perish, that I know. Many have perished, as thou dost well know."

"Stop thy dismal prating," interrupted Serena peremptorily, "and unbind my hair; I would rest."

The tire-woman was about to begin her nightly task, when a light knock on the door brought her to a pause, and a moment later the Margravine entered.

"Pardon me, dear child," she pleaded gently, addressing Serena. "I was not ready for sleep, and thought perhaps thou mightest be inclined to chat a little before seeking thy couch. Thou art not offended because an old woman comes to see thee at this hour?"

"Oh, no! Thou art welcome, lady," said Serena, rising and offering her visitor a chair.

"Thou wilt set out on thy long journey to-morrow?" said the Margravine, seating herself.

"Such is our purpose," looking at her visitor inquiringly.

"Why not tarry with us a few days longer? Surely rest will do thee good. The time has not been wearisome?" The question was abrupt, but now that the decisive hour had come, the Margravine was at a loss to know how to approach her guest.

"'Tis very kind to speak so to one whom thou hast known but a day," answered the girl. "The hours have passed swiftly, and my happinesss has been great."

"Then tarry a few days longer." There was a solicitude in this remark which left no room in the mind of Serena to doubt the sincerity of the invitation. She looked into the face of her visitor a few moments without speaking, her expression indicating hesitation and uncertainty. In truth, a strong desire sprang up in her heart to accept the invitation. She would gladly have postponed her departure, but the consequences of such a step were too plain to escape recognition.

"I cannot, lady, I cannot!" she exclaimed, at length, with intense regret; then impetuously: "I wish I could! oh, I wish I could!"

"Why not, dear child? If need be, we can send thee forward to overtake the army after it hath departed. Why waste thy life in this unreasonable Crusade. Time flieth fast; youth goeth quickly. Ay, ay, it goeth quickly. Wrinkles come, and aches and pains—age cometh quickly. Why cast thy youth away? Youth is beautiful, child! Surely, surely, what our bravest armies have failed to accomplish, a band of helpless children cannot do. It is a wild delusion! a wild delusion! It must end in disaster." Here the Margravine paused abruptly; she had said much more than she intended. With the absent-mindedness of one advanced in age, she had glided unconsciously from the thought she wished to speak, to that which lay deepest in her mind.

Serena gazed at her friend in a startled way, as the last words were spoken. "If need be," she murmured to herself; then it was not simply to remain a few days, but to abandon the Crusade altogether. A flash of joy stirred her heart, followed by one of utter dejection, almost of despair. How could she face her comrades, John of Cologne, and the others to whom she had spoken so wisely and bravely, and tell them, she had abandoned the Crusade? How could she forfeit the reputation she had gained with the whole army, become a mockery and derision where before she was an honor and a glory? Her pride revolted at the thought. She had begun, and she must go on; a power was on her that she felt powerless to break.

"Oh, why have you come to me with such words as these?" she cried, rising and pacing the room in agitation. Then, pausing and gazing intently at the Margravine, she said, her voice pervaded with suppressed excitement; "How know I that this is not a temptation of the Evil One?"

The Margravine laughed shrilly. "Hast thou heard the decision of the learned men of France, the most learned of Europe, even the University of Paris?" she asked.

"No," came slowly from the pale lips of the girl.

"Then hearken, hearken, child! Hearken to what I tell thee! My invitation to thee a machination of the Evil One?" and again the old lady laughed shrilly. "Hearken to me!" again she repeated, composing herself, "a traveler, a student of the University, journeying through Constance hath brought word"—here the speaker hesitated as if loath to utter the words, then went on slowly, "hath brought word that the University of Paris—hark you my child!—made up of the most wise men of Christendom, hath attributed this strange rising of the children to magic. They think not God, but the Devil hath roused it. The Evil One tempting thee through me, the Margravine of Baden? of the great and

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princely house of Zahringen?" and the old lady's shrill laughter was heard once more.

"I believe it not! I believe it not!" was the passionate answer. But the terrible doubt that had entered her mind, immediately asserted itself, and in mental pain such as she had never known, Serena sank upon her couch, and covering her face with her hands, sobbed out:

"Oh! why hast thou come to me! why, tell me such things! Better let me go! better let me go! Oh!" clenching her hands, "better let me die, than endure such shame, such humiliation as failure now would bring!"

The Margravine was not prepared for such a display of feeling; and the peculiar regret that we experience when inflicting necessary pain on those whom we love, stirred her heart, as she witnessed the girl's unaffected grief. The effort to dissuade Serena from her purpose, was begun wholly in obedience to Berthold's request, but no sooner had she assumed the task than a sincere desire to save the poor girl from the disaster, which she and many others plainly saw awaited the Crusaders, began strongly to influence her. Her words had therefore a force that they would otherwise have wanted altogether. Indeed, it would have been a hard heart that could have recognized the delusion under which these poor children labored, without pitying them and striving to save them.

When the Margravine left the room a half-hour later, it was with Serena's consent to tarry in the palace a few days longer, not only to rest, but to give herself time to decide more at leisure whether to continue with the the Crusade or abandon it forever. Hundreds of the children, discouraged by the fatigues of the journey, and influenced by the kind, sympathetic friends whom they met in Constance, had already set out on their return to their homes, and many more were preparing to follow their example.

(*To be Continued.*)

The Family.

RESIGNATION.

Lord, I have shut my door,
Shut out life's busy cares and fretting noise;
Here in this silence they intrude no more.
Speak Thou, and heavenly joys
Shall fill my heart with music sweet and calm,
A holy psalm.

Yes; I have shut my door
On earthly passions—all its yearning love,
Its tender friendships, all the priceless store
Of human ties. Above
All these my heart aspires. O Heart Divine,
Stoop Thou to mine!

Lord, I have shut my door!
Come Thou and visit me. I am alone!
Come, as when doors were shut Thou cam'st of yore,
And visitedst Thine own!
My Lord! I kneel with reverent love and fear,
For Thou art here!

—*M. E. Atkinson.*

SAYING SOMETHING AND NOTHING.

The conversation of the best-bred people is delightfully free from personalities. "What did she talk about?" asked one lady of a friend who had just made a call upon a new-comer in the town.

"She talked of people," was the quiet answer. "She told me news about persons I had never seen, and unknown to me, and called them by their Christian names."

The fact was significant; it indicated the stranger's characteristics, and settled the position which she was thereafter to occupy in the place.

Sometimes, mere carelessness prompts such personal gossip, and again it springs from poverty of mind.

"I didn't have anything to say," replied a worthy old lady, whose husband had rebuked her for entertaining some guests with personalities, "and I had to say something."

So that "something" becomes gossip, and gossip degenerates into scandal. One cannot always remember, at such a moment, that good-breeding, as well as the Christian religion, requires him to consider things and ideas rather than people.

A gentle and kindly old minister had rather an alarming way of checking the conversation, when it touched personality.

"Of course," he would say when a parishioner told him, "in confidence," some tale which detracted from the reputation of another, "of course, I shall feel at liberty to tell him exactly what you say. He ought to know, for his own good." And after that depressing threat, the tale-bearer was usually very willing to hold his peace.

The well-bred man not only refrains from speaking evil, but scorns to notice it when it assails his own name. The daring motto belonging to the Keiths of Scotland, "They say. What say they! Let them say!" is that of gentlemen the world over.

It should be the resolution of every guest in any house, to carry thither no shred of personal gossip. On the great archway of an English residence are inscribed the words: "Bring good news and knock boldly."

There is none living among us who will not be the better for resolving to carry his hosts, not only good news, but clean speech, and with that upon his lips, he may, indeed, "knock boldly."

GETTING READY TO BE HAPPY.

Too many of us are looking forward to happiness in the future years instead of getting all the enjoyment possible out of the present. It is well to remember that the time never will come in this world when we shall have everything we want, just where and when we want it. The only way to be happy is to enjoy all we have to the utmost as we go along. It is right to lay up for old age in youth; right to prepare for a rainy day; but it is not right to bend all our energies to this end, and put off until the future the happiness we might enjoy every day. It is far too common to see people working and saving, denying themselves all recreation and many comforts, to lay up money to buy more land, to build a larger and finer house, or to save for their children, thinking that when they have accomplished this they will be happy, and begin to take comfort. The hoped-for point may never be attained; or if it is, sickness or death may have come first, and the dear ones whom we expected to be happy with may be gone forever.

How much better to use some of the good things of life as we go along; to make our humble homes cheery and bright as possible now, instead of waiting for a better house! Don't starve to-day, either body, mind or soul, thinking that you will riot to-morrow. Don't hoard and scrimp through all the best years of your life, that you may be generous in your wills. Life is uncertain, and it is better to make your children happy while they are under the home roof; to call to that home every agency which will make their lives sweeter and better, than to deny them these that you may leave them a large bank account when you are gone.

Don't keep the parlor shut up and live in the kitchen, unless you want the boys and girls to be anxious to leave you. Take time to read, to rest and to enjoy the society of friends. Especially take time to enjoy the companionship of your children. It will only be a few years at best that they will be with you, and these ought to be years of happiness to both you and them. If we are ever happy in this life, we must enjoy what every day brings. We must be grateful and glad for all the good which comes into our lives, and patiently bear our trials, believing that all, if rightly used, will fit us for the enjoyment of perfect happiness hereafter.

THE OLD-FASHIONED GIRL.

She was a little girl until she was fifteen years old, and then she helped her mother in her household duties. She had her hours to play, and enjoyed herself to the fullest extent. She never said to her mother, "I don't want to," for obedience was to her a cherished virtue. She arose in the morning when called, and we do not suppose she had her hair done up in curling-papers and crimping-pins, or banged over her forehead. She did not grow into a young lady and talk about her beau before she was in her teens, and she did not read dime novels, nor was she fancying a hero in every boy she met. The old-fashioned girl was modest in her demeanor, and she never talked slang or used by-words. She did not laugh at old people nor make fun of cripples. She had respect for her elders, and was not above listening to words of counsel from those older than herself. She did not know so much as her mother, nor did she think that her judgment was as good as that of her grandmother. She did not go to parties by the time she was ten years old and stay till after midnight, dancing with chance young men who happened to be present. She went to bed in season, and doubtless she said her prayers and slept the sleep of innocence, rose up in the morning happy and capable of giving happiness. And now, if there is an old-fashioned girl in the world to-day, may heaven bless and keep her and raise up others like her.—*Bishop Cosgrove.*

BY ACTUAL PROOF.

Dr. B. W. Richardson, the noted physician, says that he was once enabled to preach an effectual temperance lecture by a scientific experiment. An acquaintance was singing the praises of wine, and declared that he could not get through the day without it.

"Will you be good enough to feel my pulse, as I stand here?" asked Doctor Richardson.

The man did so.

"Count it carefully. What does it say?"

"Seventy-four."

The physician then went and lay down on a sofa, and asked the gentleman to count his pulse again.

"It has gone down to sixty-four," he said, in astonishment. "What an extraordinary thing!"

"When you lie down at night," said the physician, "that is the way nature takes to give your heart rest. You may know nothing about it, but the organ is resting to that extent; and if you reckon the rate, it involves a good deal of rest, because, in lying down, the heart is doing ten strokes a minute.

"Multiply that by sixty, and it is six hundred; multiply by eight hours and, within a fraction, there is a difference of five thousand strokes; and as the heart is throwing six ounces of blood at every stroke, it makes a difference of thirty thousand ounces of life during the night. When I lie down at night without any alcohol, that is the rest my heart gets.

"But when I take wine or grog, I do not al- that rest, for the influence of alcohol is to increase the number of strokes. Instead of getting repose, the man who uses alcohol puts on semething like fifteen thousand extra strokes, and he rises quite unfit for the next day's work, until he has taken a little more of that 'ruddy bumper,' which he calls 'the soul of the man below.'"

MAKE HOME A SCHOOL.

Make home an institution of learning. Provide books for the centre-table, and for the library of the family. See that all the younger children attend the best schools, and interest yourself in their studies. If they have the taste for thorough cultivation, but not the means to pursue it, if possible provide for a higher education. Daniel Webster taught at the intervals of his college course, to aid an elder brother in the pursuit of a classical education, and a volume of his works is dedicated to the daughters of that brother, who early closed a brilliant career. Feel that an ignorant brother or sister will be a disgrace to your family, and trust not to the casual influence of the press, existing institutions and the kind offices of strangers. If the family becomes, as it may be, an institution of learning, the whole land will be educated.

Youth's Department.

APRIL.

They promised me a flower-bed
  That should be truly mine,
Out in the garden by the wall
  Beneath the ivy vine.

The boxwood bush would have to stay;
  The daily rose bush too;
But for the rest they'd let me plant
  Just as I chose to do.

Though not a daffodil was up
  The garden smelled of spring,
And in the trees beyond the wall
  I heard the blackbirds sing.

I worked there all the afternoon;
  The sun shone warm and still;
I set it thick with flower seeds
  And roots of daffodil.

And all the while I dug, I planned,
  That, when my flowers grew,
I'd train them in a lovely bower,
  And cut a window through;

The visitors who drove from town
  Would come out there to see:
Perhaps I'd give them each a bunch,
  And then how pleased they'd be!

I made my plans—and then for weeks
  Forgot my roots and seeds,
So when I came that way again
  They all were choked with weeds.

April St. Nicholas.

AT THE RECEPTION.

Patty and Sarah Amber, who lived in a village in Delaware, were delighted when their cousin, the wife of a cabinet officer in Washington, asked them to assist her at a reception. She advised them as to their gowns and gloves; hence they had no anxiety on that score. But they were anxious on more important matters.

"I shall see so many wise and brilliant people," thought Sarah. "I wonder if I shall be able to understand their wisdom and wit?" She resolved to pay the closest attention to all that was said, lest some golden grain should escape her.

Patty, too, thought of the many politicians, authors, diplomatists and leaders in society whom she should probably meet that day.

"Just to speak and bow, and pass on!" she thought. "It gives me no chance at all! How can I produce any impression on them in that mere glimpse of me?"

She was busy for days concocting smart little speeches, epigrams and repartees, which she could make in reply to the commonplace greetings of her cousin's guests. On the eventful day, the girls took their places in the line of ladies who received. Patty, eager, anxious, self-conscious to her finger-tips, did not speak or move or even glance, except for conquest. Every hair in her frizzled bang, every flirt of her fan said, "Look at me!"

Sarah, too, was eager, but it was to catch every word which was spoken to her. She listened with such deference and attention to the most trifling remark that more than one pleased guest lingered to talk where his words were so keenly appreciated, and stopped again to tell their hostess how charming her cousin was.

"So well-bred and womanly." "Such singular fascination of manner!" they said.

There could be no doubt that Sarah was the most popular of all the girls in the room, while Patty provoked only some smiles and cynical comments upon her artificial manners. This experience of the two girls exemplifies the truth of an old saying, "He who gives himself receives all, but he who grasps to enrich himself is left a beggar at the last."—*Youth's Companion.*

A LITTLE BOY'S HIDING-PLACE.

Freddie was a little deaf and dumb boy who also had another great misfortune. His father was a drunkard, and often so cruel when he came home intoxicated that his coming was a terror to all the family. One day Freddie thought of a place to which he might go and wait safely until his father's frenzy was over. This was on top of the house. He knew an easy way to climb up, and many a time afer that he found it a good hiding-place.

When the neighbors saw him run out of doors, scramble up to the roof, and sit crouching there, they understood why he did it.

It was a pity that Freddie's mother could not have got away from the drunken man too, for she often suffered from his cruelty.

Do the boys and girls who read this true story think they will never, when they are grown-up, make themselves so hateful through drink that their own children will dread to have them come home? I hope none of them ever will, but there is only one way to make it perfectly certain that they will not, and that is never to taste that accursed stuff which makes a man either stupid and silly or fierce as a wild beast.

STINGY DAVY.

Davy was a very pretty little boy. He had light curly hair, dark blue eyes and rosy cheeks. But he was very stingy. He did not like to share anything with his little brothers and sisters. One day he went into the kitchen where his mother was at work, and saw on the table a saucer of jelly.

"Can I have that jelly?" asked Davy.

"Mrs. White sent it to me," said Davy's mother. "She has company to dinner, and made this jelly very nice. But I don't care for it; so you may have it if you won't be stingy with it."

Davy took the saucer of jelly and went out into the yard; but he did not call his brothers and sisters to help him eat it.

"If I divide with them, there won't be a spoonful apiece," he thought. "It is better for one to have enough than for each to have just the least bit."

So he ran to the barn and climbed up to the loft, where he was sure no one would ever think of looking for him.

Just as he began to eat the jelly he heard his sister Fanny calling him. But he did not answer her. He kept very still.

"They always want some of every thing I have," he said to himself. "If I have just a ginger-snap they think I ought to give them each a piece."

When the jelly was all eaten, and he had scraped the saucer clean, Davy went down into the barn-yard and played with the little white calf, and hunted for eggs in the shed where the cows were. He was ashamed to go into the house for he knew he had been very stingy about the jelly.

"O Davy!" said Fanny, running into the barn-yard, "Where have you been this long time? We looked everywhere for you."

"What did you want?" asked Davy, thinking that of course his sister would say she had wanted him to share the jelly with her.

"Mother gave us a party," said Fanny. "We had all the dolls' dishes set out on a little table under the big tree by the porch; and we had strawberries, cakes, and raisins. Just as we sat down to eat, Mrs. White saw us from her window, and she sent over a big bowl of ice-cream and some jelly left from her dinner. We had a splendid time. You ought to have been with us."

Poor, Davy! How mean he felt! And he was well punished for eating his jelly all alone.—*Florie Burnett.*

KEEP YOUR EYES OPEN.

Be wide-awake, boys, and see all there is to be seen. Learn to notice everything. If you form a habit of close observation now, you will be a thousand times repaid as you go through life.

Did you ever hear the story of the young prince who easily rode a restive horse which all his father's courtiers had tried in vain to manage? It was a beautiful animal, but so fierce and ungovernable that no one was able to mount him. The prince, who had been standing by, saw what no one else had noticed, that the horse was frightened at his own shadow, and going up to him, turned his head toward the sun, so that he could not see the shadow, and spoke soothingly to him and stroked him gently until he was quieted. He then mounted and rode him with perfect ease.

Any one of the men might have done the same, but none of them were observant enough to find what caused the trouble.

The prince afterward became Alexander the Great, and the horse was his famous steed, Bucephalus. It is probable that the power of observation was one of the qualities which made Alexander the great general and conqueror he was.

People who go through the world without their eyes open lose a great deal of pleasure, as well as many opportunities to advance their own interest and to be of use to others.

Pleasantries.

Teacher (of natural history class): "How many species of kangaroo are known to exist?"

Bright Pupil: "Two; jes' th' same ez any other kind o' critter,—the kangaroo and the kangarooster."—*Selected.*

"How is your friend doing out in Helena, Mont.?" "Oh, he's carrying everything before him." "Good! what business is he in?" "He's a waiter in a restaurant."—*St. Paul Globe.*

Mrs. Brezey (with hammer)—"There, I've hit the nail on the head at last."

Mr. Brezy—"Why do you put your finger in your mouth?"

"That was the nail I hit."—*N. Y. Sun.*

One Sunday a little boy was playing with his alphabet blocks, and grandma said: "Didn't you know it was wicked to pile blocks on Sunday?" The little fellow, quite unconscious of his wit, replied: "I ain't piling them on Sunday, I'm piling 'em on the floor."

NOTICE.

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907 Arch Street, Philadelphia, Pa.

THURSDAY, APRIL 23, 1891.

IN our days the resurrection of Christ is assailed in the use of all kinds of weapons from the rationalistic camp. It is coming to be regarded by some critics who are overwise as a harmless myth, and therefore by no means an historical fact or reality. It is however supported by the same kind of testimony—infallible witnesses—as the rest of Christ's miracles. They all involve the same fundamental principle, namely, the power of Christ as a man over the natural world, whether mineral, vegetable, animal or human. The power which controlled the winds, the waves, disease or death, was the same as that which He asserted in the resurrection of His body. It is true He ceased to control or direct the material elements in His body whilst in the grave until the third day : but these atoms, particles or molecules, remained just as they were when He died, each one stood in its place, refusing, so to speak, to disintegrate, and waiting as it were to hear its Master's voice. Together they felt His presence, an innumerable company of them ; and then they returned to their former state of active obedience. In a word, that was the resurrection. The material body which had been the prisoner of death for a few days, became instinct with the glow of health and strength. Christ rose from His hard bed, as from an ordinary couch, laid aside His funeral robes, and walked forth once more into the world of time and space, the angel rolling away the great stone ; whilst the gorgeous sunrise and the blooming world of nature greeted Him when He came forth, as its monarch and Lord.

USEFUL LESSONS AFTER EASTER.

The appearance of Christ on earth for the period of forty days after His resurrection was of course intended to show to the disciples and to the world at large in all ages that He had actually risen from the dead. The proof was ample. No court of justice in any part of the world would ask for any further testimony to the truth of this stupendous fact The tribunal history has already long ago confirmed what would be their decision. Many useful lessons may be derived from the contemplation of Christ as He appeared for forty days in the scene of His suffering and asserted His victory over death and the grave.

That perfect, holy life of Christ, involving a human power over sin and death, becomes the life of all true believers, by virtue of their union with Him, their living Head, through the Holy Spirit. Because I live, ye shall live also. John 14 : 19. They live here, and they will live forever with Him in glory everlasting.

This new life of Christ in Christians involves His power likewise in their hearts and wills, according to the measure of their faith. God has not given us the spirit of fear, says St. Paul, but of *power*. 2 Tim. 1 : 7. He also prays that he may know more and more the power of His resurrection in His own, living, practical experience. Phil. 3 : 10.

With this power derived from the humanity of Christ, believers are enabled to overcome the world ; to bear hardness as soldiers, faithful and true ; to endure sufferings patiently ; to submit to wrong, injustice, dishonor, shame or disgrace meekly, if that should be their happy lot ; and to resist all evil within us, the lust of the flesh, the lust of the eye and the pride of life. 1 John 2 : 16.

This new, divine-human life floating through the veins and arteries of humanity, let it be remembered, is the result of the Spirit's presence in the heart. As Christ breathed upon His disciples after the resurrection and said to them, Receive ye the Holy Ghost, so He says the same things to His disciples at all times. All then should yield to His presence and power, and permit no sin or hardness of heart to grieve Him away from their hearts.

Thus renewed and enlightened, they will recognize the voice of the Good Shepherd, who laid down His life for the sheep, and follow Him whithersoever He goes. As a necessary result believers are brought together and form one flock, one fold and one communion with the saints above and the saints below. Division and strife in the Church on earth still exist, unfortunately. Christians, therefore, are called in to pray and labor that this foul disease in the body of Christ may be removed as speedily as possible.

And finally, as this life union with Christ in His resurrection state exists only as we exercise faith in Him and His resurrection, let each one for himself pray, Lord, I believe ; help mine unbelief.

THE UNITED CHURCH OF JAPAN.

The course pursued by the native Christians in Japan, in establishing the United Christian Church in their country, must arrest the attention of thinking minds throughout the world. Nothing so striking and wonderful has occurred, so far as we know, in the entire history of mission. It was neccessary that the new Church should have a creed, broad enough for all true believers to accept and at the same time scriptural and evangelical. The foreign missionaries as a matter of course were anxious to guard the infant Church against error, and wished that the substance at least of their creeds, Presbyterian, Dutch and German, should be retained and adhered to. It was proposed that some declaration of the English Presbyterian Church should be substituted for other formulas, such as the Westminster Confession, the articles of Dort and the Heidelberg Catechism. But the proposition failed to meet the approval of the progressive Japanese, and the report was rejected. Instead of these foreign creeds, which they could not be expected to understand very thoroughly in their historical connections, they adopted *ex animo*, with hearty good will, the old Apostles' Creed. For the promotion of faith and the Christian life they believed that it was sufficient for their spiritual wants. And who will say that they were not right?

An impression has gone out that they rejected all of our American and European creeds. But to decline to bring one's self to religious formulas is one thing ; and to reject them as heretical is another, which the Japanese did not intend to do. Most likely they will study them in their seminaries and homes with careful attention as time passes by paying them due reverence and respect. It is moreover feared by some that such a simple creed as the one adopted may lead or was intended to lead to latitudinarian views of Christianity, involving radical changes in doctrine. But Christ is in His Church and His Spirit better than creeds protects her from error and heresy. By and by errors, as in ages past, more Japanese than European or American, will spring up among the Japanese, and then it will devolve upon them to keep them out by erecting their own barriers or vetoes in self-defence. They have made a good beginning, and in this instance, as it seems to us, they have been guided by more than human wisdom.—It is proper to add that the missionaries were permitted to insert one clause as preamble or introduction to the creed to which no true believer or evangelical Christian would object. It no doubt expresses the subjective faith of the United Church of Japan, as far as it goes.

FORTY DAYS ON EARTH.

As we are taught, our Saviour remained on earth forty days and forty nights after His resurrection and before His ascension, for which the Church and the world can never be too thankful. But what are we to make of it? How are we to understand it? What is its meaning, its significance, and what, in a few words, was it intended to accomplish? Such questions are best answered by bearing in mind the organic or Christo-centric principle which rules in the history of Christ on earth from beginning to end. Among other things we are taught most impressively His sovereignty in nature, or the realization of the original idea of humanity. Our first parents embodied this idea in their creation and original constitution, but with them it was only a slumbering, and as yet, an undeveloped possibility. In consequence of their transgression, it could never be actualized in their descendants. Man accordingly fell back under the dominion of nature, over which he was intended to stand as its sovereign lord, to rule and subdue it. Christ, however, as the second Adam, realized this idea of humanity whilst He was in the flesh as a man ; and the process came to its consummation, when He arose from the dead and stood again on the earth. All the powers or forces of nature were subject to His will. His earthly body was glorified. It obeyed Him as it had not done before. Its elements no longer subject to *gravity* appeared or disappeared according to the behests of His will or the demands of His situation. We have no reason to suppose that He any longer traveled over dusty roads or beneath the burning sun of Palestine from place to place. It was no longer necessary that He should rest at such a place as Jacob's well. He traveled with spiritual speed, with the speed of thought or of an act of His will. A higher law than that of gravity controlled His bodily presence, not indeed setting the force of gravity aside, but connecting it with that higher law or order with which it was organically connected. The image and likeness of God, in which man was created, so long obscured and held in abeyance now appears in the humanity of Christ, actually evolved and glorified, every feature shining and reflecting its divine original. In these circumstances the dignity of man was asserted and fully vindicated as it could not be in any other way, when the divinity of Christ came to the support and development of His conscious humanity. Here in the contemplation of Christ, standing on an intermediate platform, having just issued from the tomb, we have the pledge and actual demonstration of the final triumph of humanity over sin, death and all the adverse powers arrayed against its predestined sovereignty.

THE true spirit of the Sabbath appointment is, not that we should condense the religion of the week into the Sabbath, but that we should carry forth from the Sabbath its hallowed impulses and feelings into the other days of the week, to elevate and sustain us amid its wearisome secularities and depressing cares. The Lord has given us the Sabbath, not to relieve ourselves of our religion, but so to revive our religion on that day as to impel its healthy tide into the remotest nook and corner of every day duty.—*Dr. Andrew Thomson.*

Synodical Editors.

(Elected by the Synods.)

Eastern, ... Rev. Jonathan H. Pannebecker.
Pittsburgh, ... " David B. Lady.
Potomac, ... " J. Spangler Kieffer, D. D.

THE GENERAL WORK.

It is an old saying that what is everybody's business is nobody's business. There is truth in it also no doubt or it would never have maintained itself until it became an old saying; it would long since have perished and been forgotten. What it means is that we are far more apt to attend diligently to our own individual affairs than to those which are ours in connection with all the other people in the community.

There are certain advantages in this tendency of human nature. We all remember the question and answer with regard to the sanitary arrangements of ancient Jerusalem. The question is: "How were the streets of Jerusalem kept clean?" And the answer given: "By every man sweeping before his own door." We find something involving the same principle in the biblical history of the conquest of Palestine. The direction to the army of Joshua, as they stood around the walls of Jericho, was, that, when the walls fell down, every man should go up straight before him. By obeying this order the inhabitants were speedily overcome, and the city fell into the hands of the chosen people. It would probably be acknowledged by almost every one that in material things a nation makes progress, and each citizen is best served and there is general plenty and prosperity, in the degree in which each farmer, and mechanic, and merchant devotes himself diligently to his own particular work. It would certainly be a great loss to the farmers and to the country as a whole, if, instead of each man being diligent in the tilling of his own farm and devoting himself with all his strength of intellect and muscle to the production of the largest possible crops, he should neglect his own work and waste his time gadding about to see that his neighbors did their work in a proper way. It is good for every one to mind his own business, and sweep before his own door.

But when this is said, not all is said. There are certain things to be attended to and done upon which the welfare and happiness of the community and nation, and therefore of the individuals composing the community and nation, to a very large extent depend, which are not the business of any particular man or any number of men. There are roads to be made and kept in repair, there are schools to be established and supported, provision must be made to render the lives and property of the citizens secure and to prevent injustice and violence, to regulate commerce with foreign nations, to defend the nation against foreign invasion and protect the liberties of the people. These are general objects which do not get themselves attended to by each farmer tilling his own fields, each mechanic manipulating his own tools or each merchant supplying his customers with goods in his own line. This is public business, belonging to the community, or county, State, or nation at large. It is that business alluded to in the old saying; it is everybody's business. It must be attended to or disasters will come upon the people and there will be no such thing as living comfortably in the land; prosperity and happiness will be things altogether unknown.

The tendency to attend to one's own business and to neglect that which belongs to everybody, the public business, whilst it has its advantages, has also its disadvantages. To secure the highest possible good an effort is necessary. There must be an attempt to reason ourselves out of a practice which entails evils upon us. Whilst we attend well to our own affairs, we must try to bring ourselves to attend also to the affairs belonging to the community. If this lesson were well learned and these ideas put in practice we would no doubt have better roads, and schools, and courts of justice; the laws would more nearly meet the needs of the people, and there would be better administration of all public business. What is everybody's business should be everybody's business. Our busy men, men of affairs, men who are successful in private life, who have good hearts and clear heads, should interest themselves in shaping the policy of the government, see that wise laws are made, and properly enforced, and that honest and capable men are chosen to govern the state and nation.

What holds good in the secular matters, which are here used mainly in the way of illustration, holds good also in religious matters. Religion is an individual matter. Each one's heart is to be right in God's sight. "The soul that sinneth, it shall die." Every child of Adam, to be saved, must repent, and believe in the Lord Jesus Christ. No one will be disposed to deny this. But religion is also a general matter. In fact the general here as elsewhere comes before the particular. It is because Christ is the Lamb of God that taketh away the sin of the world, because He effected a reconciliation between God and man by His atoning death on the cross, because He conquered death and him that had the power of death in His resurrection, that salvation through faith in His name is preached to all men. Redemption was first wrought out by Christ, the Holy Spirit was given and the Church constituted, and then the Gospel was preached and men told what they must do to be saved. It was first the general, the all-embracing, and then the particular, the individual.

But now men are disposed to look each at his own things. His own individual salvation seems to every man to be the one thing to which he should give attention. And it might be said that if every individual secured his own salvation the human race would be saved. But that is misleading. Individuals are saved through Christ, and the Church, the preaching of the Gospel, the administration of the sacrament—through the Church and her activities. Just so the individual receives the benefits of day and night, sunshine and rain, summer and winter, through the revolution of the earth and planets, and the citizen enjoys freedom because the nation is free. Faith cometh by hearing and hearing by the word of God. How can they hear without a preacher and how can they preach unless they be sent.

Whilst religion is an individual matter, it is much more a social and general matter. It would soon perish from the earth if each one attempted only to secure his own salvation or to cultivate his own piety. We belong, as Christians, to a Christian congregation, to a Christian denomination and to the general household of faith in Christ. We should labor to keep our hearts right, but also to maintain public worship and congregational activity and to enable the denomination to do the work falling to it as the general body.

It is comparatively easy, or ought to be, to persuade a man to seek his individual salvation. It is not so difficult a matter either to cause him to see the wants of the congregation to which he belongs. That is work lying right at his own door. It is his individual business and he can with little effort be aroused to the importance of attending to it. But when it comes to the more general work the case is different. That is everybody's business, and each one is disposed to let everybody else attend to it. But a little reflection will teach us that that will never do. Each one should feel it incumbent upon him to take an interest in the general work and support it heartily with his prayers, influence and alms. As this is the hardest work to interest ourselves in and support, our interest in it and support of it also brings the highest rewards. Our work here will tell mightily for the good of the cause to which we have given our lives, and to do it will bring us such enlarged sympathies and noble hearts as to fit us for God's kingdom above.

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ANNUAL MEETING OF GENERAL SYNOD'S BOARD OF MISSIONS.

This Board met in annual session, Tuesday, April 14th, at 8 P. M., in the First Reformed Church, Philadelphia. The following members were present:

Rev. J. A. Peters, D. D., President, Rev. E. R. Eschbach, D. D., Secretary, Elder Charles Santee, Treasurer, Rev. D. S. Fouse, Superintendent, Revs. J. J. Leberman, D.D., J. M. Kendig, J. H. Sechler, C. F. Kriete, J. Bachman, and Elders H. C. Hoover, C. M. Boush.

The reports of the officers were received and the items in them needing special attention were taken up item by item and disposed of.

Treasurer Santee's report showed a lack of sufficient funds to pay the orders granted the missionaries for the quarter ending March 31st, 1891, but the deficiency was not a very great one. Had several of the Synods paid in their apportionments for Harbor Missions it would not have existed. The attention of the Eastern, Potomac and Ohio Synods is called to this matter.

The Church Extension Fund, of which Elder Boush is treasurer, is growing. During the past year $3,300 have been in the treasurer's hands, and that amount has been expended recently in buying lots at Braddock and Allegheny city. During the past quarter $814 have been also received through collections, and the debt of the Board has been reduced $1000.

April 1st, 1891, there were *thirty-nine* missions on the roll of the Board. Reports from these showed that, with few exceptions, good progress had been made by them during the year. The appropriations to the missionaries were considered, and in accordance with the rule of the Board nearly all of them were reduced slightly, with the supposition that the missions will see that they make up the amount of decrease.

A number of applications for the establishment of missions were made to the Board, but it could not, because of the want of funds, grant them. Prospective arrangements were made for the enrollment of additional ones in the future.

The *Missionary Guardian* claimed the attention of the Board. It was highly commended and received the full endorsement of the Board. Its limited circulation was sincerely deplored. It was felt that this was largely owing to the fact that no general effort has been made for its circulation. Action was taken as to what was deemed best to increase its circulation.

Two missions, Messiah and Calvary, in the city of Philadelphia, were enrolled. There are now 42 missions upon the roll of the Board, and nearly $13,000 has been raised during the year. This is encouraging, and all that stands in the way of this Board's progress is the lack of funds. These should come freely and largely. The Board was in session from Tuesday evening until Thursday noon. Much was done during that time.

* * *

There is nothing like prayer for producing calm self-possession. When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer, and then you can cleanse it out with comfort and expedition.—*Rev. James Stalker.*

Poetry.

TRAILING ARBUTUS.

ELAINE GOODALE.

Deep in the lonely forest,
High on the mountain side,
Long is the dreary Winter,
Short is the Summer-tide;
Just in the breath between them,
Pregnant with sun and showers,
Starts from the earth primeval
Fairest of Northern flowers.

All through the sunny Summer,
Lavish with wealth of bloom,
She, too, hath shared life's fullness,
Hid in her forest gloom;
Nurtured with dews and sunlight,
Richly her buds are fed,
Fresh while the Summer fadeth,
Fresh when its flowers are dead.

Then, when the rude winds seek her,
Threaten her buds to blast,
Fiercely assailed by Winter,
Fearless she holds them fast;
Fast, till the Spring draws nearer,
Fast, till the days grow fair,
Fast, till the April showers
Quicken on the chilly air.

Woke by the murmuring breezes,
Kissed by the shining sun,
Up in a burst of transport
Starteth the prisoned one!
Blushing in fairy clusters,
Pressing a mossy bed,
Leaves of autumnal russet
Over her soft couch shed.

Close to the damp earth clinging,
Tender, and pink, and shy;
Lifting her waxen blossoms
Up to the changeful sky;
Welcomed our Spring-tide darling,
Fresh in thy virgin hue,
Long as the oaks stand round thee
Yearly thy charms renew!

Selections.

It is necessary to raise one's self again towards heaven, when stricken down upon the earth.—*Ozanam.*

All troubles have their commissions and instructions from God, what to do, where to go, whom to touch, and whom to pass over.—*Dr. Reynolds.*

For God hath marked each anguished day,
And numbered every bitter tear,
And heaven's long age of bliss shall pay
For all His children suffer here.
—*Bryant.*

St. Paul had three wishes and they were all about Christ—that he might be found in Christ, that he might be with Christ, and that he might magnify Christ.—*Luther.*

He doeth all things well. He calms the storm
Saying, "Be still!"
And come what may to me of pain or ease
I love His will.

One must not only cultivate one's friends, but cultivate one's friendships, preserving them with care, looking after them, so to speak, and watering them from day to day.—*Joubert.*

A poor man saved by thee, shalt make thee rich,
A sick man helped by thee, shalt make thee strong,
Thou shalt thyself be served, by every lease
Of service thou hast rendered.
—*Browning.*

Science and Art.

The French mint will soon replace the copper sous with nickels. Singularly enough, the five and ten centime pieces will be perforated in the center, after the manner of the Chinese coin. This enables them to be strung, and counted or handled with great ease.

Twenty Guinea pigs were placed by M. L. Poincarre in the dustiest part of a flouring mill in order to test the effect of the constant inhalation of the dust. At the end of two years ten pigs survived. The others, mostly young ones, seemed to have died from catarrhal pneumonia, and in no case from consumption. Little dust was found beyond the passages of the nose.

The experiments with a pendulum to visibly demonstrate the motion of the earth, formerly made by Foucault under the cupola of the Pantheon, are about to be renewed on an even larger scale. The new gigantic pendulum has just been suspended from the centre of the second platform of the Eiffel Tower. It consists of a bronze wire 350 feet long, with a steel globe weighing 180 pounds at the end.—*Popular Science News.*

Items of Interest.

The farmers in Vermont are having the best run of maple sugar for years.

A blazing meteor as large as a flour barrel fell at Levis, Quebec, on Tuesday night.

There are now 200 women preachers in the United States, where forty years ago there was only one.

Professor David S. Jordan, President of the Indiana State University, has accepted the Presidency of the Leland Stanford University of California.

For six months of the current fiscal year the Baltimore and Ohio Railroad's net earnings have decreased $355.714, compared with the previous year.

The Legislature of Texas has passed a Scientific Temperance Education law. Only eight States now remain of 44 in which the W. C. T. U. has not secured by law provision for temperance education in the public schools.

Barnum, during the last twenty years of his showman's life, expended over $3,000,000 in newspaper advertising; and it is pretty safe to say that he would not have left nearly twice as much more behind him in the shape of a fortune if he had not advertised.

When Wesley died there were but 120,000 members in his societies. To-day there are 5,250,000, and if children and general worshippers be counted, the Methodist church in the English-speaking world ministers to the spiritual wants of probably not fewer than 25,000,000 human souls.

Dr. Razie Koutloiaroff-Hanum, a Mohammedan woman, born in the Crimea, has passed a brilliant examination as physician and surgeon before the college authorities at Odessa, and is admitted to practice. Dr. Koutloiaroff-Hanum is the first Mohammedan female physician regularly graduated.

The London and Northwestern train, "the flying Scotchman," running between London and Aberdeen, now cover the distance, 539 miles, in twelve hours. This is equal to 44 9 miles per hour, and includes the time lost in making seven stoppages. The man who would not be satisfied with that rate of speed must be getting out of the way of the Sheriff.

It is stated that the oldest church in Louisiana and the Mississippi Valley is likely to drop into the Mississippi River within a few days. It is the church of St. Francis, Roman Catholic, in Ponte Coupee parish. The church was erected in 1737. It was then a long distance from the river, but the waters of the Mississippi have encroached upon the banks and have carried away the graveyard, and will soon ingulf the church itself.

Hints and Recipes.

If you wish to keep a sharp knife don't put it in hot grease. Stir your potatoes while frying or turn meat with a fork or an old case knife kept on purpose.

To prevent pie juice from running out in the oven, make a little opening in the upper crust and insert a little roll of white letter paper perpendicularly. The steam will escape from it as from a chimney and all the juice will be retained in the pie.

The nicest way to wash bed-quilts and comfortables, is to place them on the grass during the rainy days of fall and spring, turning them occasionally. When clean, and the day bright, hang them on the line to dry. If a windy day, all the better.—*Housewife.*

An Earache Cure.—Olive oil, one drachm; ether, one drachm; tincture of opium, one drachm; oil of bergamot, fifteen drops. Mix well together. A drop or two in the ear will cure the ache and soothe the sufferer to sleep in a very short time. The mixture should be kept in a bottle with a ground glass stopper to prevent evaporation. This is for children who suffer from earache, as children so often do.

Glass Ware.—As a rule, warm water and a soft cloth are all that are required to keep glass in a good condition; but water-bottles and wine-decanters, in order to keep them bright, must be rinsed out with a little muriatic acid, which is the best substance for removing the "fur" which collects in them. This acid is far better than ashes, sand, or shot, for the ashes and sand scratch the glass, and if any shot is left in by accident the lead is poisonous. Richly-cut glass must be cleaned and polished with a soft brush, upon which a very little fine chalk or whiting is put; by this means the lustre and brilliancy are preserved.

Farm and Garden.

Southern planters have found that no watermelon at all compares with Kolb's Gem for shipping; but those who wish to try a few this season for home use or near-by market would do well to try the Cuba, Sugar-Loaf or Pride of Georgia. These will give fruits of the very best quality.

Mix thoroughly a gill of crude, carbolic acid with a quart of dry, air slacked lime; then mix this quart with two pecks of lime. Dust the dry lime over every part of the poultry-house—on the walls, in the nests, over the roosts and over the yards. It will be found an excellent disinfectant, and will do more to destroy the germs of disease, and with as little cost, than anything else that can be tried.—*Farm and Fireside.*

Parsnips.—Few people know the value of parsnips for fowls. It is a fact that very few animals like them raw, but all stock upon the farm will enjoy them if cooked. The water in which they are boiled is not the least valuable part of the mess, for mixed with bran or meal it is as valuable as skim-milk. If the larger variety of parsnips be sown, the rows should be sixteen inches apart; but for the smaller and more palatable kind one foot is plenty. The wider the rows the closer the plants should be left in them.—*Miss Williams, in Weekly Press.*

Grafting.—It is a good plan to put in a few grafts of choice fruit every spring. There is no profit or pleasure in an old orchard of "native" fruit when, by the simple process of grafting, the best may be raised, and that, too, in a very few years. Our agricultural journalist illustrates the different methods, so that a detailed description is not necessary here. A good article of grafting wax is made as follows: Take one pound of beeswax and four of resin, to which add one pint of linseed oil; heat slowly in an iron vessel, and mix thoroughly. It may then be thrown into cold water and pulled, like molasses candy, until it takes on a lighter color. Then made into sticks.—*Exchange.*

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

The Lutheran Quarterly. April, 1891. Edited by Philip M. Bikle, with the special co-operation of M. Valentine, D.D., LL.D., E. J. Wolf, D.D., Pres. S. A. Ort, D.D., and W. H. Wynn, Ph.D., D.D. Contents: The Theology of Zwingli, by Prof. J. W. Richard, D.D., Theological Seminary, Gettysburg, Pa. The Abyssinians and Their Church, by Prof. George H. Schodde, Ph.D., Columbus, Ohio. The Final Philosophy, by Rev. Samuel Schwarm, Ph.D., Tiffin, Ohio. Reminiscences of Rev. John Uhlhorn, Read before the German Historical Society of Maryland, by John G. Morris. Massillon, by Rev. H. H. Hall, A.M., New Lisbon, Ohio. A Practical View of the Common Service, by Rev. J. B. Remensnyder, D.D., New York. The Lutheran Sources of the Common Service, by Edward T. Horn, D.D., Charleston, S.C. The Influence of the Church in the Organization of Modern Europe, by Rev. Prof. B. F. Prince, A.M., Wittenberg College, Springfield, Ohio. Lutheranism in the General Synod, by Prof. E. J. Wolf, D.D., Gettysburg, Pa. Review of Recent Literature.

Terms—$3 per annum, in advance.

Harper's Weekly for April 15th contains—Editorials: The Australian Confederation, Presidential Speculations, The Retirement of Senator Edmunds, Our Treaty with Italy, Civil Service Reform in the Navy-Yards, The Quarter-Centenary of the G. A. R., Women Delegates not Wanted, Barnum. Glimpses of Australian Life, The Australian Commonwealth, Bird's-Eye View of the Columbian Exposition as it will appear from the south of Jackson Park, The Heart of Brier Rose, Where to go a-Fishing, Major-General Nelson A. Miles, The Monument, A Baby King and Queen, The Academy Exposition, The Great American Showman, The Mayoralty Election in Chicago, Amateur Sport.

Harper's Bazar for April 17 contains—Editorials: A Choice of Evils. Fashions: Pattern-sheet Supplement, New York Fashions, Paris Fashions. Interesting Articles: A Clever Cuckoo, The Nineteenth Century Club, Women in the Saddle, Sanitary Living, How to Use the Orange. Fiction: Uncle Nathan's Ear-Trumpet, St. Katherine's by the Tower. Illustrations.

Harper's Young People for April 21 contains—The Five Senses—Smell, Little Gardens, Princeton College, George's Submarine Telephone, Men of Iron, Butterflyflutterby and Flutterbybutterfly, Phineas Taylor Barnum, Humorous Pictures and Stories, Supplement, containing "Our Post-office Box" and other interesting matter.

Littell's Living Age. The number

of The Living Age for April 18 contains—Horace Walpole's Twin Wives, Temple Bar; Eight Days, part XIV., Cornhill Magazine; The Contrasts of English and French Literature, Macmillan's Magazine; A Visit to the Grande Chartreuse, Nineteenth Century; Madeleine's Story, part III., Blackwood's Magazine; Epitaphs, Cornhill Magazine; Unclaimed Stocks, Dividends, and Bank Deposits, Chambers' Journal; Biblical Drama in South Staffordshire, Cornhill Magazine; Our Village Book Club, Speaker. Poetry—A Song in Winter, The Dying Knight, Roses and Memories, A Song, "Ah, Love, I Cannot Die, I Cannot Go." Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

On the 15th inst., at Saegertown Pa., by the Rev. L. J. Mayer, assisted by Rev. D. H. Leader, Rev. A. S. Dechant, of Abilene, Kansas, to Miss Emma Alline, only daughter of the officiating clergyman.

In Philadelphia, April 9, 1891, at the Parsonage of Trinity Reformed church, 1541 N. 7th street, by the Rev. Charles H. Coon, Mr. Thomas T. Davis to Miss Katie J. Martin, both of Philadelphia.

On the 7th inst., at Zwingli, Iowa, by Rev. F. C. Bauman, Mr. Martin Denlinger to Miss Sarah Sibo, all of Zwingli, Iowa.

At the Glade Reformed Parsonage, Walkersville, Md., January 14th, 1891, by Rev. S. M. Hench, Elmer C. Wachter to Miss Clora V. Long, both of Walkersville, Frederick county, Md.

At the residence of the bride's father, Wm. H. Stull, near Harmony Grove, Md., February 5th, 1891, by the same, William F. Keyser to Miss Adella E. Stull, both of Frederick county, Md.

At the residence of Lewis H. Staley, Rocky Springs, Md., March 5th, 1891, by the same, Fleeton J. Stull to Miss Cora L. Staley, both of Frederick county, Md.

In St. Paul's church, Utica Mills, Md., March 15th, 1891, by the same, George W. Cramer of Lewistown, to Miss Amanda C. Domer of Creagerstown, Frederick county, Md.

In St. Paul's church, Utica Mills, Md., on March 24th, 1891, by the same, Albert C. Stup of Charlesville, to Miss Alberta R. Cramer, of Utica Mills, both of Frederick county, Md.

In the Glade Reformed church, Walkersville, Md., March 25th, 1891, by the same, Spencer G. H. Zimmerman of Lewistown, to Miss Jessie M. Riggs, of Walkersville, Md.

At the Glade Reformed Parsonage, Walkersville, Md., April 1st, 1891, by the same, John T. Keeney to Miss Annie E. Beatty, both of Frederick county, Md.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DIED.—February 28, 1891, at Delmont, Pa., Mrs. Sarah Hugus, wife of Elder Henry Hugus, in the 71st year of her age.

Mrs. Hugus was baptized and confirmed by Dr. Hacker in the old Manor Reformed church, where she remained a member until the organization of the Reformed church in this place, being one of the organizers, and holding membership here until her death. Born and reared in the church, her life was a good illustration of the value of early Christian training. There was a peculiar stability in her faith and Christian character. Her church knew where she stood, and could count confidently on her loyalty. Little hindrances and differences never made her waver or hesitate in her service to the Master.

Throughout her long membership in the church her record is unbroken. Regular in her attendance at every divine service save when sickness or other unavoidable circumstances prevented, faithful in her use of the sacraments, and entering actively into every work in which she could assist her church, she is greatly missed from our number. Missed! There is a eulogy in that word when it applies to Christian activity. Missed! Yes, one is missed when he has helped to bear the burden, and his attendance at God's house and altar was regular. So we miss Mrs. Hugus, because of her helpfulness to us, because of her faithfulness in the service of the Lord.

Her religion was an every day matter with her. She lived it in her home, and exercised it in her relations to the community about her. An earnest Christian woman, an active laborer in the church, an affectionate mother, a kind and sympathetic neighbor. "She hath done what she could."

She found comfort and strength through her faith. Long a sufferer, as declining life began to leave its traces upon her, she was patient in the assurance that it was but for a time, the forerunner of an eternal weight of glory. And when the shadows of life's evening deepened into its night, when death hovered over her, she found strength and hope in her Saviour—knowing "that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

B.

RESOLUTIONS OF RESPECT.

The Ladies' Aid Society passed the following resolutions of respect:

WHEREAS, It has pleased God in His divine wisdom to call to her heavenly home our beloved co-laborer and sister, Mrs. Henry Hugus, and,

WHEREAS, We now mourn the loss of one who was a devoted wife, a tender and affectionate mother, and a true and sympathetic friend,

Resolved, That while we bow in humble submission to Him who doeth all things well, we know how sadly we shall miss her cheerful countenance, and feel that in the death of Mrs. Hugus this society has lost one of its most faithful and earnest workers, who always did with a willing heart and ready hand whatever she found to do.

Resolved, That we extend to her bereaved husband and sorrowing family our heartfelt sympathy, knowing how hard it is to say, "Thy will, and not ours, O Lord, be done."

Resolved, That we will ever cherish her memory and try to imitate her many Christian virtues, and as a last mark of respect, a copy of these resolutions be sent to the stricken family, published in the REFORMED CHURCH MESSENGER, and recorded upon the minutes of our society.

MRS. J. M. SCHALL.
MRS. S. P. KECK.
MISS NETTIE LOSE.

DIED.—At the residence of her son, George Kelchner, near Maquoketa, Iowa, Mrs. Eva Kelchner, at the advanced age of 93 years and 3 months.

The deceased was born in Berks county, Pa., December 24th, 1797, and died March 24th, 1891. Her maiden name was Eva Graeff. She was united in marriage to Daniel Kelchner (the date not known). Mr. Kelchner died June 28th, 1863. She was the mother of twelve children—ten dying in infancy—two, Mr. Geo. Kelchner and Mrs. James Edleman survive her, together with a large number of grand and great-grandchildren.

She united with the Reformed church in early life, and remained a member of the same until the Master called her home. The funeral services were conducted by Rev. S. P. Harrington, March 26th, and she was buried in Mt. Hope Cemetery near Maquoketa.

S. P. H.

DIED.—At St. Clairsville, Pa., February 15th, 1891, Mrs. Mary, wife of Samuel Oster, aged 69 years, 2 months and 21 days.

DIED.—At St. Clairsville, Pa., March 13th, 1891, Mrs. Susan E., wife of Andrew Hoenstine, aged 43 years, 2 months and 2 days.

The above named women were both life-long members of the Reformed church. Both were also members of the Missionary Society, the latter being one of its founders, and also an efficient teacher in the Sunday-school. Hence we have many reasons for entertaining the cheerful hope, that our loss has resulted in their eternal gain. And we also fondly trust that we, who survive them, may be ready also, when the last summons calls us to the eternal world.

S. Z. B.

DIED.—Near Zwingle, Iowa, of scarlet fever, March 12th, William, aged 3 years, and on the 21st, James Ray, aged 5 years, children of Nicholas and Sarah Leffert.

All six of their children were down with the disease, and of the number death claimed the two youngest for its prey. The Lord sustained the afflicted parents with the assurance that their departed ones are given back to be cared for in a better world.

DIED.—On March 22d, 1891, in Dauphin county, Pa., Peter Kieffer, aged 76 years, 4 months and 15 days.

He leaves a widow and five children to mourn his departure.

DIED.—In Aaronsburg, Centre county, Pa., March 29th, 1891, H. A. Mingle, a highly esteemed and prominent citizen of this place. He had been ill of heart disease more than a year, yet he was not confined to his bed until about a month prior to his death. He was born in Mifflinburg, Union county, in 1818, and reached the age of 73 years.

Mr. Mingle served as Justice of the Peace eighteen years in his district, and was known to deal justly with every person who came before him for justice. Some years ago he was elected Commissioner of Centre county, and it is acknowledged by all parties that he made an excellent official.

In early life he became a member of the Reformed church and continued so during his life. He was a pure, humble, devoted and zealous Christian, who attested by his continued activity that he loved his Master. He was regular in his attendance upon the services of the sanctuary, the meetings of prayer, and taught his Bible class in the school as long as his physical condition would permit.

He leaves a wife and five sons, as follows: W. B. Mingle, cashier of the Penn Valley Banking Co. of Centre Hall; Dr. D. W. Mingle, Dakotah, Ill.; Thomas J. Mingle, Lincoln, Neb.; A. C. Mingle, merchant, Bellefonte; and Edw'd Mingle, who resides in his native town.

After the services at the Reformed church, the remains were taken to the cemetery at the edge of the town, and interred in the presence of a large attendance of relatives, friends and citizens.

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CHILDREN'S DAY SERVICES.

As the time is drawing near for preparation for the observance of Children's Day—June 14th next—we offer the following services for the occasion:

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When the address of a paper is to be changed, the **OLD** and the **NEW** should be given.

☞ Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

☞ We do make mistakes sometimes, and we want the aid of pastors, agents and all interested, in correcting them.

☞ Remittances should be made payable by Check, Draft, Postal Money Order or Registered Letter to the order of THE REFORMED CHURCH PUBLICATION HOUSE, 907 *Arch Street, Philadelphia, Pa.*

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To an old subscriber for THE MESSENGER, remitting $2.75, we will give credit for a year's subscription and send a copy of the above book, postpaid.

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PHILADELPHIA.

Miscellaneous.

For Reformed Church Messenger.

CALVIN COLLEGE.

Only a few responses have been so far received to the appeal made in favor of Calvin College. But nearly all of them come from professors of our institutions of learning, and as such they may well be considered forerunners and harbingers of more to come. These men may be expected to be good judges of Calvin College. They have recommended this work in very strong terms; and they urge and press upon the whole church the demand for help in this direction. Their words should not be allowed to pass away unheeded.

On the other hand it is quite evident that the idea of fostering a German-English College, as a link between the native and the foreign elements of our church, is too new to the majority of our people at once to expect a general response. We must continue to agitate this most important subject again and again.

It must be kept before our people, that no missionary work is of graver importance to the American church than the evangelization of our stupendous immigration, and that no church is more earnestly invited to this work than ours.

It must not be forgotten that every year one hundred thousand Germans come to America, and that our church members are chiefly the descendants of the same people.

Which American church can sympathize with them more warmly than the Reformed? Who can better gain their confidence than this church? Who is better prepared to educate missionaries for them than we? Who will be held more accountable for their harmonious assimilation to the American Christian people than the church of their fathers?

At the closing exercises of the winter term the members of the higher classes gave a Shakespeare Reception, consisting of judicious selections from Richard III., with instrumental and vocal music interspersed. Besides the students, a select audience of friends enjoyed the performance.

Spring term opened with a satisfactory accession of new students so far.

It is gratifying to notice that the newcomers wish to give the study of German their special attention, whilst they pursue their regular English courses of study.

Sunday after Easter was celebrated by a children's festival in the college chapel. The students had drilled the children to sing and to declaim appropriate pieces, two of the students delivered short addresses, and the orchestra contributed some good music. A plenty of beautiful Easter eggs were distributed amongst the children. The service, as well as the whole preparation for it, was left in the students' hands.

A minister's widow has a talented son, who, though but a boy, is working well for God's kingdom. He ought surely to study, but the means are not at hand. Perhaps there is some one amongst our readers who could assist him in this matter. We will at least venture to call attention to it. He might become very useful in the ministry. Many a good worker for the church and for missions has thus been gained by benevolent people helping poor boys to an education.

Donations—Besides a promise of $100 from an eastern friend, given on condition that the sum of $900 be raised besides, we received the following donations in cash: Dr. D. Van Horne, $6; Dr. H. Rust, $10; Rev. J. P. Stein, $5; Prof. R. Shiedt, $5; Dr. J. I. Good, $20; Prof. A. S. Zerbe, $2.

God bless both the gifts and givers!

H. J. RUETENIK.

For Reformed Church Messenger.

STATISTICS.

One hundred years ago, the *Coetus of Pennsylvania*, as the synodal body of our Church was then designated, held its annual meeting in Lancaster, convening on the 27th of June, 1791. It was a comparatively small assembly. The whole number of ministers belonging to it, at the time, was only nineteen. Fourteen were in attendance, and five are noted as absentees. Those present and their fields of labor are as follows: William Hendel, D.D., Lancaster; William Otterbein, Baltimore, Md.; Frederick Dallicker, Falconer Swamp; Abraham Blumer, Northampton; John Henry Helffrich, Macungie; John Christopher Gobrecht, McAllister (Hanover, Pa.); John William Runkle, Fredericktown (Frederick, Md.); John William Weber, Westmoreland; John Adam Gueting, Antietim; John Geo. Froldenier, Gettysburg; Daniel Wagner, Tolpehocken; John Philip Stock, Sheppensburg; and Jonathan Rahauser, Schamokin. The last two named were ordained to the work of the ministry, during the sessions of the Coetus, being the first to receive ordination without the formal consent of the Reverend Fathers in Holland first obtained.

The absentees were: John Herman Winckhaus, Philadelphia; Frederick Lebrecht Herman, Germantown; Nicholas Pomp, Indianfield; Caspar Wack, Rockaway, N. J.; and Samuel Dubrudorf, Carlisle.

It is to be greatly regretted that the *Coetus Pennsylvaniensis* had no regular statistics. The pastors, it seems, were not required to furnish statistics in rendering their verbal reports of "the external as well as internal conditions of their congregations." The Coetus of Pennsylvania which was rather advisory than legislative, was changed, at the annual meeting of 1793, April 27th, also held in Lancaster, into "The Synod of the German Reformed Church in the United States of America," and became more legislative in its prerogatives, having adopted the "Synodal Ordnung," or Rules of Synod—a sort of Constitution.

In 1812, at the annual meeting held in Philadelphia, it was "Resolved, That at the next annual meeting and every subsequent annual meeting, every minister shall furnish a statement, containing the names of the congregations to which he preaches, and the number of baptisms, confirmations, communicants, and deaths for the current year. This statement shall be subscribed by the minister and delegate elder." In the following year, 1813, when the Synod met at Frederick, Md., May 16th, out of the whole number of ministers connected with the Synod, which was forty six, only eighteen complied with the requirements of the resolution. These statistics are here incorporated, and are as follows:

Ministers.	Congregations.	Baptized.	Confirmed.	Communicants.	Deaths.
C. L. Becker, D.D.,	1	63	20	156	34
W. Hendel,	7	209	128	698	95
C. Wack,	4	92	19		12
P. R. Pauli,	1	219	80		82
G. Geistweit,	1	64	49	107	6
S. Helffenstein,	1	210	50	900	98
J. Hoffman,	5	90	49		8
J. Helffenstein,	3		140	200	30
F. A. Rahauser,		108	29	232	14
J. C Becker,		130	94		
P. Gloninger,	5	289	90	688	54
H. B. Schaffner,		71	37	249	17
Albert Helffenstein,	7	103	45	304	
Yost H. Fries,	9	171	67	685	47
H. Gerhart,	4	55	57	151	17
T. L. Hoffeditz,	3	130	88	242	16
H. Rassman,	5	100	81	45	
J. P. Mahnenschmidt,			46		

During the four or five following years, the reports are fewer and less complete than the first effort was. As soon as the Minutes began to be published in printed form, a marked change made its appearance. The printed minutes of 1818, when the Synod had fifty eight ministers enrolled, forty-four of them furnished statistics. An additional column for schools had been added. The summary is given as follows: Congregations 295, Baptisms 4942, Confirmed 2336, Communicants 15,360 Deaths 960, and Schools 113. These were parochial or week day schools. About sixty years ago a column was added for Sunday-schools, and in 1834 sixty-one Sunday-schools are reported. In 1841, the column for Members was added, but none are found reported that year, separate from the communicants. Since then the additional columns found in the statistical tables have been added, from time to time.

It is to be greatly regretted, that there were no regular statistics made in 1791, one hundred years ago, and that those of 1841, which was observed as the *Centennial* of our Zion, consist only of the number of ministers, congregations, baptisms, confirmations, communicants, deaths, and Sunday-schools. It would be certainly very interesting to compare the present statistics of our Church with 1791 and 1841, if it were possible to make such comparison. But with reference to 1791, the thing is simply impossible, and can at best be only partially done in regard to fifty years ago. And at present, this will not be attempted.

W. M. D.

For Reformed Church Messenger.

THE NEW HYMNAL.

In reply to many inquiries concerning the New Hymnal, which we find it impossible to answer by letter, we take this method briefly to say that the Hymnal is now going through the press, and will be ready to be put on sale in three or four weeks. By the instruction of General Synod, copies will be sent to the Stated Clerks of all the Classes (the first of which meets May 6th), in order that the book may be submtted for approval, and acted upon, at the annual meetings of the Classes soon to be held.

H. M. K.

For Reformed Church Messenger.

THE "V" COMPANY.

Dear Sisters of the Reformed Church—No doubt many of you have read the appeal in the Easter number of the MESSENGER, March 26, made by the chairman of the Committee to Form. Plan of Work for the W. M. S. G. S.

We told this committee, that if they would give us a good plan by which to get this $600 for the outfit and traveling expenses of our new lady teacher to Japan we, the executive committee, would try to carry it out.

Mrs. Mosser has given us a most excellent plan, namely, that during the month of April, not less than one hundred women send each a V (or an X) for this purpose to the treasurer of W. M S. G. S., Mrs. G. Z. Kunkel, 21 South Front street, Harrisburg, Pa.

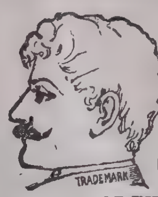
She closes by saying, "Where are the ninety-nine? Here is the One Hundredth."

The order is reversed. There is in this case but *one* lonely V safely lying in the shelter of the fold. But the *ninety and nine* are

"Away on the mountains wild and bare,
Away from the tender Shepherd's care."

Sisters of the executive committee, sisters of the committee to F. P. W., sisters of the printing committee, officers of the Synodical and Classical societies, officers of the local societies and sister members of those societies, and sisters not in our societies, I beg of you, "Fall in." Each one of you who can, send a V, and make this work a success. How many say they cannot afford it? *This* you cannot afford to take the money with which the Master

Continued on Page 13.



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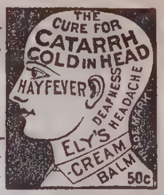

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100 Doses One Dollar

intends you shall purchase robes of salvation for your heathen sisters, and expend it in luxuries—*kid gloves, fine dresses or expensive trips*. Here is the ninety-ninth V. Where are the 98?

M. E. W., Pres. W. M. S. G. S.

CATALOGUE OF FRANKLIN AND MARSHALL COLLEGE.

We take from the *Daily Frederick Examiner* the following, which is from the pen of the Rev. George Diehl, D. D., of the Lutheran church of that city. It will be of interest to our readers, recalling much of the past in the history of the mother of our institutions.

"We have just received the annual catalogue of this institution for 1890-91 It gave us unusual pleasure to turn over its pages and dwell on the names of professors, trustees and students. We were familiar with the history of Marshall College; the larger and principal stream that united its conflux with Franklin College in 1852, and has since rolled its educational waters in an ever increasing volume under the name of Franklin and Marshall College. Had the amount and character of the contribution to the union of the two institutions given priority of name in the combination, it would have been Marshall and Franklin. But Franklin being the older although much the smaller and more insignificant school, priority of founding gave priority of name, and it was called Franklin and Marshall.

On a bright September morning in September 1837, in company with a classmate in another college, we started from our parental home and drove ten miles to attend the first commencement in the Mercersburg College. There was a crowded church, and on the stage temporarily erected, sat the faculty, trustees and the graduating class.

The president of the faculty was Dr. Rauch. He was a German of the purest Saxon type. We recall his appearance, when first he arose. He stood a full man, in the prime of early manhood, with noble countenance, bald-head and soft gentle voice as he called out in a German brogue and "sweet German accent" "moosick." Then the band struck up in their prelude performances. Then came prayer and literary exercises, interspersed with music. At length the graduating class came on—the class that will forever bear the distinction of being the first graduating class of Marshall College. That class consisted of Mr. John H. A. Bomberger, of Lancaster, Pa., a strong looking young man of about twenty one. He carried off all the honors of his class, and bore all its oratorical labors, salutatory, oration, valedictory, etc. And he did well. He gave promise there that at some future day he might sit in Dr. Rauch's chair or be president of some other college. That promise was fulfilled. Dr. Rauch, the first president, was a man of profound intellect and immense learning. And had he lived in the world as long as Goethe or Schleiermacher his reputation for attainment in mental science and other departments of learning would have been equal to that of any of the great German thinkers and scholars of his day. This is somewhat of a digression. Many brilliant names are connected with the institution whose catalogue was placed on our table an hour ago.

It has now an able faculty. In addition to those veterans, Drs. Gerhart and Apple, are a number of younger men who have already won a name, and have a bright future before them.

The college is ably manned. It has ample accommodations. Its architectural structures are up to the times. Among these is the Daniel Scholl Observatory, erected by the generosity of a Frederick lady.

There are 27 in the senior class, 35 juniors, 34 sophomores, and 30 freshmen. It is supported mainly by the Evangelical Reformed Church."

For Reformed Church Messenger.

ALLENTOWN FEMALE COLLEGE.

An appreciative audience filled the chapel of the Allentown Female College on the evening of the 10th inst., and gave careful attention to a programme that was both varied and delightful. The cantata, "A Garden of Singing Flowers," was rendered by nine of the younger members of the musical department in a manner which reflected great credit upon the young ladies and their efficient instructor in vocal music, Miss Anna Moyer. The children of the primary department contributed two bright choruses to the programme. The vocal solo, "The Flower Girl," by Miss Cora Clauser, and the execution of Kuhlan's Sonatine on the piano by Clarence McHose are worthy of special mention. The closing number of the programme, the "Lily March," was particularly effective. Twelve girls, attired in becoming costumes of white, pink and blue, and carrying calla lilies, went through various evolutions in a manner that showed careful training and won a well-deserved encore. The entire performance bore testimony to the skill and efficiency of Misses Moyer and Rothrecke, the ladies in charge of the musical department of the college.

The musical department at present numbers 72 pupils. A few weeks ago a new grand piano was procured, which is the fourth instrument purchased for the college in about so many years. Thus far one hundred and twenty students have been enrolled during the college year.

AMICUS.

For Reformed Church Messenger.

THE WOMAN'S MISSIONARY SOCIETY OF MERCERSBURG CLASSIS.

The Woman's Missionary Society of Mercersburg Classis held its second meeting in Trinity Reformed church, Waynesboro, Pa., April 10th and 11th, 1891.

A missionary service was held Friday evening. Rev. B. F. Bahner conducted the services, assisted by Rev. S. E. Stofflet.

Mrs. Heitshu, President W. M. S. Eastern Synod, made the principal address. She took the letter addressed to the women of Mercersburg Classis as the basis of her remarks, and spoke of the sphere occupied by W. M. S., and of the mission work done by the women in their homes. She insisted on the need of thorough organization; synodical societies supported by classical, and classical by congregational organizations. Mrs. Heitshu thought mission work was woman's work; helpful and useful mission work begins at home, and if our work is God's work it will succeed.

Rev. S. E. Stofflet spoke of the heathen, how much more religious in their lives than we are. Our work is to help them and send them the Gospel.

Rev. B. F. Bahner alluded to the discussion in General Synod on the order of deaconesses and of presbyteries.

A collection was taken up for the benefit of the society and the meeting was brought to a close.

On Saturday morning the ladies held a business session. Reports of the committees were heard, the constitution was received and adopted, and $50 were voted towards paying the expenses of sending a lady missionary to Japan.

The annual meeting will be held in Shippensburg, Pa., August, 1891.

M. E. SNIVELY, Rec. Sec.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Lebanon.—The *Lebanon Daily News* of the 30th ult. contains an account of the interesting services held by the Sunday-schools on Easter Sunday afternoon, from which we take the following:

Beautiful flowers and potted plants graced the pulpit and chancel, and the services were interesting and instructive. The schools rendered several excellent and appropriate selections, after which the lesson for the occasion was rehearsed. Brief addresses were delivered by Rev. Dr. Klopp and Superintendent J. L. Lemberger. The schools of this church are educating two little Japanese boys for the ministry, and monthly collections are lifted for the purpose. Accordingly yesterday was what is termed "Japanese Sunday," and by some strange coincidence a young lady of that far-away country was present and took part in the services. It was Miss F. Tsukamoto, who is attending Wilson College, at Chambersburg, and who at present is visiting this city. She was attired in her native garb, but did not wear her clogs or shoes. These, however, she exhibited to the audience, stating that according to the custom of Japan no person will enter a house without first removing them. She speaks English quite fluently and has a most pleasing voice.

In her address she said it was a great privilege for her to speak in the presence of dear friends in Christ, something about her native country. She then described in full a pure Japanese home of the middle class. Of the family life she said the children breakfast first in the morning and go to school. The father gets up very late and eats by himself, served by his wife or a servant. The children take some playthings to school. The boys are fond of kites and hoops (not an iron hoop, but of bamboo). The girls like balls and small rice bags, about an inch and one-half square. The balls made of cotton and fine thread are very common. They run, romp and have a gleeful time, just like the little boys and girls here in America, but one great difference is that the boys and girls in Japan are not allowed to play together. The boys watch the chance to tease and annoy the girls, but never attempt to help them. Although they are humble and polite to the teachers and superiors, but rude and proud toward the girls and inferiors.

* * * * * *

In the evening, sometimes, the father takes supper together with the children, but conversation at the table is considered very rude and ignorant, but quiet and quick eating is very admirable. After tea, once in a great while, the parents take the children to town or park. The mother or sister carries the bundle while father and brother strut along in an indifferent manner. The girls are not allowed to visit each other or go to town without a chaperon, while for the boys spending a whole evening is regarded a proper thing.

The bow is the sign of politeness and affection. They measure the degree of politeness and affection by the angle which is made by the waist-line and the legs. So they are not able to show warm affection as you do, although the Japanese mother has some tender love for her children.

This is a glimpse of the cold home-life of the non-Christian Japanese. The Christian people of Japan are trying to

Continued on Page 14.

Cleveland's Baking Powder
Does not contain ammonia;
Costs no more than ammonia powders;
It goes farther;
It is pure and wholesome.
You should use it.

Stop that
CHRONIC COUGH NOW!
For if you do not it may become consumptive. For *Consumption, Scrofula, General Debility* and *Wasting Diseases,* there is nothing like
SCOTT'S
EMULSION
Of Pure Cod Liver Oil and
HYPOPHOSPHITES
Of Lime and Soda.
It is almost as palatable as milk. Far better than other so-called Emulsions. A wonderful flesh producer.
Scott's Emulsion
There are poor imitations. *Get the genuine.*

GOLD MEDAL, PARIS, 1878.
W. BAKER & CO.'S
Breakfast Cocoa
from which the excess of oil has been removed,
Is absolutely pure and it is soluble.
No Chemicals
are used in its preparation. It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, *costing less than one cent a cup*. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.
Sold by Grocers everywhere.
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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.
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COMPOUND light-spreading Silver-plated Corrugated Glass
REFLECTORS,
A wonderful invention for lighting CHURCHES, Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue and price list free.
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IN ALL GRADES,
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make the cold houses the warm houses in every possible way, although it is not an easy thing for them to cast away the old customs.

In such a home as I have first described my early life was passed, but by the guidance of the Invisible Hand my sister and myself could enter the Kobe missionary school in spite of many objections and persecutions of parents and relatives. After finishing there I went to the Yokohama mission school, while many an ignorant friend was unable to go to any high school. To promote the knowledge, to form the strong noble character and to widen observation, it was my greatest desire to come to your land—Land of Liberty—but being refused, I could not start till last fall, when the long-desired permission was given by my parents. Through many trials and hardships yet under the tender care of the Almighty, I reached the dear Wilson College, at Chambersburg, where I have found a new home with the fellow students full of kindness and affection.

If you had not sent the missionaries we would still be heathen; if you, each one of you, had not helped the self-sacrificing missionaries to establish the high schools for girls, I would not be here this afternoon—nay, even I would not be able to read the English alphabet.

Oh, how much our country owes to you for your great influence and the innumerable efforts for her civilization! How much I personally owe to you for your influential lives, and specially am I grateful to the very beneficent family who gave me a chance to observe the true Christian home-life. When and how can I pay you for all this kindness? Never to you directly, but I desire to reward by reflecting these noble Christian virtues and influences which God shows through your lives, to my friends in Japan, who are thirsting for them, and to co-operate with those who are striving to make the cold houses the warm Christian homes, and finally to help to elevate the position of the oppressed girls and women.

Philadelphia.—First, Rev. J. H. Sechler. The eighty-fifth anniversary of the Sunday-school of this church, Tenth and Wallace streets, was appropriately celebrated on Sunday, April 12th. In the evening the school held special exercises, consisting of music, addresses, etc. After the pastor's address of welcome, those who followed were Messrs. Harris, Gillinder and Perrins of Tabernacle M. E. church, and C. M. Boush, Esq., of Meadville, Pa. The addresses were calculated to advise the children and encourage the teachers, and were made by men of large experience in Sunday-school work. Nineteen prizes were awarded for bringing in new pupils. The pastor and superintendent were very nicely remembered, the former by a private communion service from the congregation and the latter by a four volume edition of Smith's Bible Dictionary by the teachers. The decorations were very fine and much admired by all. The school is in a flourishing condition as was shown by the superintendent's report.

Hanover.—Trinity, Rev. J. D. Peters. The annual report of the Ladies' Mite Society of this congregation, read at the meeting on Tuesday, the 31st ult., showed a net result of the year's work to be $512.44, a larger sum by $16 than realized any previous year.

Paradise Charge.—Rev. J. F. Wiant. At the Easter communions in the three congregations of this charge, eighty persons were received into full communion with the church, sixty-two by confirmation, six of whom received adult baptism, and eighteen by certificate and renewal of profession. The alms, $73.59, are for classical apportionment. The developments of the coal mining in the bounds of this charge are making very marked changes in various ways. Some of the families belonging to the charge having sold their coal lands are removing to other regions. Whilst the additions to the charge have been encouraging, the losses by dismission up to this time and in the near future will be from one-third to one-half as large as the accessions.

Hecktown.—A memorial service was held April 12th in the Hecktown Union church, of which the late Rev. M. A. Smith was pastor, associate with Rev. Bieber (Lutheran). Though the roads were muddy the large church was filled. There are about 500 members of the Reformed church. The church is about six miles from Bethlehem. The service was very impressive. Rev. G. A. Schwedes delivered the memorial sermon in German, on Heb. 13: 7. Rev. J. O. Lindaman, of Bath, read an essay (English) eulogizing the departed. Rev. Bieber had charge of the service. Revs. T. O. Stem of Easton, and J. F. DeLong of Reading, were also present and took part in the service. Bro. Smith was pastor for 24 years in this congregation and the service was a fitting tribute.

Irwin.—On Sunday, at 2 P.M., April 12, Rev. David A. Souders was installed pastor over the Irwin, Pa., charge, in the presence of a large audience. Revs. N. H. Skyles and D. N. Dittmar were the officiating ministers.

Huntingdon.—Rev. W. C. Schaeffer Ph.D., has accepted a call to this place. He has, therefore, resigned the Presidency of Palatinate College. He will enter upon his work at Huntingdon, July 1st, next.

Waynesboro.—Trinity, Rev. F. F. Bahner. The spring communion in this church was held on the 12th inst. Thirteen persons were received, five by confirmation and eight by reprofession and certificate. These, together with the twelve persons confirmed on Easter Sunday, make the number added this spring twenty-five. The accessions thus far during the present classical year to the communicant membership have been forty, and to the unconfirmed membership thirty two.

Ashland.—Rev. R. Duenger, D.D., who has been pastor at this place for twenty years, has tendered his resignation. He is now in his 82d year, and through feebleness is obliged to retire from active work. May the Lord be with him in his declining years.

PERSONAL.

Mrs. Elizabeth Leinbach, widow of Rev. Thomas H. Leinbach, and mother of Revs. A. S., T. C. and S. A. Leinbach, died at her residence, near Stouchsburg, Pa., on the 13th inst., in the 85th year of her age. Her husband died 1864, after a pastorate of forty years in the Tulpehocken charge.

Change of Address.

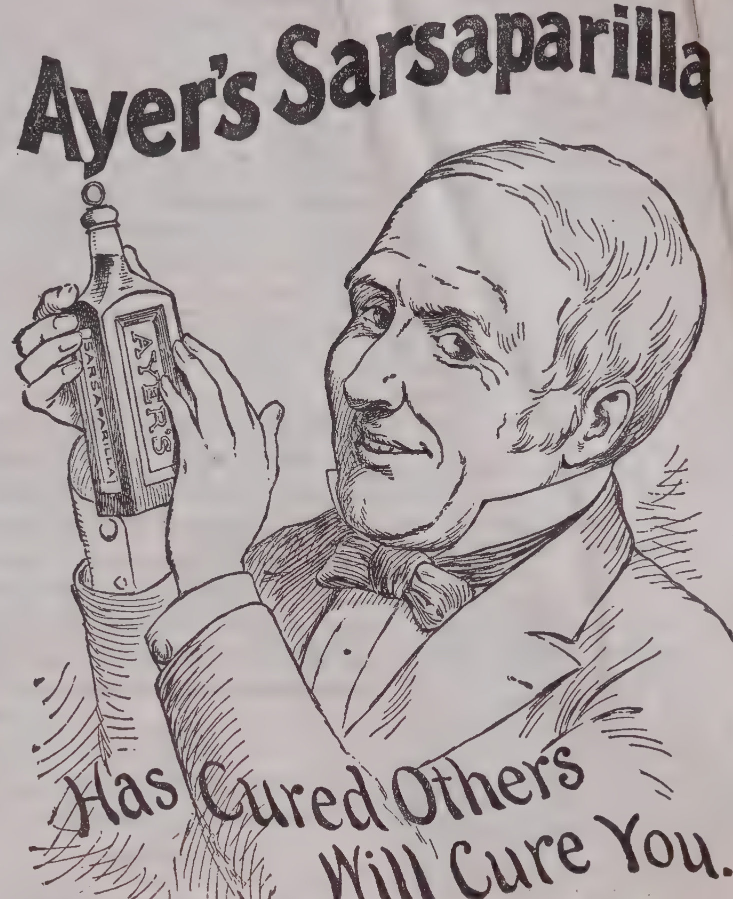
Rev. S. C. Long, after April 28th next, from Mann's Choice to *Braddock, Allegheny Co., Pa.*

Rev. D. A. Souders from Union Bridge, Md., to *Irwin, Westmoreland Co., Pa.*

NOTICE.

Delegates and others having business with Tohickon Classis will please take notice that those traveling over the N. P. R. R, will be met at the station at Hellertown, at 3.46 P.M., on the day of the meeting of Classis; and those traveling over the L. V. R. R., at Freemansburg, at 5 P. M., and taken to their lodgings.

A. B. Koplin, Pastor Loci.



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Dr. E. T. Gauneau, Superior, Wis., says: "*I have used it in cases of nervous debility and overworked brain, with the utmost satisfaction.*"

EASTER INGATHERINGS.

PENNSYLVANIA.

Cherryville. — *St. Paul's*, Rev. J. W. Mabry, confirmation 42, alms $32, object, classical apportionment. *Frieden's* (supply), confirmation 33, alms $21, object, classical apportionment.

Summit Hill.—St. Paul's, Rev. A. P. Horn, alms $9.36, object, Japan, by envelopes distributted at Easter. Had service of song in the evening of Easter.

Beaver Springs Charge.—St. John's, Rev. W. M. Landis, confirmation 5, alms $27.62, object, classical apportionment. *Samuel's*, confirmation 14, alms $14.21, total $41.83.

Womelsdorf.—Rev. L. D. Stambaugh, alms $30, object, home and foreign missions.

Boyertown Charge.—Bechtelsville, Trinity, Rev. J. E. Freeman, held their communion April 12th, 1891. Six young men were added by confirmation, collection $9.30, communicants 48, members 64. Average per cent. for missions, etc., 20 cts. per member communing.

Orwigsburg.—Rev. George B. Walbert. Communion at *Orwigsburg*, April 5th, 74 communicants, 1 received, 1 dismissed, offering $19. *Christ, McKeansburg*, April 12th, 53 communicants, offering $20, total offering of $39 is to be used to pay balance on apportionment for home and foreign missions.

Mann's Choice.—Grace, Rev. S. C. Long, confirmation 6, certificate 1, reprofession 3, total 10, alms $18.11, objects, classical assessment and foreign missions.

Bethlehem.—Christ church, Rev. G. A. Schwedes, confirmation 28, reprofession and letter 20, total 48, offering $62 for missions, Sunday-school $29. Easter service in Bethany Mission held on Monday evening, offerings for the school.

Doylestowu.—Rev. L. C. Sheip, alms $14.51, object, classical apportionment.

VIRGINIA.

Woodstock.—St. Paul's, Rev. A. K. Kline, confirmation 1, alms $56 48, object, $51 for classical apportionment.

NORTH CAROLINA.

Faith..—St. Luke's, Rev. J. M. L. Lyerly, confirmation 6, alms $31, object, classical assessments.

IOWA.

Sioux City..—Rev. M. L. Firor, baptism and confirmation 2, confirmation 2, total number to date since July, 1890, 21.

NEBRASKA.

Lincoln.—Faith, Rev. T. F. Stauffer, confirmation 2, certificate 2, reprofession 10, total 14, alms $3.89, object, missions and beneficiary education.

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stimulates the torpid liver, strengthens the digestive organs, regulates the bowels, and are unequaled as an

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Sold Everywhere.

Office, 39 & 41 Park Place, N. Y.

When things are at their worst, 'tis said,
Then luck will change, and what we dread
Will have its termination.
But this remark, though very true,
If you are ill, don't seem to you,
To have much application.

But it does, just the same; and here some encouragement to help you out of this morbid state of mind:

Drs. Starkey & Palen:—"I was entirely cured of neuralgia by the use of your Compound Oxygen Treatment." Mrs. G. W. Valentine, New Douglas, Ill., July 30, 1889. *Drs. Starkey & Palen*:—"I have found relief in neuralgia and hay fever by the use of your Compound Oxygen Treatment." D. C. Chapman, Jr., 92 Sixth Ave., Brooklyn, N. Y,

Drs. Starkey & Palen:—"I have used your Compound Oxygen Treatment, and believe it to be the finest tonic for general debility I ever used." Withers Adick, Yorkville, S. C., April 15, 1889.

Drs. Starkey & Palen:—"I used your Compound Oxygen Treatment four years ago for bronchial trouble and extreme debility. As a consequence all that is remedied." Mrs. M. G. Atcheson, Du Bois, Pa., May 3, 1889.

That's good evidence but there's heaps more in a 200 page book that will be sent to you FREE OF CHARGE *if you* will send your name and address to Drs. Starkey & Palen, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

THEOLOGICAL SEMINARY, REFORMED CHURCH.

Sixty-sixth Anniversary.

The *sixty-sixth* anniversary of the Theological Seminary, Lancaster, will be celebrated in the College chapel on Thursday, May 14th, at 7.30 P.M. The graduating class numbers *eight*.

On Tuesday, May 12th, the Rev. J. Calvin Bowman, Professor-elect of New Testament Exegesis, will be inaugurated by a committee appointed by the Eastern Synod, consisting of the officers of the Potomac Synod, services to begin at 8 o'clock, P.M.

The Rev. Edward B. Coe, D.D., New York, of the Reformed Church of North America, will preach the annual sermon before the students in the college chapel, on Wednesday evening, May 13th, at 8 o'clock.

E. V. Gerhart,
Pres. of the Faculty.

P. S.—Members of the incoming Senior class are willing, during the summer vacation, to do missionary work, or to assist pastors, or with the consent of Classis to supply vacant pastoral charges. Address the President of the Faculty. E. V. G.

THE BOARD OF VISITORS.

The Board of Visitors of the Theological Seminary will convene in annual session at Lancaster, Pa., in the College building on Tuesday, May 12th, at 2 o'clock, P.M., for the transaction of business. A punctual attendance is respectfully requested. The members of the Board of Visitors for the present year are the following: Revs. S G. Wagner, D.D., C. F. McCauley, D D., Chas. G. Fisher, D.D., H. M. Kieffer, D.D., Thomas C. Porter, D.D., Lucian Cort, A. E. Truxal, A. H. Kremer, D.D., E. R. Eschbach, D.D., J. Spangler Kieffer, D.D., S. N. Callender, D.D., and the undersigned.

Theodore Appel, Sec.

NOTICE.

The Woman's Missionary Society of Illinois Classis will hold its annual meeting in the Buckhart Reformed church, Mt. Zion charge in, Christian county, Ill., May 22, 1891. The first session Friday morning at 9.30 o'clock. All missionary societies in the Classis are entitled to two delegates, and congregations where no societies exist are entitled to the same ratio.

Delegates will please inform Rev. D. N. Frantz, of Grove City, Christian county, Ill., of their intention of attending the meeting, so that places for their entertainment may be provided.

Mrs Henry Bair, Pres.

JUNIATA CLASSIS.

Juniata Classis will hold its regular annual meeting at Saxton Pa., beginning on Wednesday evening, May 20th at 7.30 o'clock. A Classical Missionary Society is to be organized the following Friday evening. Delegates are to be sent from each congregational Society. The credentials of delegates to Classis must be sent to the clerk ten days before the meeting. All benevolent monies are to be paid into the hands of the Treasurer at least five days before the meeting of Classis.

Lloyd E. Coblentz, President.
John W. Pontius, Clerk.

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B. F. ALLEN CO., Sole Agents for United States, 365 & 367 Canal St., New York, who (if your druggist does not keep them) will mail Beecham's Pills on receipt of price—but inquire first. *(Mention this paper.)*

NOTICE.

Wyoming Classis will meet in Zion Reformed Church, Wilkesbarre, Luzerne Co., Pa., May 20th, A. D. 1891, at 7.30 P. M. Attention is called to the following action of Classis: "Pastors or Clerks of Consistories are instructed to forward to the Stated Clerk of Classis the credentials of the delegated Elders at least ten days before Classis commences."

D. E. Schoedler, Stated Clerk.
Turbotville, April 17th, 1891.

MEETING OF THE CLASSES.

Eastern Synod.

East Pennsylvania, St. John's church, East Mauch Chunk, Pa., May 21, 1891.
East Susquehanna, Millersburg, Pa., May 20, 1891.
Goshenhoppen, Towamencin, Montgomery Co., Pa., May 6, 1891.
Lancaster, Hummelstown, Pa., May 21, 1891.
Lebanon, Schæfferstown, Pa, May 7, 1891.
Lehigh, Fleetwood, Berks Co., Pa., May 18, 1891.
Philadelphia, Trinity church, Collegeville, Pa., June 4, 1891.
Schuylkill, Tremont, Pa., May 11, 1891.
Tohickon, Christ church, Lower Saucon, Pa., May 8, 1891.
West Susquehanna, Madisonburg, Pa., May 20, 1891.
Wyoming, Wilkesbarre, Pa., May 20, 1891.

Pittsburgh Synod.

Allegheny, Pittsburgh, Pa., May 18, 1891.
Clarion, St Petersburg, Pa., May 26, 1891.
St. Paul's, Saegerstown, Pa., May 28, 1891.
Somerset, Frostburg, Md, May 27, 1891.
Westmoreland, Pleasant Unity, Pa., May 20, 1891.

Potomac Synod.

Carlisle, Duncannon, Pa, May 28, 1891.
Gettysburg, Bender's church, Adams Co., Pa., May 21, 1891.
Juniata, Saxton, Pa., May 20, 1891.
Maryland; Woodberry, Md., May 21, 1891.
Mercersburg, Heidelberg church; Marion, Pa., May 21, 1891.
North Carolina, Bethel church, East Rowan charge N.C., May 10, 1891
Portland-Oregon, Seattle, Wash., May 28, 1891.
San Francisco,
Virginia, St. John's chapel, Harrisville, Va., May 20, 1891.
Zion's, Mt. Zion church, York Co., Pa., May 8, 1891.

Synod of Ohio.

Eastern Ohio, Germano, O., May 21, 1891.
Lancaster, Salem church, Kinnickinnick charge, O., May 21, 1891.
Miami, Germantown, O., May 28, 1891.
St Joseph, Three Rivers, Mich., May 21, 1891.
Tiffin, Lima, O, May 21, 1891.
Tuscarawas, Canal Fulton, O., June 4, 1891.

Synod of the Interior.

Iowa, Brandon, Iowa, Sept. —, 1891.
Kansas, Hiawatha, Kansas, May 21, 1891.
Lincoln, Sioux City, Ia., May 21, 1891.
Illinois, Buckhart, Ill., May 27, 1891.
Wichita, Cheney, Ia., May 14, 1891.

Acknowledgments.

Bethany Orphans' Home, Womelsdorf, Pa.

Received from March 6th to April 7th, 1891.

Per J K Funck, treas Lebanon Cl, from Rev R S Appel, 9.60, from Christ Ref S S, Annville, Pa, Rev J E Hiester, DD, 34.49,	$44 09
Rev Thos M Yundt, from John J Ochs, Allentown, Pa, being proceeds of the estate of the grandmother of Charles A Ochs, minor,	20 00
From Rebersburg chge, per Rev W A Haas, treas West Susq Cl,	31 18
From Adaline F Gast, Easter offering, per Rev F A Gast, DD, Lancaster, Pa,	5 00
From St John's Ref ch, Schuylkill Haven, Pa, per Rev O H Strunck, Christmas offering,	35 00
Per Rev T M Yundt, Supt, as follows:	
Benders church (additional), per Rev B F Bausman,	25
Per Rev A L Dechant, Pennsburg, Pa,	62 78
S S class of Alice D Bechtel, Sellersville, Pa,	3 00
Union S S service, Womelsdorf, Pa,	9 07
Samuel Jones, Turbotville,	1 00
John H Cilley, Lebanon,	20 00
S S class of Lizzie B Everhart, Sellersville, Pa,	2 75
Total,	$234 12

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GOODS RECEIVED.

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Chas Dunkel, East Berkley, Pa, two slaughtered and dressed pigs, $19.50.

1st Ref ch, Reading, 31 waists.

1st ch, Lebanon, Rev D E Klopp, DD, 104 doz eggs for Easter.

St John's cong, Allentown, Rev S G Wagner, DD, 41 doz colored eggs, 100 candy eggs, oranges, etc.

Emanuel's Ref cong, Hazleton, Rev A Noll, 30 dozen eggs, many of them colored.

S S of 1st Ref ch, Baltimore, Rev J T Rossiter, box of assorted cards, books, toys, etc.

J Geo Hintz, Reading, lot of Easter cards, etc.

Trinity Ref ch, Manchester, Md, 16 shirts, 26 white aprons, $15.

St Mark's congregation, Snydersburg, Md, 3 dresses, 4 aprons.

Thankfully received,
Thomas M. Yundt, Superintendent.

Beneficiary Education.

Received during February and March.

Per Treas of Virginia Classis,		$125 00
Per Treas of Maryland Classis,		
St Paul's English Ref ch of Baltimore,	56 00	
First Ref ch of Hagerstown,	17 60	
First Ref ch of Baltimore,	8 61	
Mount Moriah charge,	81	
		83 02
Per Treas of Mercersburg Classis,		
Second Ref ch of Chambersburg,	30 00	
St Thomas charge,	20 00	
Grindstonehill church,	12 50	
Mercersburg church,	11 52	
Loudon charge,	5 00	
		79 02
		$287 04

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Mercersburg, Pa., April 1, 1891.

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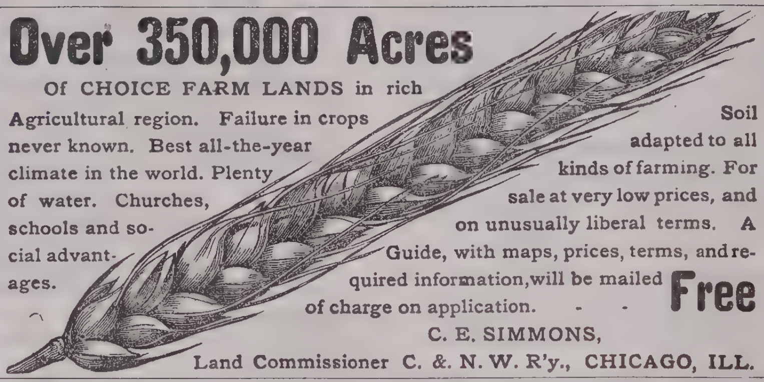

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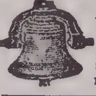

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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

Vol. LIX.—No. 18. PHILADELPHIA, THURSDAY, APRIL 30, 1891. WHOLE No. 2938.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.
ISSUED WEEKLY
IN THE INTERESTS OF THE
REFORMED CHURCH IN THE UNITED STATES
BY THE
REFORMED CHURCH PUBLICATION HOUSE,
CHAS. G. FISHER, Proprietor,
Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—Let it not be forgotten by those who expect to observe Children's Day next June, that our Publication House can furnish them with a most appropriate service for that occasion. Sample copies should be ordered in good time so that a selection can be made at any early day.

—Our Publication House is promised a supply of the New Hymnal early next month. For the present orders can be filled for the Hymnal only, that is, for the Words with Music edition Those who desire a supply should send in their orders at once. The Word edition will be ready later.

—The first Commencement of the Theological Department of Ursinus College will be held on Wednesday, May 6th, 10 A.M., in Trinity Reformed church, Collegeville, Pa. The sermon before the Class will be delivered on Tuesday evening, 5th, by Rev. Joachim Elmendorf, D D., of the Reformed (Dutch) Church, New York City.

—A contemporary recently stated that a pastor had sent subscriptions for forty copies of the paper for a year for his Sunday-school. Since then the same pastor has sent eleven more. Think of it, fifty-one church papers in one Sunday-school. No wonder the pastor writes in sending his last order: "I am more and more pleased with our plan, and am sure that it will work successfully." It is certainly a good plan, and this pastor sets a good example which the many would do well to follow so that the benefit he expects to arise from it, may too be theirs. Will not some of our Sunday-schools follow it? What pastors will take the initiative?

—The general editor of the *Missionary Guardian* elsewhere gives a very plain statement of the present circulation of the magazine. It is to be hoped that the reading of it will have the effect to arouse the Church as to a sense of her duty in the case. If the Reformed Church is to have a missionary magazine, the subscription list must increase more rapidly. Every one must do his or her duty. Then the fullest expectations will be realized. If this is not done and that quickly, as has been stated before, its subscription price must be increased or its publication must be discontinued. The editors and publisher will wait a short time yet before deciding as to its future, with the earnest hope that the Church, the pastors and the friends of missions will rally to the support of the magazine so that the original intention may be carried out.

—A petition signed by a number of the pastors of the different denominations in New York City was laid before the International Sunday-school Committee at its late meeting in Buffalo, N. Y., requesting the insertion of lessons for the festival days in the Church year in the future series of Sunday-school lessons. It is gratifying to know that this request, as well as the repeated overtures from the several denominations that observe the Church year, have been listened to in so far as that in the series for 1892 and 1893 at least, lessons will be designated for Christmas and Easter.

—As will be seen elsewhere the Stated Clerk of the General Synod, Rev. I. H. Reiter, D D., gives notice of a special meeting of that body in the First Reformed Church, Tenth and Wallace Streets, this city, on Thursday evening, June 4th next. The main item of business that will claim its attention is the consideration of the report prepared by the joint committee upon the union of the two Reformed Churches, and the taking of such action as may be required. As is known, the General Synod of the Reformed Church of America will meet in regular sessions upon the same day at Asbury Park, N. J. It was deemed best that our General Synod meet at the same time so that there may be an opportunity to adjust any differences and if the report be adopted by both Synods that further steps may be taken to carry the union into effect with as little delay as possible. Should the report be adopted by both Synods, it would be well, as a correspondent has suggested, that the two bodies have a joint assembly at some convenient point, and thus by a friendly commingling together draw the two churches closer towards each other, so that the union, though a federal one, be such in deed and fact.

—A correspondent whom we hold in high esteem has kindly made some suggestions as to how the Messenger should be conducted, so that, as he thinks, it may be free from lengthy and uninteresting communications, and instead be filled with brief and spirited articles upon vital topics. He suggests that we insert only such articles as we are willing to pay for, and thinks such a course would give us freedom to say as to what should go in our columns and what should not, and should those who will contribute lengthy and uninteresting articles, insist on their being inserted, that they be charged so much a line. We are sure we would be only too glad to adopt both, but we are not in the same position as the great papers in New York are, to which he refers, financially, who pay all their contributors liberally. Their large subscription lists enable them to act in this independent way. It is, however, an unfair comparison to put religious papers alongside of the great dailies of New York. Think of the Messenger being placed alongside of them and adopting their rules which make them independent of everybody. If only the Messenger had a subscription list as large as any one of them, then great improvements, which a large income only can warrant, would be made in "the dear old paper," as so many call it, which would make its readers prouder of it still. Yea, give it a subscription list of only 10,000 and great things in that direction can be promised. To make the Messenger better than it is, rests entirely with its friends, and with the Church whose interests it endeavors faithfully to promote.

—As to the lengthy communications that sometimes appear in our columns, of which our correspondent speaks, and for which he suggests a remedy, we can only repeat what we have heretofore said upon the same thing, the brethren have our thanks for their willingness to contribute to our columns and discuss questions that concern the Church and her interests, and we cheerfully give them a place as we best can, but they would be far more acceptable to our readers, and less apt to be wearisome, we assure them, if they would make them brief and more to the point. As one has said, a "literary condenser" would be a capital invention.

—But over against these, it must not be overlooked, that a paper has many different kinds of readers. There are things in it from week to week that will interest and attract some, which will not others, so that what is acceptable to one is not to another. Hence, one in forming a judgment must not assume that all think of the contents as he does. One may read a particular article and it may leave no impression upon him at all, whilst upon another it may leave a lasting one for good. The paper is for the whole Church, and it bears a wealth of instruction, cheer and encouragement to the many, but not all in the same way. All cannot expect, either, to have their own peculiar tastes gratified, or their own views coincided with.

—There are, no doubt, those who think the Reformed Church is a small and insignificant body in comparison with others. It might be so considered in this country. But when its numbers all over the world are taken together it is a question if any outrank her in numbers. Here are some items from recent statistics: In Russia there are 31,159; in Austria, 110,525, whilst the Lutherans number 280,005; in Hungary, 2,031,803, the Lutherans, 1,122,849; in Switzerland, 1,667,109; in France, 580,757, the Lutherans, 80,117; and in Holland, 2,469,814 These figures are worthy of study and should silence those who would boast of their numbers over others, and create some pride in those who are true to the Reformed faith.

—An exchange thinks that this is a hard question to answer:

"A brother wants to know what he ought to do with a member who owns 200 acres of fine land and has several thousand dollars in bank, and yet could only be induced to give 25 cents for missions?"

Poetry.

THAT CHRISTIAN STANDARD.

BY LUCY LARCOM.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

O, the beauty and joy of living
As the children of our Father, God!
All we have and hope for gladly giving
His abounding love to pour abroad—
Healing waters of His pure salvation—
Through the world for which His Son has died;
Sharing in our Master's consecration,
Walking at our Elder Brother's side.

Wonderful the whiteness of the glory;
Can we truly Thy perfection share?
Yes; our lives are pages of Thy story;
We Thy shape and superscription are—
Tarnished forms—torn leaves—but Thou canst mend them;
Thou Thine own completeness canst unfold
From our imperfections, and wilt end them—
Dross consuming, turning dust to gold.

Like a snowy mountain pink above us,
"*Be ye perfect!*" dazzles our dim eyes.
Canst Thou look from Thy pure height and love us?
May our earth clogged feet to Thee arise?
We before the vision veil our faces,
Yet would have it not a ray less bright;
Shine into our sins' dark hiding-places!
Flood our lives with Thy transfiguring light!

Perfect even as Thou are perfect, Father!
As the little hilltops catch the sun;
As the small shoots springing up together
Round the Tree of Life with it are one,
In these earthen vessels heavenly treasure
For the enrichment of Thy Poor may shine;
Thou canst fill us in our human measure
With Thy being's overflow divine.

Perfect only with God's own perfection!
Drop the crumbling model shaped of clay!
Break the weak idea of man's erection!
Let the real burn the false away!
This is life—to pour our love unstinted.
Good and evil, sun-like, blesseth He;
Through your finite is His infinite hinted—
Children of your Father must ye be.

—*Independent.*

Communications.

For Reformed Church Messenger.

THE PENNSYLVANIA GERMAN SOCIETY.

"WANT OF TWO CENTURIES SUPPLIED."

On February 14th, 1891, the following six gentlemen met by previous arrangement in the editorial rooms of the Lancaster *New Era*, to discuss the possibility of organizing a Pennsylvania German Society, viz: Dr. W. H. Egle, State Librarian, Dr. John S. Stahr, President of Franklin and Marshall College, Dr. R. K. Buehrle, City School Superintendent, Rev. Dr. J. Max Hark, Dr. E. O. Lyte, Principal of the State Normal School at Millersville, and Editor Frank R. Diffenderffer. After disscussing the question they resolved "to invite a number of representative men in the German counties of Eastern Pennsylvania to an informal conference in Lancaster, on Thursday, February 26th."

In a former number of the MESSENGER we have given an account of this conference, of the men who attended it, and of the action taken by it. It was preliminary in its character, and gave promise of success to the movement in hand. As will be remembered, a committee was appointed to formulate a call, to be both distributed and published, for a more general meeting at Lancaster. with the definite purpose of organizing a Society by the Pennsylvania Germans and in their interest; also, to set a day for the meeting. The call was issued, and it met with enthusiastic favor far and wide. The public press gave it wide circulation and added words of generous approval. The secretary says that letters poured in from all quarters "full of encouragement, urging forward the movement, promising co-operation and assistance."

The convention thus called met in the Courthouse at Lancaster, on Wednesday, April 15th, at 10 A. M. It was called to order by Dr. Egle. George F. Baer, Esq., of Reading, was elected president, and F. R. Diffenderffer, secretary. Rev. Paul de Schweinitz, of Bethlehem, made the opening prayer, E. K. Martin Esq., of Lancaster delivered a well-conceived address of welcome, which was responded to by President Baer in a speech which met with marked favor on the part of the large audience. We regret that we have no room in this article for these speeches or even for a fair synopsis of them. In like manner we have to omit the other rich literary dishes on the bill of intellectual fare. There was much of that, and there was also business, and that every way important and far-reaching. The principal item of business was the adoption of a constitution. It is to be regretted that direct action on it could not be reached until almost the middle of the afternoon's sesson. Such a document is so very important, that mistakes in it become often extremely serious. In the present case many persons had to leave before the discussion of the document was fairly on the way, to say nothing of the taking of the vote. A full discussion, however, took place, a constitution was adopted and permanent officers under it were elected. The Pennsylvania German Society is fairly organized, and now looks hopefully into the future.

The constitution which was submitted, and, with some important modifications, adopted, is an elaborate document, creditable to its authors and to the Society. Yet we could not help but feel that it was too inclusive as regards particulars. It was too long and specific for adoption at a single meeting, as it appeared to us. Constitutions might as well grow. That of the Scotch-Irish Society has only some ten or twelve articles, if we remember rightly, and these only of a few lines each. Opinions will differ on matters of this kind, and a society may get along well with either a long or a short form of fundamental law.

Who should be members of a Pennsylvania German Society? Who are Pennsylvania Germans? Or, again, are Pennsylvania Germans without distinction to be eligible to membership in the new Society? Are Germans born in Europe, but citizens of this State, to be included? It is astonishing what a diversity of opinion manifests itself, when such questions come to the front. So it was in the present case. It involves a point as related to the Society, which should have had fuller discussion, ampler illustration, than the time this convention had at its disposal allowed. The action adopted restricts membership to the descendants of the early German and Swiss settlers. The word "early" in this connection will likely have its meaning frequently tested. Provision is made for others in associate membership; this last including also German citizens of the State, but of foreign birth. Honorary membership has also been provdied for.

A friend whom we met on the day following the Convention said: "Our family has written its name honorably on the educational, ecclesiastical, political and business records of the State, and Pennsylvania Germans as we are out and out, yet not one of us has had an invitation to the Convention. We have been ignored." And our friend was not in very good humor about it. It is true, he did deserve an invitation and others of his family did; but so did very many others all over this commonwealth. Who was to send these special invitations? The committee surely could not send them all. The majority of that committee did the best it could, and we bear our testimony that it meant well. If there was any "ignoring" it was local, and local simply. We cite the case because others may feel the same way as our friend did, and we would like to disabuse their minds of any possible suggestion of being slighted. Pennsylvania Germans! let us stand together and spread over such matters the mantle of a liberal charity. It is much that the Society has been fully organized; all other matters in connection with it can be set right by and by. WYOMING.

For Reformed Church Messenger.

IN BEHALF OF THE WOMEN OF THE REFORMED CHURCH.

We have noticed in the MESSENGER lately some long articles by "N." containing some alleged kind advice to his "Dear Sisters of the Reformed Church in the United States." Can such articles do good or have a good effect? Are they in reason? If a husband is intemperate "N." advises the wife to "rail at him," and urges the women to "*clean out the saloonz.*"

He writes against Sunday-school anniversaries, where the boys and girls "recite set pieces" and "play at preaching," and adds, "if your daughters can play at preaching during their girlhood, there is no reason in the world why they should not do so in good earnest when grown to womanhood." We haver never heard a woman preach, but have no doubt the efforts of one gifted in that way would be edifying.

We have, however, seen woman in every station of life, in high and low degree, on the continent, from the large cities of the east and west to the humblest dwelling of the plains and prairies, and it is beyond question a fact that many women are as capable of managing their households as their husbands, and preside with a gentleness and sweet grace that proves the truth of the charming book lately written by Drummond, that "Love is the greatest thing in the world." A right-minded couple will always be of mutual help and assistance to one another; to this rule there is no exception.

The argument based on a clipping from a Kansas newspaper, in regard to divorces, can best be answered by quoting a statement in a letter to the writer, received some years ago from that distinguished lawyer, the late Senator Matt Carpenter: "Never believe anything you see in the newspapers." Before vaunting so exultantly over the superiority of our sex, we should remember that at the darkest hour of our Saviour's life, and during the agony of the crucifixion, He was cowardly deserted by all of His disciples, save only the humblest, the "beloved disciple," while His mother, with other women, remained steadfast by His side.

Ministers' work would be largely at a standstill were it not for woman's aid; not only do they do a great deal themselves, but they largely influence their husbands to the same end. Male missionaries at their stations frequently marry and give as their reason that their wives help them greatly in their work.

In the MESSENGER of March 12, an interesting article on "A Lady's Bible Class" in Philadelphia, signed W. P. Z., shows what good work is being done by good women quietly, modestly and unheralded, with the real love of Christ in their hearts. In the same paper, a writer signing "Layman," states that the laity is not at fault for poor ministerial support and weak contributions to missions. This is undoubtedly true, for the human heart everywhere is touched quickly by appeals from the suffering or needy, and promptly responds. The universal sympathy and financial help most generously extended immediately at the time of the Johnstown flood is a case in point.

"N." would be of more use to his Church and fellow-beings if he spent his time collecting funds for mission work instead of writing articles against the sex of the one who tenderly cared for him when young and helpless. May not the words of that saintly man, Thomas A'Kempis, be here aptly quoted: "O, if men bestowed as much labor in the rooting out of vices, and the planting of virtues, as they do in the moving of questions, neither would so many evils be done, nor so great scandal be given in the world."

In an article in the MESSENGER of March 26, "N." asserts that "the work of the Sunday-school is absurdly magnified." So broad a statement can only come from a want of knowledge of the facts in the case. While the home is undoubtedly the proper place for the Christian training of children, as a matter of fact, the parents who faithfully instruct their children in Christian principles are in a hopeless minority. In all our large cities, the centres of population, this is universally the case. Theory will not answer; the problem is to deal with facts as they exist. Hence all large churches of the Presbyterian, Episcopal, Baptist, Congregational, Lutheran, Methodist and other denominations have large Sunday-schools connected with their churches, reaching out to children beyond their own membership, and in addition, Mission Sunday-schools which they support in various parts of the cities, for work among the German, Bohemian, Italian and other nationalities. These are separate and distinct from the great charitable institutions, like the celebrated Armour Mission in Chicago, non-sectarian, with 2200 Sunday-school scholars on the rolls, the Clyburn Avenue Mission, 4500 Sunday-school scholars, the Waifs' Mission, 2000, and many others of like character on a smaller scale. These Sunday-schools reach out far beyond the pale of any denomination, drawing in children whose parents have no church ties whatever and live ungodly lives; the kindness shown them reacts upon the parents and through these Sunday-schools, which "N." denounces, many parents are drawn into the churches of various denominations, many souls saved and great good accomplished. Touching stories of hearts saved from lives of sorrow and shame might be told did time permit.

A few years ago, when calling on Dr. Hollister, a distinguished physician, with a large practice in Chicago, then the Superintendent of the great Armour Mission here, we remarked that we were surprised that so busy a man could find time to have charge of the Armour Mission Sunday-school.

"Sunday-school work is what saves a city," was his brief reply.

A noted speaker once remarked that a man who was continually denouncing woman was either *very* ignorant and vain himself or had a very low idea of woman's position. Extended personal observation has confirmed this. During several thousand miles of travel, making treaties among Indian tribes of the Rocky mountain region, and exploring the country of Pueblo Indians and others throughout New and Old Mexico, the lowest idea of woman's sphere came from the most ignorant men.

What sweeter face presided with more gentle grace in her home than did the late Mrs. Hayes, the charming wife of Ex-President R. B. Hayes—and who did better service by example and effort for the great cause of temperance or worked harder for the good of the women among the savage tribes of the West?

Last summer while attending the Commencement exercises of Franklin and Marshall College at Lancaster, the writer was requested by Prof. Kershner to reply to the toast "Woman" at the Commencement dinner, but declined on account of inability to do justice to so grand a theme, having been fortunate in having a saintly, loving, Christian mother and a gentle wife for a helpmate. Let us all unite in doing honor to the sex we call the "weaker." In the army we find them always brave and heroic and ever ready to go to the far distant deserts and posts in the West, where duty often calls the soldier.

C. A. H. MCCAULEY, Captain U. S. Army.

For Reformed Church Messenger.

PAPERS OF THE AMERICAN SOCIETY OF CHURCH HISTORY.

Through the labors of Dr. Schaff and others interested in the subject an "American Society of Church History" was organized several years ago, which now has on its roll 121 active members and nine honorary members. From our Reformed Church we notice among the active members the names of Drs. Thos. G. Apple, J. H. Dubbs, and J. M. Titzel. In the list of honorary members are the names of celebrated scholars in Europe, among them Prof. Adolph Harnack, D. D., Professor of Church History, Berlin, Germany, and the venerable Edmond de Pressensè, D. D, Senator of France, Paris. The Society has recently issued its 3d vol. of papers, containing 240 pages. The first paper is by the president of the society, Prof. Dr. Schaff, on "*The Renaissance*," occupying about 130 pages, condensing in this brief space all that is most interesting on this broad theme. We know of no place where so much interesting information on it can be found in such convenient form, and much, too, that it would be difficult to find anywhere else in printed form. The second article is on the Historical Geography of the Christian Church, the third on the Anabaptists of the sixteenth century, the fourth, the Vicissitudes of the Doctrine of the Lord's Supper in the English Church, with several others of an interesting character, particularly one on the Place of Church History in the college course of study.

The Society is arranging to prepare and publish a series of ten volumes containing the history of the religious denominations of America, and we are glad to learn that Dr. J. H. Dubbs has been asked, and consented, to prepare the history of our Reformed Church, which, together with the history of the Dutch Church, is to form one volume. Dr. Dubbs has already prepared a manual on this subject, and is well qualified for this new work, using, of course, much matter contained in the manual, but giving us an altogether fresh volume.

Historical theology has been rapidly coming to the front in theological teaching and study of late years. Ever since Neander, indeed, Church History has taken a new departure. It is of the utmost importance, of course, that ministers should be well grounded in their knowledge of Church history, but it is important also that intelligent laymen should have at least a correct general knowledge of the history of Christianity. We commend especially the argument for making such history a part of the regular course of study in our colleges. Why should all other departments of history be studied and this one, which forms so large a section, be omitted? We need to introduce this study into our colleges, and there is room also for manuals to be used in our Academies, High Schools, Normal Schools, Sunday-Schools, etc. We see no good reason why a regular graded course of Sacred History, including Biblical and Church history should not be introduced into our Sunday-schools. Arrangements should be made to render these "Papers" accessible to our theological students. The Christian world, especially America, is greatly indebted to Dr. Schaff for the labor he has performed, and the results he has produced, in this interesting field of study. He has now published five volumes of his Church History, and two more are well under way, and which will complete the series. May his life be spared to finish this important work!

S. E. E.

For Reformed Church Messenger.

A CHURCH WORSHIP.

"When you go to church," says some one, "you do not go to hear the preaching or the singing however good or poor the preaching or singing may be." What then? Do you go to see your neighbor? You can see him at his house. Do you go to look at the decorated or undecorated walls of the church? Why not go to some picture gallery or the finest building in the community?

There are plenty of private residences finer than a good many churches. Do you go to church simply to sit and to meditate quietly by yourself? You can do that better at home.

No, when you go to church, you want to hear as good preaching as possible, as good singing as possible; you want to meditate and enter into the service and all this because you desire to worship God. Preachers who do not care to study and prepare their sermons and who want to get along with their work as easily as possible, usually tell their congregation that they must not listen to the preaching.

Now we all know that worship must be engaged in, in the proper spirit. Church members must not listen to the sermon for the purpose of seeing how many things they can find to point the finger of criticism at. When a pupil comes to my school I do not want him to come in the capacity of a professional critic; but in the spirit of a true humble disciple, seeing how much he can gather up in the way of spiritual and intellectual enlightenment.

If I can not help him he is justified in demanding another teacher.

If a person goes to church let him not go in the capacity of a professional critic, but in that of an humble servant of the Lord, seeing how much he can be helped both spiritually and intellectually. And if a pastor can not satisfy the longing of an honest, truth-loving congregation, let him resign and not be a stumbling-block in the spiritual progress of that congregation.

Before you can fill the pews, said a prominent man the other day, you must fill the pulpits. I believe that one very great reason why the Church of the living God is so slow in its progress, is that it is burdened by too large a number of spiritually and intellectually half-dead preachers.

Too many earnest church-going people come home from service on Sunday and are compelled to say, I repeat, that their pastor is preaching things over and over again because he does not progress in his scholarship; and in the most indifferent manner, because he lacks sincerity. These two things; arrested intellectual development and insincerity do the harm. No, says some one, all great preachers are geniuses. No, rather all great preachers are consecrated men and hard students.

I do not think that a professional critic in church has a pleasant time of it, when some strong man of God speaks out the truth with all his might. He would forget all about the man and think about what he hears. Some pastors make critics out of their church-members.

They present a nice appearance in the pulpit. They lay great stress upon externalities. They care not so much for the substance of their sermons as for the moulds in which they are cast. They are pulpit dudes and they want their people to regard them such. How disgusting all this is to the true worshipper of God. He comes to hear the truth, to hear God speak through the preacher. He only sees and hears the preacher and goes away disappointed. No, the church can not get rid of the idea of preaching. Even in Quaker meeting, some one gets up and speaks as the Spirit moves him. We must have speaking and not silence. Only let it be prepared, earnest, speaking, coming out of a heart and head which live on the truth.

C. H. L.

ROTHE ON DEMAS-CHRISTIANITY.

An Abstract of an Address to Theological Students, translated and abridged by W. M. R.

"For Demas hath forsaken me, having loved this present world." 2 Tim. 4: 10.

Demas had been a believer and a valued assistant of St. Paul (Col. 4: 14; Philem. 24) But the love of the world had possession of his heart. He was, however, not aware of the extent of its power.

The Demas-Christianity of our day is like the original. It is not all hypocrisy. There is some Christian conviction with it, and some Christian experience; also activity for Christ, sometimes with self-denial. *It meets often with the sanction of enlightened Christians.* But it is rotten at the core; for the love of the world is in the heart. But alas, as in the case of Demas, it is not *consciously* there. The Demas-Christian does not know how strong this love of the world is, nor does he know how constantly and rapidly its strength is growing.

Behind what now does this love of the world conceal itself?

1. It may be one's natural disposition. This prompts him to avoid outward conformity to the world. (He may be inclined to retirement. Perhaps a born book-worm.) Still the love of the world may be at hand and on the increase. In the form of ambition, vanity, selfish exclusiveness.

2. It may be behind the power of some influential authority, e. g., some one to whom we look up as a spiritual father, and on whom we depend for our Christianity. This influence may have to do with our conscience, or, likewise, with base passions, as fear, vanity, self-seeking.

3. A false evangelical freedom. *This is what we wish to have seriously laid to heart.* We mean that free view of life, or liberal conception of Christianity, according to which we keep ourselves (i. e., our hearts and minds) open to the world on all its sides, under the pretence that the glory and goodness of the Creator, as displayed on every hand and in every form must be recognized, felt, and enjoyed by us. *Here* danger threatens of the most ruinous self-deception. Of course I do not wish to be understood as justifying a narrow, stiff, rigorous, scrupulous Christianity. All depends upon *what ground the liberal Christianity stands on*, whether that of the *old* man, or the *new*. The natural beginning of the Christian life is with an anxious rigorism. The deep consciousness of sin, that is of one's own sinfulness and the sin of the world, and the sense of that purity of life which befits the Christian, this must call forth a legalistic strictness and care. Have we this behind us, or have we skipped over it? If we have gotten beyond it in the normal way, we will respect it in others, and will take occasion from it to examine ourselves anew. He who has reached his evangelical freedom and broad-mindedness in a cheap way (without having experienced severe conflicts), and in a cheap way retains them, is certainly guilty of self-deception. How easy it is for a sense for the world to be in truth but a sense for this *present* (evil) world, i. e., for what this world has come to be in consequence of sin! How easy is deception here!

Practical Reflections.—1. Demas-Christianity must at last be put to shame. The incompatibility of the love of God and the love of the world must inevitably be revealed. Those screens behind which it is hidden must at some time fall. The natural disposition cannot accomplish what divine grace alone can accomplish. Our authorities leave us in the lurch,—the hour of trial and temptation comes—especially the necessity of self-abnegation and sacrifice—then we become distinctly aware of what was in our heart. Least of all, can the minister come out right with a Demas-Christianity.

2. And then how deep the fall! What a reproach not only for him who falls, but for Christianity itself! How hard to stand up after such a fall! Hence skepticism in regard to the reality of all Christian experience when one's own has proved so unreliable.

3. How easy for us to become Demases! *We*, I mean we who belong to the clerical order, and in our day. As our attention is constantly occupied with religious matters, we can so easily reason or imagine ourselves into a religious state of mind, without ever having banished the love of the world from our hearts.

4 This Demas quality belonging to our Christianity is so hard for us to discover; but the love of the world can conceal itself in such a specious way, and apace with its growth the process of the deadening of conscience move on. In proportion to the degree of ease with which we can deceive ourselves, is the necessity for warning peremptory. Therefore let us in the spirit of love and humility not fail to raise the voice of warning, each one to his brother, when the Demas-character betrays itself; and never let fraternal solicitude showing itself in this form be looked upon as superfluous uneasiness and concern; rather let it be accepted in the spirit of appreciation and thankfulness, remembering that spiritual help is the most valuable of all help, for what can a man give in exchange for his soul?

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

On Wednesday, April 22d, the Superintendent, in company with five little girls, one boy and Miss Moyer, one of our teachers, made a trip to South Bethlehem, at the invitation of the missionary society of the First Reformed Church. The time we spent with these hospitable people was highly enjoyed. A full church greeted us in the evening. The children entertained the audience with music and recitations. A liberal collection was received and sent to the Treasurer of the Home.

The following day we went to Allentown and in the evening were received by a large assemblage in the Sunday-school rooms of the old Zion's congregation, the church in which the Superintendent was spiritually nurtured. We felt that we had come home and it was a rare pleasure to look again into the faces of those with whom we had formerly labored in the Church and Sunday-school. The children again entertained the audience and were complimented on their performances. One of the pleasant features of this evening was the reception of a check for $100 towards the building-fund from a firm friend of the Home.

On Friday we returned to our mountain home, glad to get back, but highly pleased with our trip which, with its incidents, will be recalled with pleasure for many days.

The mountain, south of the Home, is literally covered in many places with trailing arbutus—that queen of early wild flowers. The children take great pleasure in gathering and arranging them. The fragrance of the arbutus fills the Home for weeks, as they are brought in in large quantities every day. These flowers also bring cheer to many a home at a distance, especially in cities, as the children and employees send them away by boxfuls.

On Monday, April 27th, the Building Committee, architect and contractor met at the Home and staked off the foundations for the new building. Active operations will be begun by the contractor as soon as possible. The digging of the cellar and generally levelling off have already been done. We confidentially hope to have the building under roof by the time of the anniversary.

Missions.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

EIGHTH ANNIVERSARY.

To find an active, spirited and really helpful Missionary Society, go to Macungie, Pa. I have just attended its eighth anniversary, and must tell you of it.

First of all, Pastor T. N. Reber magnifies these anniversaries by having several brethren from abroad to take part. Rev T. J. Hacker of Allentown spoke on Saturday evening both in German and in English, telling the difference between giving and "sending," the latter being the act of hearty personal interest; and he further explained that while the penny may have answered thirty or fifty years ago, we are not living in those days but in changed times when the nickel and dime must take its place. On Sunday morning Rev. A. J. G. Dubbs, D. D., of Allentown, for nineteen years pastor at Macungie previous to the present pastorate, preached on "Lord help me," the cry of the Woman of Canaan, and to those who refuse to do their work he gave the warning example of Jonah who sailed for Tarshish but was unexpectedly landed at a station not on the schedule!

On Sunday afternoon the anniversary exercises proper took place, conducted by the President, Mr. C. H. Moll. The report of the Secretary included that of the Treasurer, namely, that the income of the year from dues and collections was $172 from a membership of about 100, which gives a large and creditable average. Indeed all that I saw and heard of the Society gave me a high regard for them, or rather confirmed what I had before. Rev. N. Gehr, D D., Rev. Dr. Dubbs and the Superintendent of Missions made addresses. Dr. Gehr said that our Church has twins, very much alike, and both at the same time in pain and want making outcry to their mother, namely, home missions and foreign missions, adding that he always urged the giving of one-third to foreign and two-thirds to home missions, for only as the home Church grows can the foreign work be done. Dr. Dubbs tenderly referred to the large benevolent giving now as compared with thirty-four years ago when as a young man he took the charge, and even with fifteen years ago when he left it.

The anniversary closed in the evening when

Dr. Gehr from Rom. 1 : 14-16, preached an impressive sermon on the needs of the heathen world and our duty to give them this Gospel of salvation.

Our Serial.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER XVIII.

"THE CRUSADE IS OVER!"

The announcement made by Serena on the following morning of her purpose to remain for a few days longer in the city, was received with consternation by her companions and followers. The chariot was drawn up before the door at the time, and the guard, under arms, awaited her appearance. Accompanied by several of his comrades, John of Cologne at once sought her presence, and a bitter altercation ensued; words were spoken which roused Serena's stubborn pride to an intense heat. Stung by John's reproaches, and angered by the authority, thoughtlessly assumed by him, to compel her to go on with the army, she was carried far beyond her first intention. From the determination to remain with her friends a few days longer, in the heat of her anger, she defiantly refused to lead the Crusade any further. In her bitterness of resentment, she accused John of wilfully deluding the army with false promises and false hopes, and even proclaimed her belief, that the whole Crusade was, as the University of Paris had announced, the result of magic.

What reason might never have brought about, Serena's complete abandonment of the Crusade, was thus accomplished through her own imperious will, excited by unwise arguments whose only intention was to induce her to carry out her original intention. It is not at all certain that her stay in Constance after the departure of the army, would have ended in this way. Her heart had been set on the Crusade. The prestige and power awarded her had been enjoyed as only one of Serena's disposition could enjoy it. A few days' freedom from the burdens of her position as leader, a few days without the humble and affectionate homage of the crowds that were wont to gather round her, might have resulted in rousing afresh all her former ardor. Now all hope of that was gone. The break was past healing. John saw his mistake when it was too late. Though several of his companions approached Serena with kindly persuasion and entreaties, she would not listen to them.

At first, the news was received with incredulity. But when, at length, the report was confirmed, the effect was disastrous in the extreme. For a time, it seemed as though the army would disband, and the whole Crusade come to an end. The youthful guard threw down their arms, and disbanded as promptly as though ordered to do so by one whose authority they could not dispute, and the beautiful chariot was left standing deserted by the road-side. So wonderful had been the influence of this girl, so greatly had her faith and courage sustained the faith and courage of others, that her act completely destroyed the faith of hundreds, and unnerved the hearts of many more.

As it passed from mouth to mouth, the report was distorted and exaggerated. Not only was it said that the Prophetess had abanded the Crusade, but that all of the leaders, John of Cologne included, had followed her example. The march was ended, the Crusade was over, ran the rumor at length, and every one was to find his way home as best he could. Learning this, John began to pass through the crowds, at every step contradicting the rumor, and endeavoring to reassure his followers. Some rallied at once, but the confusion had gone so far that none could have foretold the end, had not a new influence suddenly made itself felt.

Madeleine, Otho and their comrades had found shelter in the house of a wealthy merchant of the city, where they had been treated with great cordiality and kindness. On the morning of their departure, after bidding their host and his family an affectionate farewell, they early sought the street. Through the densely crowded thoroughfare, thridding their way, they sought their accustomed place near the middle of the column.

They had not gone far before it became evident that something very unusual had happened. All along the line, extending up and down the street as far as the eye could reach, the ranks were breaking up, the children hurrying hither and thither as if stricken by panic. The citizens, at the first sign of commotion, trebled the confusion by intruding upon the ranks, thus greatly hindering the efforts of the leaders to preserve order. The street, indeed, was rapidly becoming a dense disorganized mass of human beings, writhing, twisting, turning, eddying in violent commotion. Exclamations and cries of distress began to be heard on all sides. Many of the younger children, excited by fears whose source they did not know, began to wring their hands and weep. And as the crowds, in the ever-growing excitement, surged back and forth, some of the weaker were even thrown to the ground and trampled to death.

"What means the confusion?" inquired Madeleine, as hurrying on, they met Eunice de Teelo, to whom reference has been made in the beginning of our story.

"Oh, Madeleine! Otho!" was the excited answer, "what think ye? The Crusade is over! we are all going home!"

"That is news, indeed," responded Otho, not crediting the report.

"Ay! who would have thought it? The Prophetess has refused to go further: and the leaders have determined, they cannot go without her."

"'Tis most surely untrue! It cannot be! Going home? Now? After we have advanced so far?" exclaimed Madeleine in consternation.

"Nay, it is not untrue. 'Tis in every one's mouth! I had it from one who was with John of Cologne when the Prophetess plainly told him, she would go no further."

"That my cousin Serena hath so decided," answered Otho, "surprises me not, but that others should be led so readily to give up our Crusade—that I doubt."

"It cannot be! it cannot be!" joined in Madeleine, excitedly, her cheek growing pale.

"Look for thyself! See the confusion! Hear the cries!" And it was only too plainly evident that a most serious event had occurred. For the Crusaders were abandoning their ranks and scattering in every direction.

"If such has been the decision of John of Cologne and the others, then they are playing a faithless part. The Crusade depends not on them," said Otho sternly.

"Ay, but it doth rest on them; for how can we march without leaders? But for that, many —all, or at the least all but a few, would go on. I wish not to return," answered Eunice.

"God is our leader! God is our leader! we rest not on mortal strength! cried Madeleine, intensely, a strange light in her eyes.

As we have already learned, Madeleine was a girl of deep religious feeling, whose faith in the Crusade had been strengthened by what she fully believed to be direct personal revelations from Heaven. The escape of herself and friends from captivity through the interposition of the monk, whom she firmly believed to be an angel, had confirmed her faith in the superintending care of Providence. She was, for that age, remarkably familiar with the Scriptures. The deliverance of the Israelites from bondage in Egypt, with the miraculous events of their journey through the wilderness, were well known to her. This gave her strength, and prepared her to play an important part in the crisis of the hour.

Though she had never openly denounced the state assumed by the Prophetess, yet in her heart she condemned all this as contrary to the spirit and purpose of the Crusade. That disaster had now come through this girl, to her deeply religious mind, was seen simply as a display of God's anger for the wrong that had been done.

"We have sinned! we have sinned!" she continued, "and this is the punishment of our wrong doing! We have taken weapons in our hands, when ours was to have been a conquest of purity and innocence!"

"It is, as I said," answered Otho, "Serena hath made a mockery of our holy cause."

"Haste, Otho!" spoke Madeleine again, her earnestness increasing to vehemence, "haste, Michael! haste every one! Let us go about among the children and bid them not be discouraged. It is but a trial of our faith that God hath put us to; and though we suffer, yet He will lift us up. This is no time for parley! Let each do his utmost!" and without pausing to learn the effect of her words, the excited girl hurried on, and plunging into the crowd, made for a heap of stones that she saw lying by the way. Clambering to the top of this, she at once addressed the excited throngs.

"What ho!" she cried, "what means this confusion? this turmoil, and fear? March we under human guidance, or is it God that leads us? Turn ye every one and hearken! What matters it if one whom we thought a prophetess, grows weak in faith and faint in heart? Will ye all lose faith because one has failed? God and the Holy Virgin have guided us thus far, and up to the end will they conduct us." Her clear, loud voice, her beautiful face, her whole manner arrested attention, and she had scarcely begun to speak, before a crowd collected around her. Many knew and recognized her, and began to shout:

"Madeleine! Madeleine!"

Scarcely waiting for the cries to subside, she spoke again:

"Where is the courage that moved ye, Children of the Highest, when first ye set out on this our Holy Crusade? Is it gone like the mist, at the first sign of trouble? Shame! shame! Cowards are ye all, if such be the case! Listen to me, and I will recount a miracle that God hath wrought! Ye will then know that God is with us."

"A miracle! a miracle!" screamed several voices.

Pausing a moment, Madeleine commenced in excited and glowing language, accompanied by dramatic gesture, to tell of the capture of herself and friends, and of the mysterious being who led them by secret ways under the earth to safety, and then, as he departed, made himself known as a messenger from Heaven. Though all had heard the story before, yet they listened as though spell-bound, as she proceeded; and when, at last, she concluded with the words:

"What do ye fear now, when God hath made the very rocks to open a way of escape for His chosen ones?" they answered with shouts:

"We fear nothing! we fear nothing!"

Lifting her hands to heaven, a glow of enthu-

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siasm lighting her countenance, Madeleine cried, in answer to this :

"We go to get the cross beyond the sea, and to baptize the Moslem infidel! Shout it every one!"

And at once the cry was taken up with something of the old enthusiasm, and shouted and shouted again.

"Form your ranks," now commanded the girl, perceiving that many were ready to obey, "and move not from your places while I hasten to speak to others. Fear not! We march this day. God will lead us to victory and to glory!"

Descending to the level of the street, while cries of "A prophetess! a prophetess! God hath raised up a new leader!" rang in her ears, she pushed through the crowd gathered about the spot, and speeding down the street, sought a new elevation from which to deliver her address. Thus with an enthusiasm and vigor born of an intense and burning faith, she sped from place to place, arresting the confusion, quieting fears, awakening hope, and restoring order. Cries of "A prophetess! a prophetess!" following her wherever she went. Thus hour by hour she toiled, at times almost in a frenzy of intensest excitement, until her voice grew hoarse with speaking, and her strength became so exhausted that several times she sank, even while speaking, on her knees to the ground.

Otho and his companions, meanwhile, were not idle. Scattering in different directions in obedience to the word of Madeleine, they addressed the confused and panic-stricken Crusaders, and with appeals, and orders, began gradually to gather them back into the ranks. Finally, Otho broke into song, chanting the Marian Te Deum, others joined, and soon the anthem began to roll and swell full and strong along the street. The singing produced a marked effect, for it spoke of hope, and courage, and faith. Many who only a few minutes before thought all was over, now felt ashamed of their misgivings, and, as if to redeem themselves, commenced to chide others.

Order was now being restored rapidly, and Otho hurried off toward the head of the column, in search of John of Cologne. As he went, he cried :

"Uplift your banners! Form your ranks! We march at once!"

Near the outskirts of the city, where the guard had stood, he found John heroically exerting himself to gather his followers about him. A few words of explanation put Otho in possession of the true state of the case, and fully assured him that John had no intention of abandoning the Crusade. As he concluded his brief statement, Otho cried, joyfully, "Form your ranks at once with those who will obey and march forward. Others will follow. Delay not! The confusion is rapidly coming to an end. Hearest thou not the shouting and the singing? Let the censers be lighted, the banners uplifted, then forward at once!"

The reaction from discouragement and fear to hope and confidence, was now increasing in strength rapidly, and as soon as the command was given, the column formed at once ; and when it began to move, those who still hesitated, hastened to take their places with their comrades ; and soon the whole army, in somewhat straggling order, was streaming out of the city towards its destined goal.

It cannot be supposed that the decision Serena had made in the heat of anger, was easy to abide by when her mind grew calm. Scarcely an hour had passed before all her old desire returned. Her fears and misgivings, her weariness and distaste vanished as soon as the opportunity to take part in the Crusade was gone. Gladly would she have recalled her words, but this her stubborn pride would not permit. Overwhelmed with regret and shame, she hid herself in her chamber and gave way to uncontrollable grief. For two days she ate nothing and slept but little, spending the hours in ceaseless tears and vain lamentations, interrupted at intervals by bitter denunciations of those who had sought to dissuade her from following the Crusade. Gradually, however, she grew more calm, but days passed before her wonted energy and life returned.

(*To be Continued.*)

The Family.

OUR YEARS.

Still they come, and still they go,
When they end we may not know ;
What a record they shall show :
Fruitful years,
Moist with tears ;
Barren years,
Dry with fears.
Years of active toil and reaping ;
Years of patientSabbath-keeping ;
Years of joyful, broadcast giving,
Years of carnal, selfish living ;
Years of greed, and treasure-heaping,
Years of turmoil, war, and weeping.

Still they come, and still they go,
When they end we may not know ;
What a record they shall show :
Spent for nought,
Have we thought,
Of the hour,
Of His power,
When the Judge with righteous showing,
Every hidden purpose knowing,
To that great Assize inviting,
Where all wrongs receive their righting,
For our honor, or our shaming,
All our deeds shall be proclaiming?

Still they come, and still they go,
When they end we may not know ;
What a record they shall show :
Years of grace,
To our race,
Lost-ones sought,
Saved ones brought ;
Jesus' precious life and dying,
Bands of death and hell untying ;
In these years of glad releasing,
Some have known the joy of ceasing
From their own unworthy doing,
In His cross their merit viewing.

Still they come, and still they go,
When they end we may not know ;
What a record they shall show :
Surely this—
Woe or bliss,
At the end,
Will impend ;
For the King Himself descending,
Human rule and rulers rending,
In His right all power assaying,
Over earth one scepter swaying,
To the pit the wicked sending,
Shall proclaim that time is ending.

—*Mrs. George C. Needham.*

PASS THEM ON.

BY ERNEST GILMORE.

Mrs. Stone had just begun to clean house, when an old and dearly-loved aunt arrived unexpectedly.

"I had meant to send you word, my dear," said Aunt Eliza, "but I could not tell positively whether I should be able to get away until this morning. Now that you are at house-cleaning, and I am here, you must choose between two things—let me help you, or let me go to Niece Rose Hunter's until you are through with your cleaning."

"Are you really in earnest, auntie?" asked Edith Stone.

"Certainly I am."

"Well, then, you will please to help clean house," laughing, "for I cannot give you up."

"Where are you working at present, my dear?"

"Up in the attic ; I am *looking over things*, and it's such tiresome work. I just hate it. To-morrow Becky Still will be on hand to wash the attic windows and mop the floor, so I would like to get everything looked over to-day."

"Well, then, let us be about it," said Aunt Eliza ; "I'll be ready in five minutes to help," and she went to her room.

A transformation scene took place in Aunt Eliza's bed-room. When she went in, she wore a pretty gray silk travelling dress, with lace at neck and wrists. When she reappeared in the sitting-room, she was dressed in a neat gingham, with long apron of the same material. Her beautiful silvery hair was entirely concealed under a dusting-cap.

"Now I am ready for the battle," she said, smiling.

"Right here in this corner I have made a beginning," said Edith, as soon as they reached the attic, "but I really don't know what to do with all this clothing."

Aunt Eliza picked up a pretty winter dress from the back of a chair, and looked it over critically.

"This looks to be in good repair ; you will wear it again next winter, I suppose?"

"Yes."

"Has it been aired?"

"Yes, it was on the line a whole day."

"Well, then, that is easily disposed of. We will put it between these clean papers in the tar-lined box. Now what is this?" lifting a second garment.

"That is Bertha's coat ; she has outgrown it entirely, and I suppose it must be packed away. There is no one to take it."

"No one in this house, you mean. But as long as it is no use to Bertha, and you have no younger daughter to save it for, why not *pass it on?*"

"Pass it on?"

"Yes, to some needy young girl ; you doubtless know some one to whom it would be a God-send."

"Oh, Aunt Eliza, I thank you for your suggestion ; I will send the cloak to-day to Bessie Thorn. She, poor child, will be rejoiced."

"What had you thought of doing with this flannel tea-gown? I see it is much worn—frayed around the bottom and holes through the elbows. Will you make it over, my dear?"

"No, indeed ; I shall never wear it again in any form."

"Has this Becky Still who is coming to clean house, any little girls?"

"Well, I should say so ; she has five, from ten years down to two. Poor soul, she has her hands full to take care of so many."

"It will be nice for Becky. Then, this flannel tea-gown, she can make it over if you will pass it on," and Aunt Eliza smiled.

"Becky shall have it," and Edith smiled too ; "and these gingham dresses, too. They're a trifle faded, but they will make a nice pile of aprons for Becky's little girls."

Occasionally some garment was neatly folded and laid in one of the tar-lined boxes, or, if a daintier garment, into the cedar chest. But most of the articles were laid in a pile to be *passed on*. There were winter skirts frayed at the bottom, outgrown sacques and dresses, and shoes, hats and stockings—all to make glad the hearts of the children of poverty. A neat gray suit outgrown by Arthur, Mrs. Stone's young son, was laid aside for Willie Morris, a poor boy, whose heart would leap for joy when it would come into his possession.

After all the clothing had been looked over, there were many other articles needing attention. Great piles of newspapers, magazines and old books were pulled down and packed in a wooden box to be passed on.

"This good reading will be like bread and meat to the starving," said Aunt Eliza, and so it proved.

"There's that old couch and that bureau," Edith remarked, nodding her head toward a good, serviceable couch that was faded and tarnished, and an old-fashioned bureau, "I wish I could *pass them on.*"

"So you can, my dear, and they may prove a veritable mine of wealth to those who receive them."

And they really did. It was Dennis Manning, an invalid, poor and worthy, who received the comfortable couch, and thanked God and Mrs. Stone heartily for it. And it was Dennis' hard-working and kindly wife who was made possessor of the bureau. She was so glad with the two gifts that she sat down and cried for joy.

"I've a place for the children's clo'es at last," she said, "an' your things, too, me Dennis, dear, an' mine; an' those nice drawers'll kape 'em so clane an' orderly. An' that nice couch, Dennis, you'll be gettin' better now, I'm sure. God bless thim folks for their kindness to the likes o' us."

A pile of strips of old carpets folded on a bench attracted Aunt Eliza's eyes.

"Are you making use of these, Edith?" she asked.

"No, I do not use them at any time. I will conserve these strips of carpet to use, Aunt Eliza. I will pass them on."

The day was closing; everything in the attic had been looked over.

"I am so glad you came, Aunt Eliza," said Edith, as they went down-stairs together; "you have been a wonderful help to me, and have taught me a wonderful lesson."

Aunt Eliza remained with her niece all through house cleaning; and all through it, through her influence, things no longer needed were *passed on.* A shabby chair proved a boon to a sick child. A picture no longer desired brightened the way to the tomb to a weary, suffering woman. Some curtains made a barren room look more home-like. Children's worn picture books and building blocks and well worn dollies found their way to eager little hands, and carried joy to little hearts that had known but little of it.

When at last Aunt Eliza said she must go and see Niece Rose Hunter, Edith put her arms around her neck in a loving embrace.

"Auntie," she said, "the Lord must have sent you here for a purpose—to teach me to be less selfish and thoughtless, and I really believe the purpose is accomplished. I think I have learned that the Lord wishes me not to lay aside things for moth and rust to corrnpt, but to pass them on *for His sake.*"—*Christian Intelligencer.*

"STAND FAST."

"Stand fast in the maintenance of the grand old dogmatic truths—the truths which were first drawn from the Scriptures and then embalmed in her Creeds, Articles and Prayer Book. Beware of watering them down in order to suit the taste of modern times. Worldly men may say that they are effete, worn out, and not fitted to the nineteenth century. Ask them in reply to show you any other religion which is doing real good to mankind. Semi-sceptics and half-and-half Christians may say they cannot get over the many difficulties of revealed religion. Tell them in reply that the difficulties of unbelief are far greater than the difficulties of faith. Challenge them boldly to show anything which supports souls in the day of bereavement, on the bed of sickness, or in the hour of death, except old-fashioned dogmatic Christianity."—*Ryle.*

Youth's Department.

WHAT AND WHERE?

Mischievous Tommy,
  He hears every day,
A homily simple
  Beginning this way:
"Now, Tommy, you mustn't,"
  And "Tommy, you must:"
And "Tommy, stop running,
  You'll kick up the dust;"
And "Do not go swimming
  Or you will get wet."
And "Do not go sailing
  Or you will upset."
And "Do not be wrestling,
  You'll fracture your bones,"
And "Do not go climbing,
  You'll fall on the stones;"
And "Do not be whistling,
  You're not a mere bird,"
And "Good little children
  Are seen and not heard,—"

Which Tommy, on hearing,
  Exclaims, "Deary me!
What *can* a boy do,
  And where *can* a boy be?"

—*St. Nicholas.*

WHERE TOM FOUND HIS MANNERS.

Tom's father was a rich man, and Tom lived in a large house in the country. He had a pony and many other pets, and wore fine clothes. Tom was very proud of all the fine things his father's money bought. He began to think that being rich was better than being good. He grew very rude, and was cross to the servants. Once he kicked Towser, but the dog growled, and Tom was afraid to kick him again.

One day when Tom was playing in the yard, he saw a boy standing by the gate. He was ragged and dirty, his hat was torn, and his feet were bare. But he had a pleasant face. In one hand he carried a pail half full of blackberries.

"Go away from here," said Tom, running to the gate. "We are rich and we don't want any ragged boys around."

"Please give me a drink," said the boy. "If you are so rich you can spare me a dipper of water."

"We can't spare you anything," said Tom. "If you don't go away I will set the dogs on you."

The boy laughed and walked away, swinging the tin pail in his hand.

"I think I will get some blackberries too," said Tom to himself. He went out of the gate into the lane leading to a meadow where there were plenty of berries.

Tom saw some fine large ones growing just over a ditch. He thought he could leap over it very easily. He gave a run and a very big jump. The ditch was wider than he had thought, and instead of going over it, he came down in the middle of it.

The mud was very thick and soft, and Tom sank down in it to his waist. He was very much frightened, and began to scream for help. But he had not much hope that help would come, for he was a long way from any house.

He screamed until he was tired. He began to think he would have to spend the night in the ditch, when he heard steps on the grass. Looking he saw the ragged boy he had driven from the gate a short time before.

"Please help me out," said Tom, crying. "I will give you a dollar."

"I don't want the dollar," said the other boy. Lying down flat on the grass, he held out both of his hands to Tom and drew him out of the ditch.

Tom was covered with mud, his hat was gone, and one shoe was lost in the ditch. He looked very miserable.

"Who is dirty now?" asked the boy.

"I am," said poor Tom; "but I thank you very much for helping me out of the mire. And I am sorry I sent you away from the gate."

"The next time I come, perhaps you will treat me better," said the boy. "I am not rich, but I am stronger than you are, and I think I have better manners."

"I think so, too," said Tom.

The next day when Tom saw the boy going by the gate, he called him in, showed him his rabbits, doves and ducks, and gave him a ride on his pony.

"You have good manners now," said the boy.

"Yes," said Tom, "I found them in the ditch."—*Sunday-school Visitor.*

"GOOD ENOUGH BOYS."

"I made a bob-sled according to the directions given in my paper," said Fred Carroll, petulantly, "and it wouldn't run."

"So I believe," said his friend, George Lennon. "You also made a box telephone and that didn't work."

"How do you account for it?" asked Fred, curiously.

George smiled as he answered quietly, "You did not make them according to directions."

"Didn't I put in everything required? What did I omit?"

"You omitted exactness. When you made the telephone, you did not draw the wire tight as directed. You left it hanging slack, and when I spoke to you about it, you said it was 'good enough.'"

"I thought it would do."

"Of course you did! Then, in making the sled, you made two mistakes in your measurements. You nailed the forward cross-cleat about six inches from the end, thus interfering with the play of the front bob; and the guards were so low that a fellow's knuckles scraped the ground. The consequence was, that there was no satisfaction in riding on the sled. It was a 'good enough' sled. Instead of being careful to have every measurement exact, you guessed at some, and made mistakes in others; and to every objection you replied that it was good enough. That generally means no good at all."

How many "good enough" boys are reading these lines? The boy who sweeps his employer's store, and neglects the corners and dark places, is sweeping "good enough." So is the boy that skims his lessons, or does the home chores in a careless fashion.—*Christian Standard.*

Pleasantries.

"Our guess doll netted us over $400. No one guessed the name, and I still have the doll," said the Rev. Mr. Scaddleberry.

"It must have had an odd name. What was it?"

"I didn't name it at all," returned the reverend gentleman with a face that simply beamed with pious regard for its owner's clever business sense.

A little boy, familiar with shows and the world's ways, joined a mission school. After a little he asked the superintendent for a Bible. "Why do you wish one?" he was questioned. "I want it to read my lesson." "You have your lesson there," pointing to the scholar's leaf in his hand. "Yes, but I don't like to read my lesson off of a dodger." Beloved, do the children under your instruction read their lessons from Bibles or dodgers?—*The Illustrator*

NOTICE.

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THE REFORMED CHURCH MESSENGER,
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THURSDAY, APRIL 30, 1891.

THE NEW DEPARTURE IN MISSIONS.

Spring at length has come after a long delay, trying the patience of all alike, no less than the farmers who were anxious to get their seed into the earth. The west wind is blowing delightfully over our gardens, and we could wish that the east wind, charged with heavy vapors from a stormy ocean, would stay away from us until the sun again crosses the line. At the same time we feel the presence of a different kind of wind, the missionary breeze blowing around us and over our congregations. It therefore looks to us as if the Church was making a new departure in the missionary cause.—Much pleased were we to see the new missionary monthly which has been going forth to the churches since the beginning of the year, giving us missionary intelligence, foreign and domestic, and placing the missionary work on its proper Scriptural basis. This periodical ought to be in every family in in the Church. It is worth a great deal more than fifty cents per annum. Indeed we can scarcely see how it can be published at that rate without incurring pecuniary loss or risk.—We now have two missionary superintendents in the harvest field at home which is very great, and we presume that both of them find their hands full of work. The Secretary of the Foreign Board, too, it seems, has become in fact a superintendent of missions. And the office is filled by one who is well-qualified for the position, in the person of Dr. Callender, of Virginia, long and favorably known in the Church. His voice is as strong as it was forty years ago ; and we hope it will be heard all over the Church, infusing into us new courage and faith, chiding our dull delays, and calling forth a true missionary zeal and enthusiasm.

The missionary spirit is the spirit of Christ and His Apostles. It is something primary, and lies at the foundation of the prosperity of every denomination of true, living Christian believers. Where it is not allowed to unfold itself with freedom, the particular congregation suffers seriously in its growth and a feeble form of religion or piety is the result. Where, on the other hand it has free course in a denomination, all its other interests, its literature, its doctrine, its theology, its schools and seminaries of learning, its Church and family life, all experience its refreshing and animating influence. To resist its power, therefore, is to dwarf Christian life, and is one form, to say the least, of quenching the Spirit.

BECAUSE CHRIST LIVES.

When Christ told His disciples that they should live, because He lived, the connection between the cause and effect implied in His language, is not so evident at first view. In a general way, it might be taken for granted that, as He performed such remarkable miracles, He might also by His great power confer life upon His disciples ; so that if they should die, He could cause them to live again and forever. But other parts of Scripture go to show that much more was intended by Christ than any mere outward or mechanical process by which men could be made to inherit eternal life. To arrive at the full meaning of His language, it must be borne in mind, in the first place, that Christ took upon Himself our human nature when He was born of the Virgin Mary. That was something that was in existence from the creation of man in the beginning, a universal power or force which pervaded all men and held them together as one family or race. Sin entered into it as a foreign element or disease, by which its vitality was in a great measure destroyed. Christ took it up into Himself, into the constitution of His own person just as it was, in a dying state, eliminated it from the taint of sin, and placed it into a position, in which its possibilities could be realized in the full bloom of spiritual health and strength. Here there was room for growth, progress, or, as we may say, evolution in the highest and best sense of the word. If all other men, therefore, were dead or dying, He alone could be said to be living.

Whilst then He possessed in Himself this universal nature of man, in the the next place, we remark that through it He became related to the whole human family, bound to every individual by the most vital ties. He could not therefore be in the world and realize the original purpose or idea of man, without exerting a vivifying influence upon that dying human nature in men and women around Him and throughout the world. His power was such as to be limited neither by time or space. He became from the nature of things the fountain of life and immortality, or the beginning of a new human nature, the Healer or Saviour of men. As men are free agents, of course they may reject Him, and perish altogether, continuing to die, their death hastened and aggravated by their own suicidal act.

But in the third place, men rise to spiritual life only as they become united to Christ through that mysterious union of which He and His Apostles so frequently speak. As the branch is in the vine, so they are living members of His body in the most intimate sense. By faith they come to apprehend Him as their head, and by faith they become one with Him, as He and the Father are one. Thus it must become clear to the most ordinary intelligence, that if Christ rose from the dead and now lives, His true disciples must also live—as a necessary consequence, neither science, philosophy or natural reason can give us such confidence, but Christ, the Lord, is doing this every day and in every place, just as men look up and behold the Lamb of God.

Synodical Editors.

(Elected by the Synods.)

Eastern, ...	REV. JONATHAN H. PANNEBECKER.
Pittsburgh, ...	" DAVID B. LADY.
Potomac, ...	" J. SPANGLER KIEFFER, D. D.

THE QUESTION OF UNION.

The writer remembers well the anxiety and concern with which he watched the proceedings, when, at the last meeting of the General Synod, at Lebanon, Pa., the vote was taken on the report of the Committee on the Union of the two Reformed Churches. It seemed to him natural to expect that, after the statements then made by members of the Joint Committee, there should have been some discussion, or at least some inquiry, on the part of members of the Synod. As a member of the Committee, he looked for such inquiry to come from others, and, none being made, was about to call attention to the propriety of further consideration in regard to so grave a matter, when (the movement being too rapid for him) the whole question suddenly slipped to its decision, the report of the Committee was adopted by a rising vote, and the Doxology was immediately sung, leaving him standing there with a half-guilty consciousness of not having performed what was probably a duty.

Of the discussion which did not take place then, we are feeling the need now. We need to be thankful that there is still room for such consideration, and that Dr. Apple has so ably and clearly called the attention of the Church to this important question ; as also that the whole matter will come up once more before our General Synod, at the special meeting to be held in the month of June. Certainly, in regard to so grave a question, the largest freedom of respectful discussion ought to be permitted. No one ought to be debarred from asking questions or expressing apprehensions, provided the questions are asked in honesty and sincerity that they may find a satisfactory answer, and the apprehensions are expressed, in order that, if possible, they may be removed. It is not from the expression, but rather from the concealment or suppression, of our anxieties and our desire for further light, that evil is to be feared.

Simply in order to protect himself against the possible suspicion of indifference to the sacred cause of union, the writer considers it proper to say that, as a member of the original committee of our General Synod, he was the consistent and earnest advocate of such a union between the two Reformed Churches as would unite them together in one denomination. He not merely advocated this course, because it was the expressed desire of his Synod, but he believed in it personally, with a strong belief, as the wisest and best course to pursue. He was foolish enough to believe that the times were in all probability ripe for the union of two such strongly affiliated Churches on so simple a confessional basis as that furnished, for example, by the Apostles' Creed and the Heidelberg Catechism ; and that, not only in itself, but also in the way of economical administration, and as an example, such a reduction, by one, of the number of existing denominations would be an act pregnant with untold good. It was probably a vain and illusive hope. However this may be, it became apparent that, on account of insuperable obstacles in the constitution of our sister Church, no such union was practicable or so much as even to be thought of. In this emergency, it seemed to the writer that the proper alternative would be, that the two denominations should continue their previous relations ; pursuing each one its course, and each doing its appointed work ; corresponding with each other ; cherishing thoughts of peace and brotherly love ; and waiting for more auspicious times. There was suggested, however, a different plan, of Federal Union, which should leave the denominations as they are now, each preserving intact its individuality, creed and independence, and which should be effected by the erection of a Federal Synod, to be composed of an equal number of representatives, ministers and elders, from each of the two Churches. The submission of this plan to the two General Synods was acquiesced in by all the members of the Committee. The plan was also, contrary to the expectation and prediction of the writer, acquiesced in (though, as has been said, without any discussion by the members of Synod) by our own General Synod. The Synod, in its action, clearly indicated the acquiescent character of its approbation. The following are the words of its resolution : "That, whilst this Synod would prefer a closer organic union, yet, inasmuch as this seems to be impracticable at the present time, it hereby approvesthe plan of federal union."

It is partly because of this evidently acquiescent character of the Synod's approbation that the writer entertains certain apprehensions which he begs leave to express. They are expressed only in order that, if possible, they may be removed. It may well be that they are as unfounded as was his expectation of uniting the two denominations in one, or his supposition that the plan of federal union would not be favorably regarded by his General Synod.

While the qualified approbation by the General Synod of a proposed plan so different from that which it originally intended and desired certainly indicates its earnest wish for union, it can hardly be considered a favorable omen as regards the success of the particular plan proposed. The approbation of acquiescence is a different thing from the approbation of positive desire. As a rule, things are successful in the proportion in which they have been unconsciously or consciously desired and called for; in which they meet, as men say, a "felt want." That takes root and grows which comes as the satisfying answer to some constitutional need. That institution or arrangement gets itself established which is the result of life and growth; it cannot get itself established simply because it can logically be shown to be an admirable institution or arrangement. The things which find acceptance and continuance are the things which have long been looked forward to and reached out after, and whose coming has been heralded by manifold longings and strugglings in the direction of them.

Now, unquestionably, there has been in the Church a strong desire for union. It is pervasive; it is universal; it is "in the air," as has so often expressively been said; all Protestant churches have been more or less affected by it. But, if we mistake not, this desire is marked by certain definite characteristics. It is, in the main, a desire for a union which shall, in some respects, change the existing denominations (where it is possible to do so) rather than leave them unchanged; which shall not consist in the introduction of any new ecclesiastical machinery; the object of which shall be to simplify, instead of complicating. The union which is longed for is one which shall unite existing Synods, rather than call a new one into existence; which shall simplify creeds, consolidate Boards, put a stop to the needless expenditure of men and means, and, by healing (where it is possible) the divisions which separate small churches, cause something of the glorious largeness of the Church of Christ to begin to appear. It may be an idle wish, a longing all in vain. We are concerned simply to state the nature and characteristics of the existing desire for union, as we apprehend it.

Of a desire for such a union as it is proposed to effect by means of a Federal Synod, we are not able to discern, in our own Church at least, any distinct traces. Rather, this plan would seem to be, in some its features, at variance with that kind of union which the Church seems to us to be desiring and reaching out after. For, confessedly, it aims to change nothing as regards the two denominations; it leaves things as they are; it stipulates in the beginning that the autonomy, creed, cultus and property of both Churches shall be kept intact. It would seem, indeed, by the erection of a new and additional Synod, to complicate rather than simplify affairs, and to increase instead of diminishing the expense of administration.

We would not be misunderstood as magnifying or unduly urging the consideration of increased expense. Whatever is necessary to the welfare of the Church ought to be had, at whatever cost. It is poor economy to refuse to pay the high price at which alone a precious and necessary article is to be obtained. It may easily be that the establishment of this Federal Synod would be of so great advantage to both the Churches concerned as far to outweigh all such inferior considerations. This, however, ought to be made very plainly to appear. And, while this is being done, the question is perhaps, worthy of consideration how far the existing spirit of union, which seems to demand the (reltive) reduction of machinery and the curtailing of expenses is likely to find acceptable a plan which, on the face of it at least, appears to multiply machinery and to increase expense.

Nor would we be understood to imply that the plan of a Federal Synod may be objected to because it is not the ideal form of union which is longed for. There are few or no ideal things to be had here. We accept the sound and sane principle that half a loaf is better than no bread; that when we cannot adjust the facts to our desires, it is wise to adjust our desires to the facts. We may well be thankful for such a lower degree of union as may, in the providence of God, prepare the way, by degrees, for a higher. The Federal Synod may possibly be such a form of union; whether it is, is the very matter under discussion. The only question we raise here is the practical one, whether this particular kind of union does or does not, in some of its features, both in what it does and in what it leaves undone, so contravene the desires and longings of the existing spirit of union in the Church, as seriously to endanger its finding that acceptance and continuance upon which all hope of its accomplishing its intended object must ultimately depend To just and right conclusions in regard to these and all other questions pertaining to this important subject, may God, by His Holy Spirit graciously guide us.

Other considerations, necessarily excluded from the present article by reason of the length to which it has already extended, may perhaps be touched upon hereafter. J. S. K.

For Reformed Church Messenger.

THE MERCERSBURG REVIEW EXCHANGE COLUMN.

In order to gather together the broken sets of the *Mercersburg Review*, both of the old and the new series, which are known to be scattered far and wide in our Reformed families, part here and part there (and the rest nowhere), it has been suggested that there be opened in the Messenger a column under the above name and title. We have consented to "lead off" in the movement, and hope some of the brethren may follow.

The old *Mercersburg Reviews* are valuable, and they are growing more valuable as the years go by. But some of us have only parts of sets. Some have duplicates of certain years, or odd numbers of certain months. Some have only a few volumes, or occasional numbers which will by and by find their way into the rag-bag and to the paper-makers, at a fraction of a cent a pound. We know that a good many volumes have already gone there, and we believe more will follow. We were so fortunate lately as to secure for the Rev. Dr. Koplin a bound copy of the first volume (1849, and exceedingly scarce that year is, too) from a family which at one time had in its possession quite a number of broken volumes, all of which, we were told, had been sent to the rag-picker because they were broken, and were supposed to be of no account, simply because they were not complete. The value of any magazine depends very much on its being complete. Let us "gather up the fragments that nothing be lost." Let the brethren overhaul their stock and store and send in a careful statement of what they have and what they need; let them cut out and preserve the statements given in this way, and supplement the information thus obtained by correspondence with others who have what they lack.

In order to open up the subject in some practical shape, the undersigned begs leave to say that he wants, of the old series, (which began in 1849 and ended in 1861), the following years: '55, '56, '59, '60, '61. Also that he has, of this series, duplicate copies, unbound and complete, for the year 1858, and single numbers for April '57 and October '59. Of the new series (which began in 1867) he wants from '69 to '74, and from '80 to '84 inclusive. Of this series he has a duplicate for '67 unbound and complete.

His duplicates, as above-named, he will exchange for any of the volumes he lacks.

Address, H. M. Kieffer, Easton, Pa.

The Publisher's Column.

OUR OFFER TO THE NEWLY CONFIRMED MEMBERS.

As all members, especially the new ones, should be readers of their Church paper, we will send the Messenger to all received at this Easter Season for $1.00 for the year. This is half price, the regular price being $2 00 a year. This offer is good until June 1st, 1891. Will pastors and friends see that none fail to accept this liberal offer? Address,

Reformed Church Pub. House,
907 Arch Street, Philada.

DR. GERHART'S BOOK AND THE MESSENGER.

We make the following offer for Dr. Gerhart's "Institutes of Religion" and the Messenger:

1) To any one sending us the names of *four* who have never been subscribers for the Messenger and $8 00 cash, we will send a copy of the book, postpaid.

2) For the names of *two* who have never been subscribers for the Messenger and $3 00 cash, we will send a copy of the book, postpaid.

3) An old subscriber not in arrears sending us $4.00 cash, or if in arrears, sending amount of arrears and $4.00 in addition, we will give credit for one year in advance and send a copy of the book, postpaid. Address,

Reformed Church Pub. House,
907 Arch Street, Philada.

STILL OTHER OFFERS.

Having recently come into possession of a limited quantity of the excellent book by Rev. A. B. Koplin, D.D., of Hellertown, entitled "A Live Church," we offer it at the low price of 50 cents a copy, postpaid, the retail price being 75 cents.

We also offer it as follows to new and old subscribers of the Messenger:

1) To a new subscriber sending us $2 00, we will send the Messenger one year and a copy of the book, postpaid.

2) To any one sending us the name of a new subscriber and $2.00 cash, we will send a copy of the book, postpaid.

3) An old subscriber, if not in arrears, sending us $2.40 we will give credit for one year's subscription and a copy of the book, postpaid—if in arrears, the amount of arrears with $2.40 must be sent.

The book, "A Live Church," is one that should be in the hands of all Church members—a careful reading of it will result in good. As the supply at the low rate quoted is limited, orders should be sent in without delay. Address,

Reformed Church Pub. House,
907 Arch Street, Philada.

Poetry.

For Reformed Church Messenger.

THE NAZARENE.

BY SUSANNA CORRELL.

That swift winged messenger of heaven,
The tidings glad to shepherds brought.
They to that manger traced their way,
And found the lowly King they sought.
The Father's well beloved Son,
In human guise had life begun.
The infant Nazarene.

The weary weight of this world's sin
For us in love He meekly bore;
This agony of mind and soul,
For Him alone was held in store.
We have not felt, we do not know
His depth of anguish and of woe.
The suffering Nazarene.

And oh! when hanging on the cross,
In agony and keen despair,
His heart of love still yearned for all,
Whose fatal sins had nailed Him there.
'Tis finished, yes, the work is done,
And man is freed through God the Son.
The dying Nazarene.

Rejoice! the victory's complete,
The Conqueror of death has risen;
The Roman sentinels have fled,
And angels guard the empty prison.
Rejoice! Rejoice! with angels sing,
The glory of the heavenly King.
The risen Nazarene.

From earth He soared to mansions fair,
To intercede for helpless man.
He finished all His work on earth;
And lo! His work in heaven began.
Could we but feel, could we but know
His tender care who loves us so.
The pleading Nazarene.

Again He'll come with glory crowned,
To judge the world He died to save.
And much will He expect from those
To whom, in love, so much He gave.
Then let not sin the soul destroy:
Prepare, prepare, to meet with joy,
The coming Nazarene.

Selections.

It is impossible to be a hero in anything unless one is first a hero in faith.—*Jacobi.*

Self-will is so ardent and active that it will break a world in pieces to make a stone to sit on.—*Cecil.*

Very slight words and deeds may have a sacramental efficacy if we cast our self-love behind us in order to say or do them. —*Marian Evans Lewes.*

The world may misunderstand God's rebukes, or put an unkind construction upon them; His children cannot, for they know "God is love."—*H. Bonar.*

Let nothing trouble thee,
Let nothing alarm thee,
All things pass away.
God is unchangeable,
Patience conquers everything;
Who possesses God wants nothing—
God alone suffices.
—*St. Theresa.*

True faith can only be exercised by people who are not only willing, but determined to *serve* and *obey* God, and give up, or separate themselves from the world.

Let us break the sod in springtime,
And sow our scanty seed;
Though we weep o'er vacant caskets,
And wait in patient need;
Though we wait in dark, sad places,
And plead one drop of rain,
God is God of seed and harvest,
And labor is not vain.
—*J. Wolcott.*

Science and Art.

The process of making soap from corn has just been discovered by a Chinese chemist. This discovery promises to produce an entire change in the art of soap-making. His production is said to be absolutely pure and better than the finest soap now made.

Bricks impregnated with tar are said to be hard, durable and perfectly water-proof. The process of impregnation is extremely simple, ordinary bricks or, still better, machine brick, being boiled in coal-tar for twenty-four hours. Bricks thus treated are claimed to be especially well adapted for paving work rooms, depots, etc. They are also recommended for the construction of sewers, cesspools, the insulation of foundation walls and similar purposes.

WOOD WOOL.—This new material is not made into clothing, but used in packing. A machine for making wood wool is being used in England. According to a foreign contemporary wood wool is coming rapidly into favor among manufacturers of glass, cutlery, confectionery, etc., for packing purposes, on account of its cleanliness and non-hygroscopic properties; but its adoption is hindered, among other things, by its comparatively high price. The new machine is intended to reduce the price, for it is of such size and design that every manufacturer can have one working on his premises, and can thus turn out his own wood wool. Very little attention is required by the machine, and all the parts are easily renewable. Timber of any convenient length can be cut, and waste pieces can also be utilized.

Items of Interest.

Six steamships, on April 12th, landed at New York 3,334 immigrants, of whom six hundred were Italians. Among the number were the survivors of the wrecked Utopia.

An exchange says: The people of Florida are turning their attention to the growing of camphor trees. They thrive well, and great hopes are entertained of their future productiveness in the matter of raising the gum so familiar to commerce and the apothecaries' shops.

Secretary Noble has ordered all intruders out of the Sac and Fox, Cheyenne and Arapahoe, and Kiowa and Pottawattomie Indian reservations, and has instructed the soldiers to clear the entire country. He intends to give everybody a fair chance when the lands are open for settlement.

The Supreme Court of the German Empire has sentenced the editor of a Roman Catholic newspaper to imprisonment and costs for his slanderous attacks on the Lutheran church, which the knave called "a most miserable and immoral concern, whose confessions are nothing but lies and fraud," etc.

Phineas Taylor Barnum, the famous showman and millionaire, died on April 7, at his beautiful residence, "Marina," on the seashore at Bridgeport, Conn., aged eighty-one years. Mr. Barnum had been failing for nearly five weeks. The funeral was held Friday afternoon and was devoid of pomp, according to Mr. Barnum's wishes.

Of the 15,730,000 people of Hungary, 3,200,000 are Protestants. Of these again 2,030,000 are Reformed, and 1,120,000 Lutherans. The latter have 1,195 pastors and 1,433 congregations; the former 4,241 congregations served by 2,283 pastors. The Unitarians number about 50,000, organized into 187 congregations with 107 pastors. The most serious difficulty in the way of the prosperity of the Protestant church in Hungary is its poverty.

There has been, it seems, a brisk war in Caernarvon, Penn., between two factions of Amish Mennonites. The war grew out of the fact that a plain, unostentatious pulpit was placed in the new church which has been erected, instead of the traditional table. The pulpit was an offense in the sight of some of the brethren of older views, and one night it was stolen and secreted in the garret. Those in favor of the pulpit made so much fuss about the matter that they were excommunicated. An appeal was taken to a conference of bishops, who have ordered the excommunicated persons to be re-instated, out have approved the removal of the pulpit.

Hints and Recipes.

In washing mirrors and glass over pictures, wipe the frames and glass with a dry cloth, removing all the dust. Now dip a soft, clean cloth in hot water, and after wringing it, pour upon it a table-spoonful of alcohol. Wipe the glass with this cloth and rub with a dry piece until the surface shows a polish and is free from lint.

BEWITCHED VEAL.—Chop very fine three pounds of lean veal with half a pound of salt pork and one small onion; mix with it three well beaten eggs, one grated nutmeg, a little salt and red pepper, a teacupful sweet milk and butter the size of an egg. Form into a loaf, grate fine bread-crumbs over the top and bake in a modern oven 2½ hours. To be eaten cold, but is good hot.

CHICKEN JELLY.—Another thing allowed in cases where the stomach cannot stand solid food is chicken jelly. Prepare nicely and wash thoroughly a full-grown chicken that is in perfect condition. Put it on in a pot with two quarts of water. Let it boil steadily until the flesh will pull to pieces readily, then remove it, pour the liquor through a colander, return it to the pot and boil it down to about half a pint. Skim this carefully, salt it to taste, pour into jelly molds and set in a cold place to thicken. In warm weather a dessert-spoonful of gelatine dissolved and added to the chicken liquor will insure its jellying perfectly. If any grease remains after it jellies remove it carefully.—*Ladies' Home Journal.*

WASH SILKS.—The manufacturers issue the following simple directions for washing these silks successfully: Use a nice white soap like castile, or any mild variety, lukewarm (never boiling) water; wring gently, and dry quickly. Do not roll up a garment and leave it. If blue, or almost any color in these silks, has been faded by improper washing, it may be restored by soaking it for ten minutes in an acid bath, composed of cold water, with enough vinegar added to give it a sour taste. When the silk has been soaked the required time, rinse it in clear, cold water, and dry it at once. Like flannel, it is better to iron such silks befors they are thoroughly dry, instead of allowing them to become so dry that they have to be dampened again.

Farm and Garden.

FRUIT GROWING PAYS.—Do not be afraid that fruit planting will be overdone in our generation, says a sensible observer. The population of the cities is increasing much more rapidly than that of the country, which means that the consumers are increasing faster than the producers, and the fruit-eating capacities of the people at large are only beginning to be developed. Grow plenty of fruits of the best quality, get them evenly distributed upon the market, and the market will consume them all at a fairly remunerative price.

HOW TO FEED COWS.—I am just learning how to feed cows for dairy purposes, so as to get the most in return for money spent for feed. I have been told, by those who ought to know, that for quantity of milk, regardless of quality, bran and middlings or shorts are best to feed, in addition to silage, cut feed or hay. About five quarts of bran to three quarts of middlings, twice a day, stirred up with water enough to moisten it, would make a proper ration. I have found by experience that a mixture of two-thirds corn meal to one-third bean meal with a little linseed meal added, makes a better and just as cheap a feed, mixed with bran, as do the middlings and bran. The milk will be richer, thereby increasing the quantity of butter. I fed, this winter, bran four quarts, corn and bean meal two quarts, linseed meal one pint, seasoned with salt, stirred up with water, and my cows (except those that I am drying off) give as much milk as they did last fall. I find, contrary to some reports, that the feed that a cow gets has a good deal to do with the quality of the milk. Rich feed makes rich milk.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

The April WIDE AWAKE has for its frontispiece, "White Lilies." Its contents are—Chollemyisses' Afflicted Holiday, Egg-rolling at the White House on Easter Monday, The Mysterious Choir Boy, Hong Wing's Sea Voyage, The Story of my Bank Book, A Lost Story, The Cock of Sebastopol, A Precious Bug, Concerning Bats, Five Little Peppers Grown Up, Cab and Caboose, and Marietta's Good Times.

Wide Awake is $2.40 a year. D. Lothrop Company, Boston, Mass.

The MAGAZINE OF ART for May has for its frontispiece a photogravure of "Jephthah's Daughter." The opening article is about Benjamin-Constant, who is a well-known artist. Then follows—"The Crucifixion in Celtic Art," "Lord Armstrong's Collection of Modern Pictures," "Jean Louis Ernest Meissonier," "1814," "Modern Schools of Painting and Sculpture," "Some Recent Irish Laces."

Cassell Publishing Co., New York, 35 cents a number, $3.50 a year, in advance.

CASSELL'S FAMILY MAGAZINE for May contains—A Sharp Experience, Needlework for Busy Fingers, The Land of Lorne, Our Family of Boys and How we Started them in Life, The Scotchman, Inflammations, Where our Food and Clothing Come From, Full Lengths and Thumb Nails, Sleep and Dreams, and Lords of the Line.

The Cassell Publishing Co., New York, 15 cents a number; $1.50 a year in advance.

LITTELL'S LIVING AGE. The number of The Living Age for April 25 contains—John Wesley, Nineteenth Century; My Old Drawing-Master, Macmillan's Magazine; A Suffolk Parson, Blackwood's Magazine; The Anabaptists and their English Descendants, Contemporary Review; A Village Obituary, Gentleman's Magazine; Ancient Lights in the Guelph Exhibition, Blackwood's Magazine; The Fair Ophelia of a Highland Glen, National Review; Butter-Making in Jutland, Macmillan's Magazine; The Baboo's English, St. James's Gazette. Poetry—The Swallow's Song, The Old Year, The New Year, Rondeau, A Memory. Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

On April 12th, at their new home, in West Bethlehem, by Rev. G. A. Schwedes, Milton W. Knauss to Miss Carrie J. Kershner, both of Bethlehem.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

RESOLUTIONS

Adopted by the Trinity Reformed Missionary Society of St. Clairsville, Pa., at the anniversary, held March 29th, 1891, on the deaths of Mrs. Mary Oster and Mrs. Susan E. Hoenstine:

Whereas, God, in His wise Providence, has taken out of the world, our sister and co-worker, Mrs. Mary Oster, who, though unable, by reason of age and infirmities, to attend our regular services, was, neverthelesss, a regular contributing member, and In full sympathy with the glorious cause of missions, therefore,

Resolved, 1. That we bow in humble submission to the will of our Heavenly Father, in thus calling her away from earth, to join the ranks of the just made perfect in heaven.

Resolved, 2. That we deeply mourn our loss, not, indeed, as those who have no hope, for she is not dead, but sleepeth; and that we mingle our tears with those of her loved ones, in heartfelt sympathy and condolence.

Resolved, 3. That we unite in the earnest prayer that God may comfort the stricken family, sustain their faith in the Lord Jesus Christ, and in the communion of the Holy Spirit, and that both they and we may imitate her example and be ready when the summons comes to follow her to the eternal world.

Resolved, 4. That a copy of these resolutions be sent to the bereaved family, and that a copy be furnished for publication in each of the county papers, and the Reformed Church Messenger.

Samuel Z. Beam,
John M. Walter,
Ella Zimmers,
Committee.

Whereas, Our Heavenly Father has taken from our midst, our sister, Mrs. Susan E. Hoenstine, who was a faithful member of the church, an efficient teacher in our Sunday-school, and one of the founders of the Missionary Society, therefore,

Resolved, 1. That on account of her earnest devotion and zeal for the cause of Christ, manifested by her active efforts in the Sunday-school and Missionary Society, we hereby record our high appreciation of her sterling worth and Christian example.

Resolved, 2. That in her departure we sadly recognize her loss, not only to the Church and Missionary Society, but also to the members personally of her uniformly kind and Christian fellowship.

Resolved, 3. That we heartily extend to the bereaved husband and family our Christian sympathy, and that we fervently bear them to the throne of grace, in our prayers, beseeching that the God of all comfort, and the Father of all mercies, may sustain them in this sad hour of trial.

Resolved, 4. That a copy of these resolutions be sent to the bereaved husband, Mr. Andrew Hoenstine, and that we furnish them for publication in the county papers, and in the Reformed Church Messenger.

Samuel Z. Beam,
John M. Walter,
Ella Zimmers,
Committee.

Died. — March 26th, of pneumonia, Savannah Catherine Nicholson, at her home, near St. Paul's, Somerset county, Pa., aged 21 years, 1 month and 19 days.

Though young in years, her loss will be very much felt in the congregation, in the Sunday-school and in the missionary society. Her life's day was short, and yet in that time she devoted many precious hours to the service of her divine Lord. Patiently she bore her sufferings, and sustained by divine grace, we trust, she entered the Christian's rest.

RESOLUTIONS OF RESPECT.

At a meeting of the Ladies' Missionary and Aid Society of St. Paul's Reformed church, Elk Lick, Pa., the following preamble and resolutions in reference to the death of Miss Savannah Nicholson were adopted:

Whereas, In the providence of God, our sister and co-worker has been removed from our number by a premature and unexpected death, and,

Whereas, By this sad affliction, our society has lost an active member, her parents a faithful, loving daughter, and the community a useful and respected member, therefore be it

Resolved, That we bow with becoming humility to this sad affliction, and that we cherish wlth affectionate remembrance her good qualities.

Resolved, That we extend our most heartfelt sympathy to the bereaved family in this affliction, and in faith commend them to the God of all comfort and consolation.

Resolved, That these proceedings be placed upon the minutes of our society and published in the county papers and the Messenger, and a copy of the same be sent to the family of the deceased.

Mrs. N. D. Hay,
Agnes Lepley,
Mary Hay,
Committee.

Died.—On the 27th of March, 1891, fell asleep, Mrs. Rachel Smith (nee Yearick), in Los Angeles, Cal., at the age of 60 years, 4 months and 2 days.

This exemplary Christian woman was born in Mifflinburg, Pa. Her residence, from time to time, in various places, put her in possession of a large circle of acquaintances who one and all felt the warm inspiration of her thorough Christian spirit. Her God, her church, the interests of her race were ever the dearest objects of her heart.

Besides a warm Christian heart she had very excellent mental qualities, which she had the will and tact to use in the sphere of the Sunday-school and in other labors of the congregation.

When the news of her death reached Mifflinburg a service in her memory was held in the Reformed church, on Sunday, April 5th. Not only the congregation, but many others, availed themselves of this opportunity to testify their love and esteem for her, and to look in solemn joy, through their tears to that realm of glory, where now she has entered to enjoy the fruits of her victory, through Jesus Christ our Lord. May we all, with her, reach our consummation of redemption and bliss in the glorious resurrection of the last day.

Died.—March 25th, 1891, Mrs. Caroline A., widow of the late George Reiter, at her late home, 29 Sheffield street, Allegheny, Pa.

This estimable Christian mother was born in Baltimore, Md., December 17th, 1814, and at the age of eighteen was married by her brother, the late Rev. Dr. N. Hacke, in Greensburg, Pa.

Removing to Pittsburgh with her husband, she has made that city and Allegheny her home for many years. Near eleven years ago her husband preceded her to the other world, and now three daughters and two sons mourn her loss. One of the daughters is Mrs. Rev. L. B. Russel.

She was one of the most devoted of mothers. And of such a sweet, affectionate nature, that she was universally loved. Many storms had beaten over her, and often had she been called to pass through the deep waters, but her character only grew the mellower, and on every hand there were those who called her "blessed."

Often it has been remarked that her ways, her life, her faith and trust were like that of a little child. Never a morning or an evening came but found her in communion with the All Father. Did she lie down for a little rest during the day, it was always preceded by a word of prayer. And her book of devotions saw such constant, daily use, that nobody can use it longer—it is a precious heir-loom now.

In her home her benign Christian influence was most marked, and the memory of her love and devotion will be undying. Her friends outside of that home circle cease not to speak of her patience, her cheerfulness, her saintliness of character. She was indeed a Christian, and the Christ-life showed itself constantly in her daily walk and conversation.

> "None knew her but to love her,
> None name her but to praise."

J. H. P.

Grace Church, Pittsburgh.

Died.—At her home, in Williamsport, Pa., Mrs. Etta Tharp, in her 45th year.

Four weeks ago Mrs. Tharp was in her usual good health, but on Sunday, March 15th, she was suddenly stricken with a very severe attack of Grip which developed into Typhoid Pneumonia. For three weeks she suffered intensely, but on the morning of the 6th of April she was relieved of her suffering.

Mrs. Tharp was a member of St. John's Reformed church, having connected herself with the Emanuel's congregation, this city, during the pastorate of Rev. J. F. DeLong. When, in 1882, forty-two members went out from that church to organize St. John's church, she was among that number. And through all those dark days of the church's history Mrs. Tharp stood by and helped by her prayers, her means and her presence at the services, both week day and Sunday. She was one of the faithful ones of the little flock who cheered the heart of the pastors of the congregation. Her presence will be greatly missed, but what is our loss is her gain in the Lord.

But especially in the home was Mrs. Tharp's province. In personal appearance, in neatness, in gentleness, in kindness, in maternal affection, she was a queen of the household. She had a kindly smile, a genial welcome, a warm grasp of the hand for everybody. She leaves a husband, one son and two daughters, to mourn her loss, which, owing to her peculiar and extraordinary tenderness and kindness will be very great. But whilst they sorrow, they sorrow not as those who have no hope.

On the 8th inst., we laid her body, in the blessed hope of the resurrection, to rest on the brow of the hill in Wildwood Cemetery, and there in the quietness of that April afternoon her pastor read the beautiful burial service of the church she loved so well and whose communion she honored by her noble Christian life.

Mrs. Tharp was a favorite niece of Elder Ruby, of Chambersburg, who preceded her to the heavenly home only a few weeks ago. L. R.

"THE CONSTITUTION AS IT IS."

It is an acknowledged fact that a medicine may have a beneficial effect in one case, but not in another. When any "specific" or well known medicine fails, the case is either pronounced "Chronic" or the patient is made the subject of experiments. All this, of course, is "in the interest of science." And the patient! We had almost lost sight of him. He is "as well as could be expected." But why is it that medical skill is so often set at nought, and why does medicine so often fail? May it not be owing to the difference in the constitutions of the patients? Now in law, there is generally not more than one, or at least, two constitutions for several millions of persons, but in medicine, each patient has one of his own. Medicines have not always the same effects upon different persons. "One man's meat is another man's poison." But, has no remedy been discovered which never injures and is alike beneficial to all, and is not Oxygen such a one? It is the vital element of the air we breathe. Everybody has tried it, and it agrees with all constitutions. But nature has combined it with nitrogen, and administered in a pure state, it has not proved altogether satisfactory. But, a happy combination of Oxygen with nitrogen, in such proportions as to render it much richer in the vital or life giving element has been discovered, and this is Compound Oxygen. We have hundreds of testimonials from patients who have tried it. You will find them in our brochure of 200 pages, a Treatise on Compound Oxygen, its nature and results. Brochure and Quarterly sent free. No other genuine than that manufactured by Drs. Starkey & Palen, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

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CHAS. G. FISHER

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As the time is drawing near for preparation for the observance of Children's Day —June 14th next—we offer the following services for the occasion:

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Miscellaneous.

For Reformed Church Messenger.

REV. PHILIP ALLISON LONG.

As announced in the REFORMED CHURCH MESSENGER of April 16th, the Rev. Philip Allison Long, pastor of the Grindstonehill charge in Franklin county, Pa., died from an acute attack of heart disease at his residence in Chambersburg, Pa., after only a very few hours illness, on Wednesday evening, April 8th. He seems to have been in his usual health on the day previous to his death. During the evening he became suddenly ill, and a physician was summoned to his bedside on Wednesday morning about 1 o'clock. Throughout the day he seemed better, and no special danger was apprehended. In the evening, however, he suddenly grew worse, and his death quickly followed the change.

At the time of Rev. Long's sudden death, his wife was at the home of her parents at Taneytown, Md., whither accompanied by her little daughter she had gone a few days before, in order to recuperate her own enfeebled health. Miss L. Araminta Hess was joined in holy wedlock with Rev. P. A. Long, November 19th, 1874, so that their wedded life embraced a little less than sixteen and a half years. To them have been born three children, two sons and a daughter. The two sons were at home with their father at the time of his final illness and very unlooked for death.

The sudden death of Rev. Long was received with great astonishment and with profound and general expressions of regret on the part of the community, as well as by his parishioners and his brethren of the Mercersburg Classis. He had many warm personal friends in Chambersburg, to whom he had endeared himself as well as to the membership of his pastoral charge, by his universal courtesy and kindly spirit.

The funeral services were held in Chambersburg on Friday afternoon at 4 o'clock, in the First or Zion's Reformed church, near which the family has resided for years. The late hour in the day of the funeral services and the running time of the passenger trains prevented a number of the ministers of the Classis from attending. The ministers of the Reformed church present and participating in the services were Revs. W. C. Cremer, J. B. Shontz, F. F. Bahner and C. Cort. Rev. Cremer delivered a short funeral discourse, after which Rev. Shontz spoke of the deceased as a man and minister, who loved and served a personal Saviour. The pall bearers were the elders of the Grindstonehill and Heidelberg congregations. On Saturday morning the body was taken on the cars to Taneytown, where the interment took place.

Rev. P. A. Long entered the ranks of the ministry of the Reformed church in 1858, as a member of the North Carolina Classis. Owing to the quasi independent relation of the Classis at the time, and the Civil War, which soon afterwards commenced, thereby cutting off the connection of the Classis with the mother Synod, during the great rebellion, the printed data of his early ministry is necessarily somewhat meagre. He first served what was known as the Davidson charge, composed of eight small congregations, scattered over a considerable district of country. The charge was a laborious one, but the large field was so successfully cultivated, that it was divided into what is now known as the Upper and Lower Davidson pastoral charges, his brother, Rev. Thomas Long, becoming the pastor of the Upper Davidson charge, and he remaining the pastor of the Lower Davidson charge, each composed of four congregations. Our departed brother continued in this pastorate, until he removed to the State of Ohio in 1872, and became the pastor of the Navarre charge, composed of four small congregations of less than one hundred members, in connection with the Tuscarawas Classis. His first statistical report as pastor of said charge gives seventeen added by confirmation and three by certificate—a very fair showing, considering the small membership of the charge and other adverse circumstances.

In 1874, he returned east, and became the pastor of the Taneytown charge in Maryland, which he served successfully some nine years, confirming each and every year from ten to twenty-five catechumens, and adding half as many more by certificate. For about a year, 1884-85, he lived in retirement in Taneytown, his health at the time necessitating his withdrawal from active ministerial labors. His health having become improved, he received and accepted a call, in the summer of 1885, from the Grindstonehill charge in Franklin county, Pa., consisting of the Grindstonehill, Marion and Fayetteville congregations. September 28th, 1885, he was received as a member by the Mercersburg Classis, and his call was duly confirmed, in due time his installation followed. In this pastoral charge he continued to labor faithfully until removed by the strong arm of death.

He thus served four different pastoral charges, in connection with four different Classes—about fourteen years in North Carolina, his native State, two years in Ohio, nine years in Maryland, and a little more than five and a half years in Pennsylvania.

Rev. Long was a faithful minister of the Gospel of reconciliation and was successful in his pastoral work. In 1867 he reported to the North Carolina Classis an accession of sixty-five members to his charge by confirmation. In the pulpit he was earnest and effective. His sermons, at least those which the writer of this tribute heard him preach, were brief and to the point, not exceeding about twenty minutes in length, and were listened to with marked attention. In the homes of his parishioners he was always a welcome visitor. He was a man of enlarged experience, having served one term in the State Senate or Upper House of the North Carolina Legislature, and had a rich fund of knowledge. He was a social, kind friend. And to crown all he was an earnest, devoted follower of the Lord Jesus Christ. The widowed wife and orphaned children mourn him not as one lost, but only as one gone before. May they all so live as at last to be found an unbroken family in heaven. *Requiescat in pace.*

W. M. D.

For Reformed Church Messenger.

THE MISSIONARY GUARDIAN.

Last fall when the *Missionary Guardian* was about to be started, every assurance was given (except an actual subscription list) that it would start with at least 5000 subscribers; but, as you were lately told, it started with only 1500, and even to day it has not over 2,000. I want to tell you where these subscribers are.

Oregon sends 3; Washington, 2; California, 3; Connecticut, Florida and Massachusets, each 1; Wisconsin, 5; Indiana, 10; Illinois, 86; Kentucky and New York, each 2; Missouri, 6; Michigan, 3; Nebraska, 4; Kansas, 27; Iowa, 29; Ohio, 95; total, west of Pennsylvania, 280.

Coming now to the East, the five Classes of the Pittsburgh Synod send in 205 subscribers.

The eleven Classes of the Eastern Synod send in as follows: Lehigh, 48 (of which 30 are from Allentown); Schuylkill, 47 (17 from Reading); Tohickon, 30; West Susquehanna, 58; Philadelphia, 82 (30 from Philadelphia); Wyoming, 70 (of which 61 are from the Danville charge); East Susquehanna, 7; Lancaster, 121; Lebanon, 25; East Pennsylvania, 39 (10 from Easton and 10 from Bethlehem); Goshenhoppen, 39 (12 from Boyertown and 18 from Pottstown); total from Eastern Synod, 566.

The Classes of the Potomac Synod have sent as follows: Gettysburg, 66 (Hanover 30 and Littlestown 21); Juniata, 126; Carlisle, 18; Mercersburg, 46; Zion's, 16; Virginia, 46; North Carolina, 13; Maryland, 223 (57 from Frederick and 29 from Baltimore); total from Potomac Synod (not counting 8 from Oregon, Washington and California), 554.

Summary.

From the West,	280
From the Pittsburgh Synod,	205
From the Eastern Synod,	566
From the Potomac Synod,	554
Total,	1605

Remarks.

1) This is the list given me March 30th. It contains 1675 names, but 70 have been lost in making the tedious classification; and about 300 names have been added in the last few weeks. The statement above given plainly shows—well, you see what it shows.

2) Unpleasant comparisons are odious, and so I do not set one Classis over against another, nor towns and congregations; but the definite figures would surprise and even vex you.

3) In many cases, but I dare not tell where, only the pastor's name is on the list; and, alas, in many cases even his is lacking! On this March list I find the names of only 250 ministers. Is not that significant? And you would be surprised to know some of the names not there.

4) What is to be done? Let us all try to make the case better. Many have done nothing simply by oversight; let such now set cheerfully to work and send in a proper list of names. Some have been indifferent; let such now see how serious the case is, and by hearty co-working make amends. Unless the list is very much increased within two months—well, I do not know what the publishers may do, but the magazine cannot go on as now.

For Reformed Church Messenger.

NATIONAL COUNCIL OF WOMEN OF THE UNITED STATES.

This Council was organized in Washington, D. C., March 31, 1888. The following was the preamble of the Constitution adopted at that time:

"We, the women of the United States, sincerely believing that the best good of our homes and nation will be advanced by our own greater unity of thought, sympathy and purpose, and that an organized movement of women will best conserve the highest good of the family and the state, do hereby band ourselves together in a confederation of workers, committed to the overthrow of all forms of ignorance and injustice, and to the application of the Golden Rule to Society, custom and law."

The first triennial meeting of the Council was held in Albaugh's Opera House, February 22, 23, 24 and 25, 1891. There were ninety one delegates present, and twelve National Women's Missionary Societies represented.

Many organizations refused at first to send even fraternal delegates, but after hearing more of the good work, took a sober second thought and came; and they kept coming in, every day, till the last session closed.

Although the Opera House cost $1800 per week, there was sufficient money to pay for it, and the seats were free on Sunday. The honse was full, and a crowd packed out to the curbstone, with people coming that far and going away again all afternoon.

The first address was by Mrs. Margaret Bottome, President of the King's Daughters. Wish I could give you this speech verbatim, as it would serve to unlock the woman question and give you a surprise. The sermon was preached by Rev. Ida C. Hultin. Four other ordained women took part in the service Sunday afternoon.

On Monday morning, after the introduction of the delegates and the excellent

Continued on Page 13

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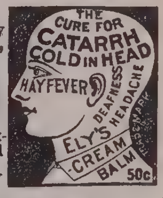

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"Last spring I was completely fagged out. My strength left me and I felt sick and miserable all the time. Hood's Sarsaparilla cured me. There is nothing like it." R. C. BEGOLE, Editor Enterprise, Belleville, Mich.

N. B.—Be sure to get Hood's.

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address of the President, Miss Frances Willard, there were six or eight papers and addresses on different phases of the general subject of Charities and Philanthropies.

There are sixty National Societies of Philanthropy, with hundreds of state and tens of thousands of local auxiliaries both North and South, and countless local boards organized to help the defective, dependent and delinquent classes in town and city, besides women's protective agencies, women's sanitary associations and exchanges, and societies for physical culture—all of which, says Miss Willard, are but clusters on the heavy-laden boughs of the Christian civilization, which raises woman up and, with her, lifts toward heaven the world.

The subject for Monday evening was—Women in the Churches. Besides a number of excellent addresses, Rev. Mila Frances Tupper gave us a very interesting sketch of woman's status in the church to-day. There are hundreds of women preaching the gospel.

The different Women's Missionary Societies, Foreign and Home, circulate about one hundred and twenty-five thousand copies of missionary papers, besides millions of pages of leaflets. They hold at least a half-million missionary meetings every year, presided over by women, the addresses made and papers read by the sisterhood. They raise and distribute about two millions of dollars every year.

Woman's mission work in the Reformed Church of the United States was brought forward in a five minutes' speech by the writer of this, who was designated by the Board of Missions of General Synod as a fraternal delegate to the Council. As an act of her hearty appreciation of this privilege, she would offer to the Board and to the church this *little* report of that *wonderful* meeting.

Mrs. Joseph Cook of Boston was to have read a paper during this session, on the Brahmo Somaj, and What it is doing for Women, but, on account of illness, was absent.

Tuesday morning the subject was temperance. The whole Council was aroused on this question. There were eight or ten excellent addresses delivered. About the same number spoke at each session. There was some music each time; perhaps a solo or duett, a selection by the orchestra, and a song or hymn by the Council.

There were very interesting executive meetings held in the parlors of the Rigg's House, in the afternoon.

On Tuesday evening the general subject was Education. Here, too, were wonderful surprises. Learning, said one of the ladies, will no longer keep a luminous side for man and a dark side for woman.

Harvard College was founded one hundred and fifty three years before the slightest provision for the education of girls was made by Massachusetts. One hundred and thirty-five years after public schools were established in Boston for boys, girls were not admitted even to learn reading or writing. Oberlin and Hartford, Boston and Evanston theological seminaries are now open to women. Over two hundred colleges have now more than four thousand students; industrial schools for girls are being founded in almost every State. The University of Pennsylvania was lately opened to women. Barnard College in New York is the annex to magnificent Columbia, and the Methodist University of Washington, D.C., the Leland Stanford and Chicago Universities, with countless millions back of them, are in all of their departments, including divinity, to be open to women.

Wednesday morning the Political Status of Woman was discussed.

There was a paper read from Elizabeth Cady Stanton on the "Matriarchate or mother age, the period of woman's supremacy, which lasted through centuries—undisputed, accepted as natural and proper wherever existed." She spoke of how the victory of man over woman was accomplished in the dark ages.

Rev. Anna Shaw, of the Methodist church, said, "God knew what He was doing when He appointed Deborah a judge in Israel. She judged the people with righteousness, and for forty years there was peace in Israel. Think of it! Forty years. Why, we have not had that much peace since."

A lady elocutionist from New York recited "Brier Rose" very beautifully.

Wednesday afternoon there was an extra session devoted to miscellaneous subjects—"Improved Dress," "What do the Signs of the Times Signify," "The Literature of Moral Loveliness," "Voluntary Motherhood," "Occupations of Women at Date," etc. "Fifty years ago there were seven occupations open to women. Now there are 343." "Women are taking in hand every kind of reform, because, for lack of woman's help, things have been only half done." "Woman's influence stands in place of her ballot." There are 2,700,000 women in America who earn their own living. There are 30 000 millionaires.

Wednesday evening the general subject was—"The Organized Work and Life of Women."

There were twenty seven names of speakers on the programme, but all were not present.

The Philharmonic Quartette, composed of Misses Meade, Law, Shepherd and Stidman, furnished some very sweet music. There were some fine addresses.

"By organizing we can have what we want," said one lady; "do you think the united voice of the women of the United States will be unheeded?"

"Nothing can stand against the good women of the land in doing that which would elevate humanity."

Mrs. Harrison and other ladies from the White House attended the last session. From Mrs. Harper, the colored woman who so eloquently and learnedly pleaded for justice to the negro, to Mrs. Palmer, acknowledged to be one of the most beautiful women of America, whose husband is one of the wealthiest men in Chicago, there seemed to be not a jar nor discord. All seemed bent upon one result—"bringing in the brotherhood and sisterhood of humanity, and hastening the coming of the kingdom of heaven." "Think not," said Mrs. Palmer, "that we cast aside our tenderness. Henceforth we woo perfection hand in hand."

The new Secretary is an intimate friend of President Harrison's family. Mrs. May Wright Sewall is the newly elected President of the Council.

They expect to hold another meeting in Chicago at the World's Fair, in the Woman's Temple, which is to cost about $2,000 000, built mostly of iron and marble, a picture of which was on exhibition, as well as Minerva, the beautiful young artist who furnished the design for the building. "Glen Echo," the great Chautauqua adjoining Washington, D.C., was presented to the Council whereon to build a woman's temple in which to hold their congress. They also received money, cablegrams, telegrams and letters of congratulation, among which was a beautiful one from J. G. Whittier. Wish I could give you a flash picture of what I saw and heard.

M. E. W.

For Reformed Church Messenger.

STEELTON, PA.

A short time ago we received a letter from Brother Sangree of Steelton, Pa., informing us that he was suffering from the prevailing epidemic, and asking us to come up and preach for his people on the following Lord's Day. For more reasons than one we at once complied with his request. We were anxious to see for ourselves how he was getting along in his present field of labor. His congregation is a mission, established by the Board some eight or ten years ago, and it devolved on us to look after it. We visited it as an officer of the Board and frequently preached for the brethren in an upper room of some public hall. Efforts were made from time to time to secure a missionary or pastor for the flock, but they proved ineffectual, mainly, we suppose, because the Board did not think it had the means to give him a competent support. The people became discouraged, and the Board too, and it was thought best to relinquish the effort to build up the mission altogether. It made us feel truly sad. It seemed to us that the result would be that the members—good ones also—would be scattered, and be obliged to find spiritual homes in other churches. But just listen. A year or two ago, Mr. Sangree was sent by the Board to look after the scattered sheep, and he found them all still alive, growing in number rather than otherwise. Now they are considerably stronger; have a beautiful church, dedicated a short time ago as stated in the MESSENGER; and, wonderful to relate, nearly all paid for. It cost about $10,000, on which about $8.000 have already been paid. The people at Steelton contributed as much as they could, and the balance was raised by the industry and patience of the missionary, who went about and received contributions from the members of the church in other places. We were surprised at his success thus far; and we hope our people will now respond to his appeal, for further help, whether he gets time to call on them or not. The remaining indebtedness ought to be removed as soon as possible, and then the next thing for the mission to do will be to become self-supporting. This in such a growing town as Steelton, we believe, will be accomplished at no very distant day. It is proper here to add that the ground on which the church stands was the gift of Mr. Rudolph Kelker of Harrisburg, and that from its eligible location it has become quite valuable. Sometimes it looks to us as if, when we become discouraged and wish to give up a mission, God does not allow our plans to succeed.

THEODORE APPEL.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Philadelphia.—Heidelberg. This congregation gave their pastor-elect, Rev. R. C. Zartman, a public reception in the church on last Tuesday evening, 21st inst. The former pastors, Revs. J. I. Good, D.D., and E. C. Hibshman, were present. Suitable addresses were made by the former and new pastors. A pleasant time was had and general rejoicing prevailed over the fact that a new pastor would be soon settled over them. Rev. Zartman preached his introductory sermon on last Sunday morning.

Lebanon.—First, Rev. D. E. Klopp,

Continued on Page 14.

Test it Yourself.

Test it for Purity. *Cleveland's Baking Powder is perfectly pure.* The same claim is made for powders adulterated with ammonia and alum, but you can settle the question yourself. "Boil a teaspoonful of the baking powder in a teaspoonful of water; if adulterated the smell of ammonia can be detected in the steam."

Test it for Strength. *Cleveland's Baking Powder is the strongest.* It is the most effective and economical. Try it. A teaspoonful of Cleveland's will do more and better work than a heaping teaspoonful of other powders.

Test it by Results. *Food made with Cleveland's keeps moist and fresh for days,* but if made with others soon dries out and becomes "husky." Cleveland's leavens evenly, making fine grained, delicately fibred breads and cakes, results produced by no other leavening agent.

Cleveland's Baking Powder
Stands all Tests.

Short-Sighted—the woman who doesn't use *Pearline;* the woman who fails to have her servants use *Pearline.*

She fails to see what is good for her; she fails to have what is best for her.

Without *Pearline* washing and cleaning is drudgery and toil, and wear and tear, and rub, rub, rub.

With it, there is no hard work, and no harm to the finest things; there is little or no rubbing.

Use *Pearline,* and rest from your labor; the rest of your labor—the hardest part—is done by *Pearline.*

Beware of imitations. 243 JAMES PYLE, N.Y.

DON'T WEAR STIFF CORSETS.

FERRIS' CELEBRATED GOOD SENSE Corset Waists are now made in FAST BLACK drab and white.

Sold by all LEADING RETAILERS.
FERRIS BROS.
Sole Manufacturers and Patentees.

BEECHAM'S PILLS
Cure SICK HEADACHE.
25 Cents a Box.
OF ALL DRUGGISTS.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.
H. G. ROOT, M. C., 183 Pearl St., N. Y.

For Gas

BAILEY'S COMPOUND light-spreading Silver-plated Corrugated Glass REFLECTORS, A wonderful invention for lighting CHURCHES. Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue and price list free. A. J. WEIDENER, 36 South 2d St. Philada.

For Oil

ALSO CHANDELIERS for OIL and ELECTRICITY

CHOICE CARPETINGS
IN ALL GRADES,
AT POPULAR PRICES.

A full line of OUR OWN MANUFACTURE and Standard Domestic and Imported Carpets.

☞ We request only an OPPORTUNITY to show you our stock.

IVINS, DIETZ & MAGEE.
NEW STORE,
1217 Market Street,
PHILADELPHIA.

D.D. Rev. G. W. Williard, D.D., who assisted the pastor at the communion services held in this church on the 19th inst., writes: That the day was a bright one in the history of the congregation. It was the day set apart for the English portion to celebrate the Holy Communion, the German being observed the following Sunday. It was the first time Dr. Williard had the pleasure of preaching in this old and well-known church. Thirty-three persons were added to the congregation by confirmation and ten by letter, making forty-three in all. The membership numbers 700, and on this occasion 350 communed, which, of course, did not include the German portion. There were 435 present at the Sunday-school in the afternoon. The collection of the school amounted to $19, whilst that of the congregation was over $40.

Pennsburg.—The communion season closed in the Pennsburg charge, Rev. A. L. Dechant and J. L. Rauch, pastors, on Sunday, April 19, with the celebration of the Holy Sacrament in the Old Goshenhoppen church; number of guests, 195; offerings, $17.44. Communion was administered in the other congregations of the charge as follows: Sumneytown, March 29, communicants 93, offerings $12.32; Pennsburg, April 5, communicants 177, including a class of 20 catechumens who were received by confirmation, four of whom were baptized, collection $26.89; Keelor's, April 12, communicants 180, offerings $12.29. Total offerings $68.94, for congregational purposes.

Stoyestown.—Rev. D. O. Shoemaker has accepted a call to Stoyestown charge, Somerset county, Pa. He will enter upon his duties first Sunday in June next.

Collegeville.—According to announcement, the Board of Directors of Ursinus College, Collegeville, Pa., assembled on the 21st and 22d inst., to break ground for the Bomberger Memorial Hall. The programme arranged was carried out in full. Many friends and alumni of the college were present. The addresses delivered were well received. Robert Patterson, Esq., of Philadelphia, who contributed $25,000 towards the building, lifted the first shovel of earth. It is expected that the corner-stone will be laid in connection with the College Commencement exercises in June next. The contract has been let, and the building is to cost $45,000, not including glass and furniture.

Jeanette.—Recently about fifty members of the Reformed church gave their pastor, Rev. N. H. Skyles, a very pleasant surprise, in the way of a donation. Early in the evening they gathered at the house of I. B. Watters, and from there under the leadership of Elder John Stump and Deacon A. L. Magill, marched to the parsonage, each one carrying a basket, box, bundle or package containing all sorts of good things for the pastor's pantry and larder.

When the party reached the parsonage, they filed in, one by one, filling room after room, to the utter surprise of the pastor and his family. For nearly two hours social chat, singing, jesting and a good time in general was had- The pastor feelingly addressed the kind donors, thanking them for this exhibition of their kindly feeling toward him and his family. The result of the evening was a parsonage pantry and larder well filled, a pastor's heart overflowing with gratitude toward his generous parishioners and the people themselves feeling all the better for their kind act toward their shepherd.

Fairfield. — The *Gettysburg Compiler* gives the following account of the golden wedding, which was celebrated by Mr. Jacob L. Firor and his wife Amanda (nee Crabbs) at their home in Fairfield on Wednesday, March 18th, in the presence of two of their children, one being in the West, whose absence was very much regretted by all, and A. C. Musselman, Esq., and other friends. After receiving gold coins and other gifts, and after the reading of the 71st Psalm and the offering of prayer by Rev. A. C. Geary, the company repaired to the dining-room where a bountiful dinner was partaken of by all present.

The fifty years of married life have, of course, left their impress upon Mr. and Mrs. Firor, although they are both comparatively well and hearty and it is hoped that many years may be added to their life. They started out in life together at the now historic Antietam, in Maryland, and resided in that State, in which they were also both born, for a period of fifteen years. They then moved to Virginia Mills, near Fairfield, Pa., at which latter place they lived most of the time since. Their family consisted of nine children, six boys and three girls, all of whom are dead, except two sons, Rev. Marion L., now of Sioux City, Iowa., and Samuel A., of Fairfield, and Virginia S., the wife of Mr. J. H. Bennett. There are also living twelve grandchildren.

Mr. Firor is now an elder in the Reformed church at Fairfield, and has been closely identified with the same from early life, his ancestors having been among the persecuted Hugenots centuries ago. Mrs. Firor has been identified in a similar way with the M. E. church. They have together taken an active interest in the affairs of their community and are highly respected by their neighbors and friends who now join in hearty congratulations to them on this golden festive occasion.

Hellers.—Salem's, Rev. D. W. Gerhard. Communion services were held at this church on the 19th inst. Seven new members were received, two adult baptisms, one from the Presbyterian, three from the Lutheran, and one from the Roman Catholic church. Two infants were also baptized.

Lebanon. — St. Mark's, Rev. O. P. Steckel. The Holy Communion was administered last Sunday in the morning and evening. The number of guests was large. The church at both occasions was filled to its utmost capacity. The amount collected was $30.50, for congregational purposes. The congregation paid in the beginning of April $685 towards liquidating its debt. Rev. S. N. Callender, D.D., Secretary of the Foreign Board of Missions, presented the cause of Foreign Missions to this people on Sunday evening, April 26th.

New Bloomfield Charge.—Rev. Wm. R. H. Deatrick, confirmation 18, certificate 11, reprofession 2, total 31, alms $146.77, objects, home missions and classical apportionment.

Egypt.—Rev. W. R. Hofford, D.D. At the spring communions in the four congregations of Egypt charge, 33 were received by confirmation and 26 by certificate and reprofession. The alms for classical apportionment amounted to $107.50.

St. Clairsville.—St. Paul's, Rev. Samuel Z. Beam, D.D., confirmation 11, alms $12, object, classical apportionment. This service was held on April 19th. It was the largest communion held there during present pastorate.

MARYLAND.

Boonsboro.—Rev. Geo. W. Snyder, of the Second Reformed church, Harrisburg, Pa., has accepted a call to the Boonsboro charge, Md., Synod of the Potomac. He expects to enter upon his duties there in May or June.

PERSONAL.

As already announced, on Monday, April 13th, Rev. R. Duenger, D.D., for many years pastor of the Zion's Reformed church at Ashland, Pa., tendered his resignation once more to the consistory, which was, under the circumstances, reluctantly accepted, to go into effect at once. Thirty three years ago Father Duenger organized the congregation, two years afterward a church was built, and the work of his hands was blessed in so far that a few years ago the old corner-stone was relaid by him, and a new, large and handsome church edifice erected, a large congregation and Sunday-school has been established, and now at the age of eighty-four, feeling the weight of years and increasing physical weakness determined the good Doctor to resign; in fact he had done so last January, but his consistory refused to accept, but now seeing that the labor was really too great for his physical endurance they reluctantly accepted. It would prove interesting history to write up the fifty-six years of active service in the ministry of the Reformed church, for surely the venerable Doctor has had many vicissitudes, trials, and passed through various stages of growth of the church.

Change of Address.

Rev. C. J. Musser from Huntingdon to *N. Highland avenue, near Bond, Pittsburgh, Pa.*

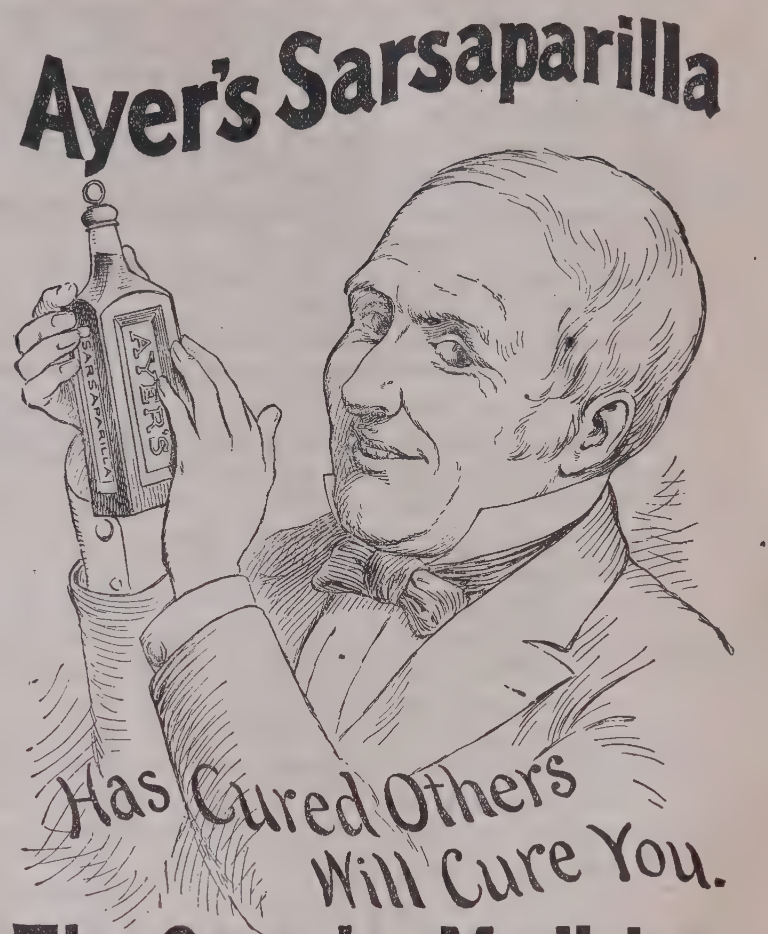
For Reformed Church Messenger.

ANNIVERSARY.

The ninth anniversary of Trinity Reformed Missionary Society, St. Clairsville, Pa., was celebrated Sunday evening, March 29th, 1891. The programme consisted of devotional exercises, readings, recitations, music, and addresses by the pastor, Rev. S. Z. Beam, D.D., Rev. D. M. Blackwelder of the Lutheran church, and Elder Henry Beckley.

The treasurer reported over one hundred dollars in the treasury during the year. The society contributed to the various mission congregations and to the mission boards of the church.

ANNA M. BEAM, Secretary.



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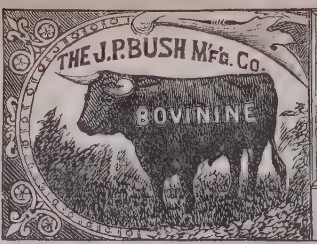
"MARCH to search, APRIL to try, MAY to tell if you live or die." So runs the old adage. But if you take **AYER'S** Sarsaparilla during the months of March and April, the result in May will be all you could desire. To overcome the ailments peculiar to Spring, purify and invigorate the blood by the use of **AYER'S** Sarsaparilla. All who make use of THIS as their Spring medicine need have no fear of **That Tired Feeling, Indigestion, Headache, Pains in the Back and Limbs, Feverishness,** and other disagreeable symptoms so prevalent at this period of the year. For the young, the old, the middle-aged—for all—**AYER'S** Sarsaparilla is the **SUPERIOR MEDICINE FOR SPRING.** Be particular that your druggist gives you **AYER'S** Sarsaparilla. **IT CURES OTHERS AND WILL CURE YOU.**



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A CONDENSED FOOD

CONSUMPTION. "It is by the aid of the digestive organs alone that consumption can be cured. Leave the lungs alone and direct the attention to the organs of nutrition, the stomach and bowels," which will receive **BOVININE** and return with interest in new blood and tissue the care bestowed upon them. **BOVININE** is the vital principles of Beef concentrated, a highly condensed raw food, palatable to the most delicate taste, and is indispensable in **CONSUMPTION,** Pneumonia or Bronchitis, and all wasting diseases. Will sustain life for weeks by injection. Causes feeble infants and their mothers to thrive wonderfully. **BOVININE** is the only raw food that will not spoil, and is retained by the most irritable stomach.

BOVININE is Sold by all Druggists.

HORSFORD'S ACID PHOSPHATE
Makes an Invigorating Drink
with water and sugar only. Delicious.

SPECIAL MEETING OF GENERAL SYNOD.

In accordance with the instruction of the General Synod at its triennial meeting in Lebanon, Pa., in May, A.D. 1890, and the request of the Joint Commission on Federal Union of the two Reformed Churches, official notice is hereby given to all concerned that the General Synod of the Reformed Church in the United States will convene in special session in the First Reformed Church, Tenth and Wallace streets, Philadelphia, Pa., on Thursday, June 4th, A.D. 1891, at eight o'clock in the evening, for the purpose of considering and acting upon the following matters, namely:

1. To receive and take action upon the Report of the Joint Commission on Federal Union of the two Reformed Churches, and to consider any question growing out of said report and requiring the attention of Synod.
2. To consider a communication from a committee of the General Assembly of the Presbyterian Church in the United States of America in regard to the matter of a Consensus Creed for the use of the Reformed churches holding the Presbyterian system.

A full and punctual attendance of the delegates and those having business with the Synod, is hereby respectfully requested. In behalf of the officers of the General Synod, Isaac H. Reiter,
Stated Clerk of General Synod.
Miamisburg, O., April 28, 1891.

P. S.—Railroad arrangements for reduced fare to delegates and others will be announced hereafter.

NOTICE.

All delegates expecting to attend the meeting of the General Synod, to convene in special session in First Reformed church, 10th and Wallace streets, Philadelphia, Pa., Thursday, June 4th, 1891, at 8 P.M., must give notice of such intention **before Thursday, May 20th, 1891,** to Rev. James Crawford, D.D., 1108 Mt. Vernon street, Philadelphia, or Rev. P. H. Dippel, 1230 N. 6th street, Philadelphia. *Entertainment will be provided for delegates ouly.*

By order of Reformed Church Ministerial Association of Philadelphia,
James Crawford,
Jno. H. Sechler,
F. W. Berleman,
P. H. Dippel,
W. H. Schall,
Committee.

NOTICE.

The Board of Trustees of the Theological Seminary will meet in the College Building, Lancaster, Pa., on Tuesday, May 12th, 2 P.M. A full and punctual attendance is requested.
Geo. Z. Kunkel, Sec.

NOTICE.

Lebanon Classis will meet in annual session in St. Paul's Reformed church at Schaefferstown, Lebanon county, Pa., on Wednesday evening, May 6th, 1891.

Rev. H. Hilbish will preach the opening sermon. Conveyances will be at Richland to meet trains up to 6 o'clock P.M.; those coming later must not blame the pastor loci if they are not accommodated.

Provision will be made to take all members of Classis, who so desire, to Richland after the close of the annual meeting.
Rev. A. J. Bachman, Pres.

Advice to the Aged.
Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and torpid liver.
Tutt's Pills
have a specific effect on these organs, stimulating the bowels, giving natural discharges without straining or griping, and
IMPARTING VIGOR
to the kidneys, bladder and liver. They are adapted to old or young.
SOLD EVERYWHERE.

NOTICE.

The Woman's Missionary Society of Lebanon Classis will hold its annual meeting in St. Paul's Reformed church, Schaefferstown, Lebanon county, Pa., on Ascension Day, May 7th, 1891.

There will be two sessions of the society—a morning and an afternoon session. All the congregations within the bounds of the Classis are entitled to two representatives, whether such congregations have missionary societies or not.

In order that entertainment may be assured for these delegates, pastors will please inform the pastor loci who the delegates are and how they expect to reach the place. Conveyances will be at Richland for all those who desire to come by rail, and give information of this fact.

Delegates will be met up to 8 o'clock, A.M., at Richland and be brought to Schaefferstown, and provision will be made to take all back to Richland so as to meet trains after 6 o'clock.
A. J. Bachman, Pastor Loci.

A REQUEST.

The pastors or consistories of the several charges, constituting Maryland Classis, are kindly requested to forward, to the undersigned, the credential of delegate elders, giving the names of both, at least ten days before the annual meeting in Woodberry, Md.
B. R. Carnahan, Stated Clerk.
Keedysville, Wash. county, Md.,
April 23rd, 1891.

NOTICE.

The W. M. S. of Schuylkill Classis kindly request all pastors to see to it that two lady delegates from each missionary society within their charge or from each congregation where no misssionary society exists, be sent to the annual meeting, to be held in the Reformed Church at Tremont, Thursday, May 14th, at 9.30 A.M. Delegates are requested to bring them the proper credentials, also a short written report of their society. The Classical Society kindly urges that all unpaid contributions be paid at that time. All names of delegates **shall be sent to Rev. C. B. Schnaeder, Pine Grove, prior to May 11th,** that provision may be made for their entertainment.
E. E. Z., Cor. Sec.

THEOLOGICAL SEMINARY, REFORMED CHURCH.

Sixty-sixth Anniversary.

The *sixty-sixth* anniversary of the Theological Seminary, Lancaster, will be celebrated in the College chapel on Thursday, May 14th, at 7.45 P.M. The graduating class numbers *eight.*

On Tuesday, May 12th, the Rev. J. Calvin Bowman, Professor-elect of New Testament Exegesis, will be inaugurated by a committee appointed by the Eastern Synod, consisting of the officers of the Potomac Synod, services to begin at 7.45 o'clock, P.M.

The Rev. Edward B. Coe, D.D., New York, of the Reformed Church of North America, will preach the annual sermon before the students in the college chapel, on Wednesday evening, May 13th, at 7.45 o'clock.
E. V. Gerhart,
Pres. of the Faculty.

P. S.—Members of the incoming Senior class are willing, during the summer vacation, to do missionary work, or to assist pastors, or with the consent of Classis to supply vacant pastoral charges. Address the President of the Faculty. E. V. G.

THE BOARD OF VISITORS.

The Board of Visitors of the Theological Seminary will convene in annual session at Lancaster, Pa., in the College building on Tuesday, May 12th, at 2 o'clock, P.M., for the transaction of business. A punctual attendance is respectfully requested. The members of the Board of Visitors for the present year are the following: Revs. S. G. Wagner, D.D., C. F. McCauley, D.D., Chas. G. Fisher, D.D., H. M. Kieffer, D.D., Thomas C. Porter, D.D., Lucian Cort, A. E. Truxal, A. H. Kremer, D.D., E. R. Eschbach, D.D., J. Spangler Kieffer, D.D., S. N. Callender, D.D., and the undersigned.
Theodore Appel, Sec.

MEETING OF THE CLASSES.

Eastern Synod.

East Pennsylvania, St. John's church, East Mauch Chunk, Pa., May 21, 1891.
East Susquehanna, Millersburg, Pa., May 20, 1891.
Goshenhoppen, Towamencin, Montgomery Co., Pa., May 6, 1891.
Lancaster, Hummelstown, Pa., May 21, 1891.
Lebanon, Schæfferstown, Pa., May 7, 1891.
Lehigh, Fleetwood, Berks Co., Pa., May 18, 1891.
Philadelphia, Trinity church, Collegeville, Pa., June 4, 1891.
Schuylkill, Tremont, Pa., May 11, 1891.
Tohickon, Christ church, Lower Saucon, Pa., May 8, 1891.
West Susquehanna, Madisenburg, Pa., May 20, 1891.
Wyoming, Wilkesbarre, Pa., May 20, 1891.

Pittsburgh Synod.

Allegheny, Pittsburgh, Pa., May 18, 1891.
Clarion, St. Petersburg, Pa., May 26, 1891.
St. Paul's, Saegerstown, Pa., May 28, 1891.
Somerset, Frostburg, Md., May 27, 1891.
Westmoreland, Pleasani Unity, Pa., May 20, 1891.

Potomac Synod.

Carlisle, Duncannon, Pa., May 28, 1891.
Gettysburg, Bender's church, Adams Co., Pa., May 21, 1891.
Juniata, Saxton, Pa., May 20, 1891.
Maryland; Woodberry, Md., May 21, 1891.
Mercersburg, Heidelberg church; Marion, Pa, May 21, 1891.
North Carolina, Bethel church, East Rowan charge N.C., May 10, 1891.
Portland-Oregon, Seattle, Wash., May 28, 1891.
San Francisco,
Virginia, St. John's chapel, Harrisville, Va., May 20, 1891.
Zion's, Mt. Zion church, York Co., Pa., May 8, 1891.

Synod of Ohio.

Eastern Ohio, Germano, O., May 21, 1891.
Lancaster, Salem church, Kinnickinnick charge, O., May 21, 1891.
Miami, Germantown, O., May 28, 1891.
St. Joseph, Three Rivers, Mich., May 21, 1891.
Tiffin, Lima, O, May 21, 1891.
Tuscarawas, Canal Fulton, O., June 4, 1891.

Synod of the Interior.

Iowa, Brandon, Iowa, Sept. —, 1891.
Kansas, Hiawatha, Kansas, May 21, 1891.
Lincoln, Sioux City, Ia., May 21, 1891.
Illinois, Buckhart, Ill., May 27, 1891.
Wichita, Cheney, Ia., May 14, 1891.

For a Disordered Liver try Beecham's Pills.

"Even school has its pleasure," said Willie. "You have found that out, have you?" asked his teacher. "Yes. I ain't been to school yet, but what it let out before the day was over."

"Penny wise and pound foolish" are those who think it *economy* to use cheap soda and rosin soaps, instead of the good old Dobbins' Electric Soap; for sale by all grocers since 1864. Try it once. Be sure, buy genuine.

It is necessary to raise one's self again towards heaven, when stricken down upon the earth.—*Ozanam.*

REDUCED RATES TO Y. M. C. A. CONVENTION.

The Baltimore and Ohio Railroad offers the best and most attractive route for delegates and others who will attend the Y. M. C. A. Convention to be held at Kansas City, Mo., May 6th to 10th. Solid vestibuled trains, equipped with finest Pullman sleeping cars, run through without change to St. Louis and Chicago, from New York, Philadelphia, Baltimore, Washington, Columbus and Cincinnati. There is no route in America as attractive as the Baltimore and Ohio R. R., in the way of scenery, of natural grandeur, and historic interest. Delegates traveling via Baltimore and Ohio R. R. can obtain reduced rates of transportation by securing from the ticket agent from whom they purchase their tickets to Kansas City a certificate certifying to the amount paid and the route traveled. This certificate, when countersigned by the railroad representative, who will be present at the Convention at Kansas City, will enable the holder to procure a ticket for his return journey at one-third the regular first-class limited fare.

The end of learning is to know God, and out of that knowledge to love Him as we may the nearest, by possessing our souls of true virtue.—*Milton.*

DINING CARS TO WASHINGTON.

Pullman Dining Cars are now running between New York, Philadelphia, Baltimore and Washington via Royal Blue Line on the famous 5 hour train, leaving Philadelphia daily except Sunday at 1.35 P.M., arriving Washington 4.30 P.M., also on the fast Express leaving at 5.48 P.M., daily, arriving Washington 8.55 P.M. On Sunday mornings Dining Car train leaves Philadelphia at 11.35 A.M., and arrives at Wasningten at 3 P.M. The fact that the service is under the direction of the Pullman Company guarantees its quality.

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THE GREAT REMEDY for STOMACH, LIVER and KIDNEYS.
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Send for prices to
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New Bicycles at reduced prices, and 400 second-hand ones, *Difficult Repairing.*
Bicycles, Guns and Type Writers taken in exchange.
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Boys' 25-inch Safety, with rubber tires - - 17.50.
Gents' 30-inch Safety, balls to b'g's and pedals, 55.00.

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WESTERN FARM MORTGAGE TRUST CO.
Capital paid up $1,500,000 Surplus over $100,000
DENVER, COLORADO.
First Mortgage Loans and Gold Debentures.
Loans fully guaranteed. Safe as Government Bonds.
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Worth 50 times its Cost
IN CASE OF FIRE.
Ready for action in one-eighth of a minute. Makes **a Complete Fire Department** for any country home, out of a common wood pump.
Arranged for connecting direct to **Tank or Bath Room.** Just the thing for Milk Coolers in dairies.
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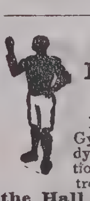
Manufacturers of all sizes and kinds of Wood Pumps.



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No patent medicines, not a "Mind Cure or Gymnastics,"—a revolution. Absolutely cures dyspepsia, constipation, nervousness, emaciation, famale complaints, catarrh, etc. Home treatment. **Better and cheaper than the Hall System.** A health book. Send for circular and testimonials. HEALTH SUPPLIES CO., 710 Broadway, New York. Agents wanted.
Carthage, N. Y., March 25, 1891.
The book, "New Method," is worth its weight in gold. Contains a vast amount of practical information. Long live Dr. Forest! J. V. SHURTS,
Pastor First Presbyterian Church.

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If they *could* be weary of their songs, would find, in our great stock, an almost infinite variety of *new* melodies, 40,000 kinds of our old music are still called for, and the new are more numerous than the old.

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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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(For Terms, see page 11.)

Editorial Notes.

—We are pleased to note that the comments by the Religious Press upon Dr. Gerhart's Institutes are very commendatory. It is our purpose to give extracts from some of them in the near future.

—Rev. H. J. Ruetenik, D.D., President of Calvin College, Cleveland, O., by invitation of the Faculty of the Theological Seminary, Lancaster, Pa., will preach in the College Chapel on the 10th, which will be the last Sunday of the present Seminary year.

—Those who owe for their paper will confer a great favor upon the publisher if they will at once remit the amount of arrearages, if any, and one year in advance. They can thus help him out of the embarrassment occasioned by having obligations to meet, and that which is needed to do so is in the pockets of many of those who read the paper every week with little or no concern as to whether it is paid for or not. This is a broad hint to the debtors from their patient but suffering creditor. It is to be hoped it will be taken and that in a substantial way.

—As announced in the official notice of the closing exercises of the Theological Seminary, the inauguration of Rev. John Calvin Bowman as Professor of New Testament Exegesis, will take place in the College chapel on Tuesday, 7.45 P.M. The following is the program of the occasion: Invocation and Hymn by Rev. T. F. Hoffmeier, Vice-president of the Potomac Synod; Prayer, Rev. T. O. Stem, President of Eastern Synod; Reading of the Call and the Letter of Acceptance, Rev. W. M. Deatrick, D.D., Stated Clerk of Potomac Synod; Address and Constitutional Obligation, Rev. A. H. Kremer, D.D., President of Board of Visitors; Charge to the Professor, Rev. T. J. Barkley, President of the Potomac Synod; Inaugural Address by Prof. John C. Bowman—theme, "Interpretation of Scripture Progressive;" Prayer, Rev. John P. Stein, Stated Clerk of Eastern Synod; Hymn and Benediction.

—The Classes will soon assemble. Important matters will come before them. They should be carefully and prayerfully considered, and passed upon, the good and prosperity of the Church being constantly kept in view. We request the Stated Clerks to send us at the earliest moment condensed reports of the proceedings. Let only the more important matters be embodied, and that briefly, in the report.

—The Executive Council of the Brotherhood of Andrew and Philip has recently issued two circulars, one to the Presbyterian Church and the other to the Congregational and other Evangelical Churches. These respectively give the action of the convention of the Brotherhood held in this city last September in reference to the admission of Chapters from the Presbyterian Churches, with the view of organizing eventually a Presbyterian Branch of the Brotherhood. At a regular meeting of the Executive Council held in this city, April 28th last, it was resolved to admit Chapters from the Congregational and other Evangelical Churches upon the same terms as the Presbyterian Church. The circulars further set forth the contemplated formation of a federative union between the different branches. It will be seen that the Brotherhood is extending and is likely to become a factor in Church work in other denominations.

—The next to fall in the ranks of our ministry is Rev. J. S. Wagner, pastor of the New Centreville charge, Somerset Co., Pa. This sad event occurred on the evening of the 27th ult. He had been ill with fever, which turned into pneumonia. His funeral took place on the 30th ult. at 2 P.M. Rev. A. R. Kremer preached the sermon on the occasion. Rev. Wagner graduated at Franklin and Marshall College in 1874, and the Theological Seminary in 1878. He was licensed and ordained in 1879. His first field of labor was Stoyestown, Somerset county, Pa., which he served until 1883, when he became pastor of Zion's charge, near Berlin, Pa., and in 1887 he resigned it to accept the pastorate at Bloomsburg, Pa., which he served until 1889, when he returned to Somerset Co., and became pastor of the New Centreville charge and served it faithfully and acceptably until his death. His family and his now pastorless people have the prayers and sympathies of the Church.

—Last week, Pastor Schwedes of Bethlehem, sent us the names of sixty-four new subscribers, with the cash, for the *Missionary Guardian*. This is the result of an effort made by some of his lady members, and every one will agree with us in saying, well done. And it is said more are to follow. Pastor Schwedes thought it was the largest list we had received from any one place. To determine that, we made a count of the largest local lists, and found that he was correct. Next to Bethlehem is that of Frederick, Md., which numbers 57, where like in Bethlehem there is only one congregation. Next is Reading, 54, but it has not less than nine congregations and therefore has more than three times the number of members than either Bethlehem or Frederick. Should all the pastors and congregations follow the example of Rev. Schwedes, in a little while the *Missionary Guardian* would have a list of subscribers that would give cheer to the editors, publisher, and the friends of missions. Let there be no delay in making every possible effort to bring the subscription list up to a point warranting the continuance of its publication.

—We doubt the propriety of the *Kirchenzeitung* in its announcement of the expected appearance of the English Hymnal in its issue of the 21st ult., urging the several Classes to vote for its adoption on the ground that the German Publishing House is interested in it. Undoubtedly the book should be judged upon its merits and as to how it will meet the wants of the Church and not upon the wishes of those who are financially interested in it.

—The great regret is that the Hymnal appears so late, which prevents a thorough examination of it before the annual meeting of Classes and therefore it is impossible for the members of the Classes to give it a thorough examination so as to vote intelligently upon it.

—In reference to the Classes acting upon the question of adoption or rejection of an ordinance, a hymn book being such, the Constitution, Article 80, says, "It therefore shall be the duty of every Classis to decide upon such ordinance at its first annual meeting after it shall have been proposed by the General Synod." This language is plain and is in opposition to a Classis, as has been the case sometimes, appointing a committee to examine into the merits of the ordinance with instructions to report at the next annual meeting. This we know is a disputed point, but it seems to be clear that such a course is not in harmony with the Constitution.

—It is to be hoped also that the Stated Clerks of Classes will not fail to report to the General Synod the action of their Classes as was the case with some at the last General Synod in reference to the new Constitution, and which thereby failed of an official declaration of adoption by the necessary two-thirds of the Classes voting for it. Vital interests are often at stake through such neglect of duty.

—Prof. Briggs, of the Union Theological Seminary of New York, whose inaugural address has given rise to so much discussion in the Presbyterian papers and their different presbyteries this spring has been elected as a commissioner of the New York Presbytery to the General Assembly of that Church which will meet in Detroit, Mich., this month. The *Presbyterian* of this city in reference to his election says:

"This gives some promise of a solution of the difficulties which have followed the Inaugural Address. It is however, to be earnestly wished that the Assembly will not content itself with simply listening to an address from Dr. Briggs, during the delivery of which no colloquy will be in order. Friends of the Doctor have pointed out that his last address has been both misapprehended and misrepresented; and they have assured his critics that if only the critics could engage in conversation, including question and answer with Dr. Briggs, as his friends have done, the critics would be disarmed by revelation of orthodoxy and high Calvinism which would go far to astonish them. Now, it is exactly such conversation, such personal inquiry, that we propose to the General Assembly in the interest of Dr. Briggs. It would be sad, indeed, and would defeat all the benefit to be derived from the election, if there were simply to be another obscure address. By all means let Dr. Briggs offer himself to the interrogation of his brethren; and let the brethren interrogate with earnestness, until Dr. Briggs' theological mind is exactly known. Then let justice be done, though the heavens fall."

Poetry.

THE ASCENSION.

BY P. NICHOLAI, 1599.

"As they were looking, He was taken up."—Acts i. 9

O glorious victor, prince of peace,
Whose kingdom nevermore shall cease,
On clouds to heaven ascending!
We see thee soar above the sky,
While angels "Alleluia!" cry,
Thy royal state attending.

Upon the Mount of Olives stand
The holy apostolic band
To take thy parting blessing;
The eternal gates lift up their heads,
High heaven its glory o'er thee spreads,
The stars their King confessing.

On God's right hand, thy chosen place,
Divine Redeemer of our race,
Thou art in triumph seated:
Oh, lead us upward by thy grace,
Where saints and angels see thy face,
In bliss and joy completed.

O great High Priest, still intercede,
Send down thy Comforter to plead,
And aid our weak endeavor;
That when as Judge thou shalt descend,
When earth and time, and death shall end,
We reign with thee for ever!

Communications.

For Reformed Church Messenger.

COMMENTS.

The Franklin and Marshall Glee Club made a hit by its singing in the Convention which met in the court-house at Lancaster to organize the Pennsylvania German Society. It was encored with hearty good will, and with a persistence which must have been flattering to it. While in that city a friend said to us, "The Glee Club and the Foot Ball Association have literally sung and kicked Franklin and Marshall College into general public notice." We do not doubt the service rendered; but it could only be of account because there was back of it an Institution worth singing and kicking into general public notice.

For the Moravians in this country the year 1891 will be a year of Jubilee. They celebrate the headship of Christ as chief shepherd, bishop and king in their Church. Their forefathers founded the office of the eldership, as it still obtains among them, in the year 1741, and so they will celebrate the 150th anniversary of that act If the office has been blessed among them they have cause for rejoicing. It is said that one Bernhard Dober had been a chief elder, but had not shown himself the right man for the position, and so they elected the Lord Jesus as the sole head of the Church of the Brethren. He was to do in perfection what their elder had done hitherto in imperfection. This year will also be the 150th anniversary of the founding of Bethlehem, Pennsylvania, by the Moravians.

It is astonishing how aggressive some denominations are. They do not look simply after people of their own type of faith and their own ecclesiastical name or such as are non-Christian, but, whenever they have money and men, they will plant themselves anywhere among people whose natural religious home would be among other Churches, into which they could far more readily be gathered, and in which, from original association and on account of bonds of kindred, they would likely grow to a better manhood and be more useful. A mistaken idea has for years been prevalent on this subject. It has been said, "Better that others gather them into Christian congregations than that they be not ga thered at all." That is made the justification for a wholesale swooping down by one denomination on the legitimate missionary element of another. Taken as a whole the idea rests on a fallacy. It is assumed that the others would not gather their own material. That is not true, no matter how often and by whom reiterated. See what the Lutheran Church has done during the last two decades in gathering in its own material, simply because, owing to the matter of language, richer denominations were unable to deprive them in advance of their immigrant people. They were not ready with a sufficient number of men speaking the various languages needed, else there can be little doubt they would have taken away this immigration, and then stoutly insisted that the Lutheran Church, whose material it mainly was, could not have done the work.

Our Reformed Church has suffered greatly in years past, and is suffering greatly now, from the action of sister denominations, governed by the mistaken idea which we have mentioned. The truth is, we could have done twice as much as we have done, if the material had not been taken away from us in advance. And the process is still going on with accumulating force. We were almost crushed into inability to act vigorously before we comprehended our surroundings. We unfortunately put some faith, too, in the fallacious idea that others might do our work, and that we could not do it fully even if we were not deprived in advance of a large part of our inheritance. That means ecclesiastical stupor, and is a conviction to be got rid of as speedily as possible. We could have done our work among our immigrants, for example, just as well as the Lutherans have done theirs, if those taking it from us in good part had been equally as much impeded in the matter of language, as they were in that case. The past is past. Let us now get free from the thrall of the mistaken notions which have been a bane to us in our missionary work. There is much more than mere denominational growth, on our part or on the part of others, involved in this matter. It reaches deep down into the religious and social life of our country, now and for the future. From this point of view we shall have something more to say about the subject. Wyoming.

For Reformed Church Messenger

THE VISIBLE AND THE INVISIBLE CHURCH.

BY REV. A. HOUTZ.

The term Church is used in different senses. It may be used to designate a church edifice, a single congregation as the church at Corinth and the church at Ephesus, a whole denomination as the Reformed Church and the Presbyterian Church. The terms Chnrch Militant and the Church Triumphant, are also frequently used. The former designates the Christians on earth who are in a state of warfare against the Devil, the flesh and the world. The latter refers to those saints who on earth have finished their course and have kept the faith, and have now entered into that rest which remaineth unto the people of God. The terms Visible Church and Invisible Church, are also used in our day as illustrative of the external and internal condition of the Church catholic.

The Visible Church is the Church in its outward, material and visible aspect. Its ordinances, sacraments and membership are visible. All church members of every denomination, irrespective of their moral or religious standing belong to it. While it contains many members who are truly regenerated by the Holy Spirit and who sincerely profess the doctrines of the Gospel, and use the sacraments according to divine appointment, it also contains many who are not regenerated. In an outward way they may consent to the doctrine of the Gospel and conform to the external rites of the Church but like the Church at Sardis, "they have a name to live but are dead." Our Saviour referred to this class in the Visible Church when he said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." The visible Church is compared to the field in which wheat and tares are permitted to grow together until the day of final separation. Because the visible Church has some unworthy members, it is often condemned, the good with the bad. But do men condemn a whole wheat field because there are some tares in it? No, they still call it a wheat field and recognize the good in it. Should the Church be condemned on account of its few apparently unworthy members? No, rather respect it for the good that it contains.

We must remember, however, that the visible Church is a Christianizing institution. David says, "Thy way, O Lord, is in the sanctuary." Here it is that God manifests His ways of salvation to mankind. Just as the college is an educational institution, a place where we make scholars, so the visible Church is a divine institution where Christians are made. We have hope for the boy who is at school because he is in the way of education, but we have little hope for that boy who is on the common because he is in the way of neglect and ignorance. So we hope for that man, woman or child who is in the visible Church for he is under the influence of God's Spirit, truth and grace. But what can we hope or expect of any one so long as he remains outside of the visible Church. There is a rich promise to those who attend the ordinances of God and hold communion with saints, "Those that be planted in the house of the Lord shall flourish in the courts of our God." But where is there a promise to those who stand aloof from the visible kingdom of Christ? It was through the visible humanity of Christ that His invisible divinity was communicated to the world. Through the visible means the invisible grace is communicated to man. And through the visible Church man enters the invisible Church. Baptism is the door to the visible Church. As children were admitted into the Jewish church by the rite of circumcision so in the Christian Church they are admitted by the rite of Holy Baptism. Baptism by water has a spiritual signifiance and is a grace bearing sacrament. Our Saviour said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." By the baptism of water he enters the visible Church and by the baptism of the Spirit the invisible Church.

Adults who were not admitted into the Church by infant baptism, are admitted into it by adult baptism and outward profession. Confirmation of baptized children is not admitting them into the Church, but it is the formal assumption and confirmation of the vows the parents took for them whereof they are admitted to full privileges of a church member.

However weak the desire to enter the visible Church, that desire should be respected. It means, "Lord I believe, help thou mine unbelief." Some have entered the visible Church and started on the divine life with little grace, but acquired much grace and became good workers for the Master. Others have started with overmuch zeal and confidence, but soon spent their force like the seeds that fell upon the stony ground. That there are true and false, faithful and unfaithful members in the visible Church, is no argument against it.

This is characteristic of the visible Church in all ages. God admitted many to the Jewish Church whose hearts were unsanctified. John the Baptist and the Apostles admitted many to baptism upon mere outward appearance of faith and repentance. Many who were admitted into the Church at Corinth, Philippi, Laodicea and Sardis were unregenerated. As the visible Church is a Christianizing institution, we should pray that God would bless the ordinances of His house to the good of all its members, that the impenitent might be convicted, the unregenerate regenerated, and the dead brought to life.

The Invisible Church is found within the Visible Church. It is a church within a church, a ring within a ring. It consists in its membership of all those who are chosen unto eternal life. Who have been born not only of water, but also of the Spirit. Christ had reference to these when he said, "My sheep hear my voice and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand."

Hypocrites may be found in the visible Church, but never in the invisible Church. It is called invisible, not because its members are invisible, but because their faith and piety cannot be seen or known except by God Himself and those who possess and experience this inner spiritual life. No one can with certainty distinguish the godly from the ungodly. God alone knows the hearts of the children of men.

The invisible Church consists of the redeemed out of every kindred, and tongue, and people and nation. It is the invisible Church that we mean when we say in the Apostles' Creed, "I believe in the Holy Catholic Church." The fifty-fourth question of the Heidelberg Catechism is, "What believest thou concerning the Holy Catholic Church of Christ?" The answer, "That the Son of God, from the beginning to the end of the world, gathers, defends and preserves to Himself, by His Spirit and word, out of the whole human race, a church chosen to everlasting life, agreeing in true faith; and that I am, and forever shall remain, a living member thereof."

This invisible Church is one not in its outward form, but in its inner life. We speak of the Jewish Church of the Old Testament and the Christian Church of the New Testament, but they are only different forms and stages of the one covenant of grace. The Church on earth is separated by space, nationality and denominational distinctions, but it is one in its inner life. Just as the Father, Son and Holy Ghost are one in their essence. The Church which is the body of Christ must be a true unit. It is also holy because it is the Temple of the Holy Ghost. Its members are under the power and in the process of holiness. It is also Catholic. To some this word is offensive because it is a part of the title of the Roman Catholic Church. But the word Catholic is older than that Church, and does not belong to it exclusively. The word *Catholic* is derived from the Greek and means *universal* or *general*. When we say the Church is catholic we mean that its religion is for all mankind and for all ages. That it is not confined to one country, race or age. Christ gathers His people out of the whole human race. Because the Church is catholic it is also missionary in its spirit and life. From the day of Pentecost it has manifested this spirit by sending missionaries out into all the world. The whole world needs redemption, and Christianity alone can meet this want. The breaking down of the partition wall between Jew and Gentile, the Holy Spirit with its cloven tongues on the day of Pentecost, and Peter's vision of the sheet with all manner of animals, unite in proclaiming one grand truth, that the Church is catholic.

We would repeat, the Church was instituted for the salvation of mankind. It is God's wise and gracious means to this end. The Church is like a spiritual mother. Through her we are born of water and the Spirit. In her bosom we are nourished from babes in Christ to spiritual manhood. Hence the early Christians were accustomed to say: "He that hath not the Church for his mother hath not God for his father." Calvin says, "Beyond her bosom is no salvation." Ursinus in his Commentary says, "There is no salvation out of the Church for two reasons: first, because out of the Church is no Savior; and, secondly, because those whom God has chosen to the end, He has chosen to the means." It is necessary that every one becomes a member of the Visible Church that through its means he may become a member of the Invisible Church on earth, and through the Invisible Church he may become a member of the glorified Church in heaven. The devout Jew must pass through the outer court to enter the Temple. And the High Priest must pass through the holy to enter the Holy of Holies.

Orangeville, Pa.

For Reformed Church Messenger.

DUTY AFTER RESIGNING A CHARGE.

An article appears in *The Christian Intelligencer*, of March 4, 1891, on "Duty in Resigning a Charge." But the duty does not end when the pastoral relation is dissolved. He must not only arise but he ought also to depart. There may be circumstances where this could not be done literally, as, for example in the case of a retired minister who has built himself a home, or engaged in some secular employment to obtain a livelihood for the remainder of his days; but even in these it were better for the *charge*, did he in body, household goods and all depart from the field.

In only too many cases where the ties that bind pastor to people are outwardly severed, there is a contact, a touch, with the people kept up, by correspondence, by frequent visits, etc., that is not good for the congregation as a whole, and certainly not for that inner circle to whom the retiring pastor was especially attached, nor yet is it good for him.

He yearns to see them, it is natural that he should often think of them. He thinks he loves them so much, and yielding to desire he *makes* an excuse to run up or down, over or across, to visit in his former charge.

His excuse will be something like this, He has property, must needs go and see it. They have visited him, social obligation rests upon him. Or, despising any excuse he says simply, it is pleasant, and because it is pleasant he is seen, in season and out of season, most frequently the latter, circulating in the neighborhood.

Now wherein, is the wrong? It gives him pleasure, it gives the people pleasure. What possible injury to offset this seeming good, and constitute a sufficient reason why, where a pastor has retired from a field, he should forego correspondence and frequent visiting?

It prevents the people, and especially those most attached to him, from transferring their confidence wholly to the one who succeeds him. True, the one who succeeds in the pastorate must show himself worthy of confidence, but if let alone, the membership is usually willing to give him a fair opportunity. The injury in this case may not be apparent for two, three or more years, but when trials come, and the bloom is off the new love, it comes out more and more, the few would be leaders are yearning for the old love, for no man can follow two pastors any more than he can serve two masters. The succeeding pastor may not be worthy of as much confidence as the former, nor his methods be as good; but all the more need that the former pastor assist him,—by doing his visiting somewhere else.

There is but one step between intrusion and positive interference. It is so easy to say what ought to be done, when we have no responsibility in the matter of doing. The pastor has, perhaps, a certain work before him. He needs and asks for the hearty co-operation of the congregation. The members are divided on the subject. In steps the former pastor. He knows nothing except what some one, not in authority, tells him. His informer, a particular friend, is of the opposition. The irresponsible former pastor either agrees or keeps silent, and in either case gives strength to the opposition, and hinders the pastor.

The people are human, too. They will make comparisons. The former pastor has an advantage, that grows greater as time advances. His faults when among them, unless exceedingly many and great, are forgotten. His present ones are left at home. Like the little boy, he is on his good behaviour. His brightest smile adorns his countenance, and his last sermon, a special one, is in his pocket. The man, like his clothes, seems immaculate. Alas, no wonder that his successor begins to hear adverse criticisms of himself, his words, or his sermons; and to be asked what he thinks of the qualifications of a certain minister to be his successor, a special friend of his predecessor already recommended by him as, like himself, a paragon of excellence, thus getting ready for a change.

Where families have become estranged from the Church through spiritual deadness or factional division, the pastor is anxious to gain their confidence. The one bond, perhaps, is an aged father or mother in Israel. Death comes, and snaps it. Now, he believes, is God's time. Their hearts are mellowed by sorrow. But, it would be so nice to have the former pastor, Mr. A, present at the funeral. Father, mother thought so much of him. A message is sent, with or without the pastor's consent, most frequently the pastor is not consulted at all, and Mr. A. comes. He, at once, steps between. Whatever influence might have been gained is lost by division of ministration. The estrangement continues and the pastor is blamed for weakness. How much better is a brief note of condolence.

These experiences are not unusual. Several years ago the writer of this was present when this subject was discussed by a number of ministers, and there was not one of them but had suffered more or less from his predecessor. One energetic faithful pastor remarked that his work was often rendered almost unbearable by officious interference, while another had serious troubles, arising from the same cause, with which to contend.

The prudence and tact of a pastor may to a certain extent overcome these bad effects, but the heartaches, the tears and the prayers of those days, eternity alone will reveal. But what shall he do? Stand by, grin and bear it? The pastor knows full well if he says a word of disapproval, he will be called over-sensitive and jealous, and thus the injury be increased. Some people seem to think that a pastor should be pachydermatous, and have no feeling in a matter, even though it interfere, with his work. He has but one way to meet it openly, and that is the harsh one of kindly informing his predecessor that his presence is neither needed nor desirable. It should be, as a habit, laid on the shelf until mankind is perfect. Will not some good brother kindly inform these hinderers of the wrong, they may be unconsciously doing? Or still better, brethren of the laity, when your pastor tells you he is going to visit in his former charge, tell him he had better stay at home.

* * *

For the Reformed Church Messenger.

LITTLESTOWN, PA.

We have often wondered why a certain town in Adams county was called Littlestown. We knew it was an almost exclusively German settlement in the beginning, and we rather thought that there must have been at one time some change or translation of the name. We visited the place a short time ago to preach for the congregation in the town—now without a pastor, but soon to get one—and the matter became clear to us. It was first called after Mr. Klein, who was one of the original settlers a long time ago, whose body rests in God's acre at Christ's Church a few miles out in the country. The present name probably sounded better than the original. At any rate the people are satisfied with it as it now stands—provided the stranger does not leave out the *s* in the middle of the word. The congregation, as far as we could learn, is in a good condition, just as it should be, after such a shepherd as Pastor Dittman had had charge of it. At present the brethren are praying that the Lord may send them a man, diligent and faithful, to break unto them the bread of life; and the indications are that their prayers will be answered at no distant day.

During our stay at Littlestown we enjoyed the hospitality of an old friend, Prof. W. E. Krebs. Some years ago, when his health failed and he was no longer able to serve in the pastoral field, he removed to Littlestown to live among his wife's friends, the Le Fevres. He there established a select school for a limited number of young ladies. But the attendance grew and gradually went beyond the original limit. A number of young gentlemen have also been admitted to the school, and some of them are now preparing themselves for college. The professor looks after the Sunday-school, after the music in the church, and has been preaching for the people from time to time. He has his hands full of work—not too much so, we hope, for his physical strength. Happy is the congregation, we would say, that has a school of this kind by the side of the church. There are other churches that might have such side help if they wished it to be so.

On Sunday afternoon, Mr. James Le Fevre, an officer in the bank and a graduate of the College at Lancaster, took us out to Christ's Church, where the remains of successive generations of Reformed members rest in peace in the graveyard. It is a very old congregation, organized by Michael Schlatter himself in a school-house in the year 1747. At present it has a membership of about 500 souls, under its esteemed pastor, Rev. F. S. Lindaman.

On Monday Mr. Le Fevre gave us a pleasant ride around through the country in the Conewago Valley. We were surprised to see the farms in such a high state of cultivation, the fences, the barns, the houses and the waving grain. Can this be Adams county we involuntarily asked ourselves. It looked like the best part of Lancaster county. We ascertained that most of the people, farmers and others, are Church people as we used to say, or Reformed.

THEODORE APPEL.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

Again it becomes our sad duty to record the death of one of our orphan children. George Geary, the boy whom we took to the German Hospital in Philadelphia last August for treatment for hip disease, died in the Hospital on Saturday morning, April 25th, of meningitis aged 12 years and 4 months. Only a few weeks ago, as will be remembered, one of our boys, Willie Yost, died there who was afflicted with an incurable tumor. This is the sixth death among the orphans in the history of the Home and the third within the past five years.

George Geary entered the Home, July 13th, 1887. He was, for his age, decidedly the brightest scholar in the Home. His judgment was matured far beyond those of the average of his years. He was full of life but withal a well behaved, obedient boy. His frank disposition, model deportment and natural ability made him a general favorite in the Home. Not only was this the case here but the same manly qualities endeared him especially to the nurses of the Hospital where he spent the last seven months of his life. He was apparently much improved a few weeks ago and we looked forward to the time when he could return and be one of our family again. But it was directed otherwise and he has gone to a better home.

The funeral was held on Monday, April 27th, at Quakertown Pa., his former home. The Superintendent and Mellie, an older sister of George's, attended the funeral. It was a bright day and a large number of friends and relatives accompanied the body to its resting place.

The short life of our departed little friend was in many respects peculiarly sad. Born into the bosom of a Christian family he was before many years obliged, on account of the death of the father, to find another Home, with his grandfather. Here he was only for a short time and an uncle took him into his family but here also he had an abiding place only for a brief period and then was brought to the Orphans' Home. He was with us a little over three years when, on account of his affliction, he was taken to the Hospital in Philadelphia. He was very fond of flowers and an admirer of nature. It was just about a year before his death that the Superintendent met him one day out on the mountain, with his crutches, looking for trailing arbutus, all overheated with the unnatural exertion. When told that he ought not to undertake such a trip and that the children would be glad to supply him with all the flowers he wanted he replied in substance that he liked to gather them himself and felt amply repaid for the trip when he could find and pick the flowers with his own hands. As we contemplate his unstable residence upon earth together with his physical sufferings during the last year and a half of his life with what comfort do we not turn to the words of the blessed Saviour, "Come unto me all ye that labor and are heavy laden and I will give you rest," and "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. * * * That where I am there ye may be also."

Missions.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

—"Collections" and "offerings" are by no means the same. Collections are taken by the deacons, gathering money from the people who by no means are alway willing givers. Offerings are made or given by the people, because they want to worship the Lord in this way. The second word is better than the first, savoring of love and consecration.

—If the horses in a team all pull together, they can move a good load. If the pastors in a Synod all work together, they can do great things; but if not, *not*. An average offering per year of $5 from each of the 850 Sunday-schools in the Eastern and Potomac Synods for home missions, would give us an income from this source alone of $4250! Why is it, brethren, that we cannot work together? Co-working is the secret of much success.

—In the February issue of the *Silent Worker*, published by Rev. C. B. Schneder, of Pine Grove, Pa., he gives the statistical report of the Bisynodic Board of Missions, and remarks: 1) that a larger number of missionary societies proportionately are found in the missions than in self-supporting charges; 2) that the average offering for home missions is above that of the Church at large; 3) that the missions, as a rule, consist of one congregation; 4) that those of one congregation are progressing most rapidly toward self-support; 5) and that full and accurate records are kept by which the Board can ascertain the growth of the missions under its care. These facts along with others that can be gathered from a study of the report should encourage others and awaken in them a spirit of confidence in their ability to do great things for themselves and for the Master.

VIRGINIA.

Rev. Lewis Reiter reports for February that he has given a very large part of his time to hunting our Reformed people in Roanoke and to inviting others to service. The attendance on six Sundays averages twenty-five, which is all that could be expected. Give him a church and it will at once be a hundred. At Basic City and Buena Vista also he is encouraged with the beginning made.

MISLEADING.

In a note in the MESSENGER of March 19th, in reference to the large number of Reformed churches in Reading, Pa., it was said that much of this is the direct fruit of missions. This is true, and yet it may be misunderstood. The day was when the First Church received missionary aid; and when the Second Church was in financial peril, the Church at large saved it; St. John's and Zion's and St. Stephen's were missions that were the outgrowth of the two former; and so all that have just lately come into being may be said to be the outgrowth of those that went before, and verily in this view much of what we have in Reading is the direct fruit of missions.

Lest this statement be misleading, however, it is proper to add that neither Calvary nor St. Andrew's ever asked for a dollar from the Church at large, for either buildings or pastoral support. Nor will St. Thomas. All this new work has been done quietly and cheerfully, while at the same time a large amount of missionary money has been sent away from Reading. These new churches have been built by a few earnest men, and the outlay has never been reported to the Church—likely never will be. Let no one think, that Reading has been drawing funds from the Church at large. Just the reverse.

SUPPOSE it does rain, and that it is a gloomy day?—is this a reason why you should be sad and depressed? Have you not the means within your bosom to make you happy? Have you no thoughts of thankfulness to your Maker for His past goodness?—for the sun that shone yesterday?—for the friends that surrounded you and made your house a retreat of pleasure? Now, just because a few clouds fill the sky you are depressed. Shame on you. A true man will always be cheerful and strive to make others so, no matter how dark it is above or dreary below.

Our Serial.

For Reformed Church Messenger.

THE YOUNG PROPHETESS :

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER XIX.

IN THE GORGE.

A week after the events recorded in our last chapter, the Crusaders found themselves at the foot of the Alps, following the path that led through the St. Gothard Pass. The distance to the summit was thirty miles. At first the ascent was very gradual. The path followed the tortuous channel of the river Reuss, which from its source in the St. Gothard forms a continuous series of cascades, falls and rapids as it thunders on its furious course till it enters the Lake of Lucerne.

At length the children entered the dark and terrible gorge of the Schöllenen, one of the most savage in the whole chain of the Helvetian Alps. The mountains, naked of herbage, rose to sublime heights above their heads. As they advanced the rocky way grew more narrow and treacherous, while sinking deep between precipitous walls of granite, the dark tumultous waters of the Reuss thundered hundreds of feet below, filling the whole defile with noise and spray. Climbing rocky heights, crossing frail bridges, wading through cold mountain streams where the bridges had been washed away, the young pilgrims pressed wearily on. At times, to cheer their hearts, they made the echoes of the defile answer to their songs, and then, from awe inspired by the dark and savage grandeur of the scene, even the babble of tongues, which, like the murmur of a brook, was usually heard sounding all along the line, ceased, and in speechless silence they tramped on.

As they proceeded, the path narrowed to a mere shelf, scarce four feet wide, cut out of the solid granite of the rocky wall, without fence or railing of any kind to save the hapless traveler from certain death, should he by chance slip and fall. The children shrank appalled from the perillous edge, for a glance into the gloomy, yawning abyss at their feet, made them faint with giddiness. Cold, damp blasts of air in fitful gusts rose from the chill depths and eddied round them. Like ants clinging to the side of the murderous cliffs they would have appeared, if seen at a little distance ; for the path was so narrow as to be scarce discernible a few hundred yards away.

The gigantic cliffs were treeless, save at their dark bases ; blotched with moss and gray lichens ; seamed and scarred by storm and earthquake. In many places the towering heights leaned toward each other from opposite sides of the gulf, as if with the intention of shutting out the kindly blue sky—so full of peace and rest and quiet. It seemed to the children as though they were about to be lost in the depths of the earth, to their superstitious minds, the abode of tormenting spirits and vague, nameless horrors. The thunder and crash of waters, with fierce, mad hissing and rushing—a frightful uproar—now increased to such an extent that the voice became inaudible ; the whole atmosphere was filled through and through with terrifying sounds, some half articulate, as though uttered by lost souls in the darkness of despair.

Suddenly, from the rocky wall, in the very face of a roaring, foaming cascade, two hundred feet in height, across the chasm sprang, in one long arch, a frail and narrow bridge,—a very bridge of death, the Devil's Bridge. Vast volumes of mist, ascending from the seething caldron beneath it, spread themselves out in gauze-like sheets, or eddied about by strong currents of air, assumed grotesque and fantastic shapes, as in wild convolutions, like the convulsions of madness, they rose from the sombre abyss into the light.

Otho and Madeleine were in front. When the former saw that the path led over this frail structure, three hundred feet above the surface of the water, he turned and looked into the face of the girl by his side ; not a touch of color was in her pure, tender cheeks, now grown thin and wan from ceaseless toil and suffering. Her eyes met his with a meek, pathetic look, her lips moved as she attempted to speak, but her words were lost in the frightful uproar. Taking her cold hand in his own and grasping his pilgrim's staff, he turned his face to the opposite shore and strode firmly on.

On the opposite side, the path led up a steep ascent. There was little room to pause with safety there, and merely glancing over his shoulder to assure himself that the thin, threadlike line of gray was coming on, he moved forward. At the top of the ascent he stopped, and looked down into the gorge. Far stretching away, he saw the line with its ensigns and banners. Following the windings of the stream, it bent in and out along the face of the precipice, now in some curve or depression lost momentarily to view, then appearing again. Thus his eye followed it, until in the gloom of the distance it disappeared from view. One after another in a steady stream the pilgrims were crossing the bridge, so, turning his face to the front, Otho began once more to advance. A short distance further on a sight met his eye for which he was not prepared.

The cliff here was perpendicular in some places, in others it leaned forward until it projected over the gulf. Into the granite wall rude beams had been sunk, supporting a narrow way constructed of planks. It was directly over the frothing waters, without railing on either side. As Otho looked forward, he saw that the rude scaffolding led round a jutting promontory ; thus the end of it was concealed from view.

He was still at a point from which he could see the bridge, and turning, he glanced back. The line had parted ; a little cluster of pilgrims paused at the further side looking steadfastly at a young girl, who, alone in the middle of the bridge, stood, with arms outstretched, as though seeking help. Otho understood her peril and shouted ; it was a vain and useless effort ; he might as well have talked in the face of a hurricane. He saw the girl move her head vacantly from side to side ; advance a tottering step or two; pause : her arms fell, her form swayed gently, then straightening herself as with a resolute effort at self-control, she turned toward the side of the bridge, and calmly walked over the edge, plunging down headlong into the abyss. She had evidently become utterly bewildered.

A piercing scream, so penetrating as to be heard above the roar of waters, broke from many lips. A little girl, who had advanced a few steps on the bridge, overcome by fright, threw herself forward on the rough stones, as if to save herself from the terrible fate of her comrade. Others, panic-stricken, fled backward, crowding rudely against one another on the narrow ledge, while those in the rear, still coming on, added to the crowd and the confusion. At this moment, a lad, pushed to the very verge by the excited throng, lost his footing and fell off the ledge. He succeeded in grasping the rocks with his hands, and thus suspended between life and death, struggled frantically to clamber back to a place of safety. One, whom Otho afterwards learned was John of Cologne, was seen to throw down his staff and stoop to aid him. Grasping the hands of the lad, he endeavored to draw him up on to the ledge. In doing this he was compelled to bend low, stooping with his back to the wall. Whether his strength was not equal to the task, or he became giddy, or whether in the confusion, some one jostled him, could never be learned, but he suddenly lost his balance, and, still clutching the hands of the boy whom he sought to save, plunged over the cliff into the gulf, the two going down to death one above the other.

The confusion in the ranks was now rapidly increasing to a panic. It was a critical moment, and Otho saw that not an instant was to be lost. It is a peculiarity of persons endowed with great courage, that extreme peril renders them calm, awaking to highest and most complete activity every faculty of mind and body. Such a calmness Otho experienced. Releasing the hand of Madeleine, and motioning her to remain where she was, he left his place at the front and glided swiftly but quietly back to the bridge. Crossing this, he seized the prostrate girl and lifting her in his arms carried her safely across to the opposite side. Setting her down in a position of safety, he hastened back a second time, and taking another by the hand led her safely over. His action had a quieting effect, and when once more he recrossed the frail structure and grasped a third, he was greatly relieved to see that his motions and gestures to the others to follow him were immediately obeyed. Once more order was restored, and the thin line began to move slowly and cautiously over the bridge. Seeing this, and knowing the danger that lay in the front, he now hastened to his place by Madeleine's side, and taking her hand, strode boldly forward over the narrow plank causeway.*

The causeway led round the rugged promontory of Teufelsberg ; and scarcely had the children passed this mountain, than from the dismal shadows of the gorge, they issued out into the green and sunlit valley of the Ursern, one of the most verdant and peaceful in the whole Alps. A shout of joy burst from their lips as they gazed down upon the meadows spread at their feet. Little clusters of houses, built of stone marked the places where now stand the quiet villages of Realp, Zum Dorf, Hospital and Andermatt, the last with a population of six hundred.

The Ursern is entirely devoid of trees, except along the borders of the Reuss where the alders grow, but at one time it was covered with forests, and in the days of the Crusades a few trees were still standing. It is closed in by mountains, whose summits are white with eternal snows, whose bases are clothed with the richest verdure. Gleaming brightly in the setting sun were the great glaciers of St Anne, Matt, Biel, and Weisswassen, while through six lateral valleys streams of water, in tumultuous cascades, flowed from the heights of the interior to empty their torrents into the Reuss.

The army of hungry and way-worn children quickly scattered over the valley seeking food and shelter. Great numbers, learning that the

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* "On quiting the green meadows of Andermatt, the road is carried through the *Urnerloch*, a gallery excavated, with much labor and ingenuity, through the projecting flank of the Teufelsberg, a work which has been of incalculable advantage to commerce and the protection of human life. Till this spirited work—two hundred and twenty feet long, by twelve in breadth—was completed in 1707, this pass was one of the most dangerous in the Alps, consisting of a rude scaffolding of wood, supported from the exterior of the work, and hanging in doubtful equilibrium over the boiling chasm beneath. Along this lofty and ill-secured suspension-bridge, all traffic between the Valley of Reuss and that of the Levantine was exclusively maintained for centuries ; and among old travellers, the doubling of this promontory was considered as a step that required no little courage and self-possession." *Switzerland*, by William Beattie, M. D.

Hospice was only two or three miles distant, hurried on to seek rest under its ample roof.

When night came on, Otho sat down by a fire in the open meadow. A score of his comrades were with him. He ate his supper of cheese, milk and hard bread with little appetite. The death of John and the ever increasing difficulties of the way filled him with sadness and depression. It was evident that all now looked to him as their leader, and the responsibility weighed heavily upon him. He had grown strangely old since leaving his home. His face was thin, his cheeks tanned by sun and wind. His clothing was worn, almost ragged. He still had about him the greater part of the jewels and money provided by his mother, for he had become exceeding chary of expenditure, as soon as he began clearly to understand the nature of the journey he had begun. Yet on this evening, seeing the need of the children, he could not refrain from buying several sheep, which, late as it was, were slaughtered, and distributed in small pieces to the most destitute. Others followed his example. While he sat there, the fragrance of the meat, spitted over the fire, filled the air. For some reason, best known to himself, he declined taking any of it.

(*To be Continued.*)

The Family.

FAMILY FINANCIERING.

"They tell me you work for a dollar a day:
How is it you clothe your six boys on such pay?"

"I know you will think it conceited and queer,
But I do it because I'm a good financier.

"There's Pete, John, Jim, and Joe and William and Ned,
A half-dozen boys to be clothed up and fed.

"And I buy for them all, good, plain victuals to eat,
But clothing—I only buy clothing for Pete.

"When Pete's clothes are too small for him to get on,
My wife makes them over and gives them to John.

"When for John, who is ten, they have grown out of date,
She makes 'em over for Jim, who is eight.

"When for Jim they become too ragged to fix,
She jnst makes them over for Joe, who is six.

"And when little Joseph can wear 'em no more,
She just makes 'em over for Bill, who's four.

"And when for young Bill they no longer will do,
She just makes 'em over for Ned, who is two.

"So you see, if I get enough clothing for Pete,
The family is furnished with clothing complete."

"But, when Ned has got through with the clothing and when
He has thrown it aside—what do you do with it then?"

"Why, once more we go round, the circle complete,
And begin to use it for patches for Pete."

—*Selected.*

APPRECIATION.

Appreciation makes stupid people brighter, homely ones more comely, the clumsy less clumsy, the diffident self-possessed. It need not be given in words; tones are often sufficient, even glances or gestures will convey ample meaning to sensitive souls. Try a few words of genuine approval or compliment upon the most stupid person of your acquaintance—you can always find some point in one's character worthy of praise—and note the effect; it will surprise you if the experiment is new to you; try it on a woman who knows she is plain and unattractive, and mark how her eyes will brighten, her cheek flush, and her face light up with something akin to beauty. Try it on the man who lays out your walks or hoes your corn, and see what a consciousness it will awaken within him There is that in all of us that responds quickly to the voice of eulogy and longs for it. The man who is dead to this is dead to every noble aspiration. Of all places praise should be most lavishly used in the family circle. How many of us keep all our compliments for strangers, for those in whom we have not one spark of vital interest: and to hearts dependent upon us for sympathy and appreciation have scarce one cheery word! If we are so niggardly in the expenditure of the sweet charities of life that we cannot squander commendations on home folks and strangers, too, by all means let the home folks come in first for their share.

The ability to find fault is considered by some people as a sure sign of superior insight, when in the majority of cases it is only an indication of shallowness and ill-nature. One deserves as much credit for seeing the merits of a picture as its defects, for finding out the lovely traits in a character as for lying in wait for its imperfections; indeed, he who steadfastly and on principle determines to see all the good there is in any person is that person's greatest benefactor, and can do most to lift him up into what he might be. If we love our friends not only for what they are, but for what they are capable of being, our very love will assist in transforming them into the realization of the ideal for which we love them, and thus the constant outpouring of our affections toward them will act as a perpetual lever, lifting them nearer and nearer the realization of their desires. Let no one doubt the truth of this; it has been proved by practical demonstration. Let us then not be chary of complimentary and appreciative utterances, but forgetting self, and remembering those dearer, or who should be dearer, than self, in assuring their happiness we most surely secure our own.
—*Christian Advocate.*

FARMERS' WIVES.

Too many farmers' wives are wearing out under the strain of mind and body. They say they can not find time to visit, to read, or to write; but if these same women would rearrange their plans, instead of letting things go hit-or-miss, they would find time for some recreations.

Each day's work should be arranged the previous evening, and carried out next day as far as circumstances will permit.

To be an agreeable life partner the wife should not overtax herself. She should not give up all her former friends, and live only in the atmosphere of home. To be able to do the best for her family and self she needs to mingle with others outside of the home. The wife who rises early and has her hands and mind both taxed, needs a short nap daily, and time for reading in the evening. Thus strength will be retained, the body better able to preform the labors, and the mind at ease, thus securing happiness in the home. Real troubles may find their way there, but we should not always be "meeting them half-way," and then we shall have reserved strength to bear them more bravely when they do come.

The wife should be ready to go with her husband to dine, or to a picnic now and then, or to spend a social evening out. We should keep ourselves interested in our friends while we work. With pleasant surroundings the life of a farmer's wife need not be the dull, monotonous one which it is thought by so many to be.

Farmers' wives, see to it before it is too late. Learn to enjoy. Take time to admire the view which surrounds you. Enter into the pleasures of social life. Enjoy the luxuries of your home. Look upon employment as the best preventive of worry, and you will look better, live happier, and die better, than some others whom fortune has smiled upon, and the world deems more enviable.—*Housekeeper's Weekly.*

A QUIET WORKER.

Miss Beck was one of the most shrinking and quiet of women. Her friends called her "Mousie" because of these characteristics. But for all her unpretentious ways she was an earnest and diligent worker; and accomplished a great deal in whatever she set herself to do. She had a way when she sat down alone with a friend of getting right into that friend's heart and life, of winning confidence and confidences that surprised even herself.

A mission school was opened by the church of which Miss Beck was a member, and she became a teacher in this school. The half-dozen little girls commited to her care she visited in their homes and soon got acquainted with their mothers. These she found to be very hard-working women, whose home cares and whose destitution of suitable clothing kept them from going to religious services in the chapel used for that purpose in this mission field.

A bright idea dawned on Miss Beck. If these mothers could not go away from home to hear the Gospel, she could carry it to them and be a messenger from Christ to them. They liked her, they knew she was really interested in the little girls she taught; that was easy to see, and soon she had access to the hearts of all their mothers. She would go to their homes at hours when they were most likely to be at leisure (never immediately before or after meal-time), and enter at once into the condition of the family as she perceived it, with genuine sympathy and sincere interest.

Was the baby sick? Poor little thing! She was sorry, and talked gently to it. Had Johnnie bruised his finger, or had an attack of croup, she pitied him and told him a story about a bear or a monkey, or a Bible story. So she won the hearts of those she visited, and when she talked to them of the love of Christ, the promises of the Word of God, they gladly listened to all she said.

Little by little the circle of her ministrations widened, and she began to reap the fruit of her labors in the conversion of the mothers she visited, and the beneficent change wrought thereby in their families. The good work is still going on, and this quiet messenger is preparing a great harvest for the reapers that shall come after her.—*Christian Advocate.*

YOUNG MAN, THIS IS FOR YOU!

1. Save a part of your weekly earnings, even if it be no more than a quarter dollar, and put your savings monthly in a savings-bank.

2. Buy nothing till you can pay for it, and buy nothing that you do not need.

A young man who has grit enough to follow these rules, will have taken the first step upward to success in business. He may be compelled to wear a coat a year longer, even if it be unfashionable; he may have to live in a smaller house than some of his young acquaintances; his wife may not sparkle in diamonds nor be resplendent in silk and satin just yet; his children may not be dressed as dolls or popinjays; his table may be plain and wholesome, and the whiz of the beer or champagne cork may never be heard in his dwelling; he may have to get along without the earliest fruit or vegetables; he may have to abjure the club-room, the theatre and the gambling hell; and to reverence the Sabbath-day and read and follow the precepts of the Bible instead, but he will be the better off in every way for this self-discipline. Yes, he may do all these without detriment to his manhood, or health or character. True, empty-headed folk may sneer at him and affect to pity him, but he will find that he has grown strong-hearted and brave enough to stand the laugh of the foolish.

He has become an independent man. He never owes anybody, and so he is no man's slave. He has become master of himself, and a master of himself will become a leader among men, and prosperity will crown his every enterprise.

Young man, life's discipline and life's success come from hard work and early self-denial; and hard-earned success is all the sweeter at the time when old years climb up on your shoulder and you need propping up.—*Exchange.*

Youth's Department.

THE IRREPRESSIBLE BOY.

BY GEORGE COOPER.

He worried the cat,
He played rat-tat-tat
On the windowpanes, fully an hour by the clock;
He tried roller skates
Where dishes and plates
In jeopardy lay, till some fell, with a shock.

With an Indian yell
On a doll's house he fell,
And added that poor dolly's scalp to his belt:
Then knocked off its toes,
And its fair Grecian nose,
Which same was of wax—he proceeded to melt.

Two tubs he upset
Without one regret.
He stood on his head till his face turned sky-blue;
A curtain he tore,
And then sighed for more
Inventively mischievous things he might do.

He hid Granny's "specs,"—
But that didn't vex;
Her face brightened up with his fun and his noise.
"One sweet kiss repaid
For all!" so she said,
Resignedly adding that "boys will be boys!"

But strangest of all,
At night's quiet fall,
How meekly, how placidly this rogue would say:
"Good-night, Mamma dear!
Good night, Papa dear!
I've tried hard to be *such* a good boy to-day!"

—*The Independent.*

For Reformed Church Messenger.

LITTLE KITTY.

Before Miss Poorbaugh received her appointment to go to Japan as missionary we spent a pleasant evening at her father's house at Berlin, Somerset county in this State. We remember that she said that as she was not allowed to be a minister of the Gospel, which she would have liked best, she concluded to become a school teacher, which she thought was next best to the ministry. She therefore qualified herself to take charge of a school and become one of the most efficient teachers in the county. But when there was a call for one of the daughters of the Church to go to Japan, she said she was prepared to leave her pleasant home and go into the foreign field, where she could be more useful than as a teacher in this country, her father and mother sitting by giving their consent, if it was God's will and the wish of the Church. There was, however, one difficulty apparently in the way. Her sister had died several years before and she had taken her little daughter under her charge, intending to raise and educate her. Could she or would she be allowed to take her along with her to Japan? That was the question which she asked of us with no small degree of anxiety, stating that she expected to be responsible for all the child's expenses. We told her we thought that there would be no objection, and in fact believed that it would be an advantage to have in a foreign land such an agreeable little companion. We wrote to Dr. Johnston, the Secretary of the Foreign Board, and gave him a full statement of the case. Of course there were no objections and little Kitty went with her kind aunt to Japan; and no doubt she would have gone with her to any other distant part of the world. Since then we had often thought of this bright little girl, and wondered how she was getting along; but lately in listening to an interesting lecture of our Foreign Secretary, Dr. Callender, her name came up incidentally and it arrested our attention. It seems that Kitty is still living, even brighter than ever; and further that she at once made rapid progress in acquiring the free use of the Japanese language, more so than her two aunts or her seniors. It is quite natural that this should be the case. We may, I think, believe that she will become a useful missionary at the side of her dear aunt. Let us all pray the blessing of the Most High to rest on Little Kitty.

TOMMY AND THE ORANGES.

Tommy walked along the shady street feeling just about as happy as almost any little boy would feel. It was a bright, sunshiny day, and the birds were singing over his head, and he had only to turn his eyes to see the flowers in old Mrs. Camp's garden. He had had a good breakfast and was wearing a new pair of shoes.

"Tommy," said Mrs. Camp, as he was passing the door, "won't you do a little errand for me?"

"Yes, ma'am," he said.

"I'm going to have company to tea to-night, and I want some oranges at the store. I wish you would get me a dozen."

"Yes, ma'am," said Tommy again.

He took the quarter she gave him and went to the store.

"I'm giving thirteen oranges to the dozen, today," said Mr. Gray, the storekeeper, "and they're fine ones, too."

Tommy took the basket and walked toward Mrs. Camp's. When he turned into the shady street again no one was passing. He set down the basket and peeped into it. They were fine ones, sure enough, so large and round and yellow. Tommy thought they were the jucciest-looking ones he had ever seen in his life.

"I'd like one," he said to himself.

He was very fond of oranges. He wondered if he could dare to ask Mrs. Camp for one of them.

Then it came into his head that there were thirteen instead of the dozen she was expecting.

"I don't believe 'twould be a bit of harm for me to take that," he said. "No, of course not. She only wanted a dozen, she said so."

Tommy took one of the oranges, put it in his pocket, and went on. But he did not feel quite as happy as he had before. The basket felt heavier, the sun did not seem to shine so brightly nor did the birds sing so sweetly.

"Of course it's right," said Tommy again. He did not realize that he was arguing against the good Spirit in his heart, which kept whispering:

"Tommy, that orange is not yours."

"And I'm awfully hungry." As we have said, Tommy had just had a good breakfast, but he had never yet found that that made any difference in his wanting an orange, or, indeed, anything else good to eat.

"And I'm so tired lugging this big basket. It's no more'n fair I should have some pay."

But it was no use. Tommy had a good mother at home, and all the talk in the world could not lead him to forget her words about boys keeping their hearts pure of ugly sin stains and their hands clean from picking and stealing. He took the orange out of his pocket. It seemed as though he had never wanted anything in his life as he wanted it. But into the basket it went, and then Tommy, like a wise little boy, set his small legs in motion and did not let them stop until he reached Mrs. Camp's door.

"There are thirteen to the dozen," he said, as he handed her the basket.

"Perhaps she will give me the extra one," he said to himself, as she counted them.

"Yes, thirteen," she said. "They'll make a good, full dish. I'm much obliged to you, Tommy."

He watched until she put the last one back into the basket and set them away in the pantry, he felt a good deal disappointed, for the sight of them had make him wish for them more and more.

He went out and walked slowly for ten minutes, then gave a jump and whoop.

"Hurrah! If I had taken that orange it would have been all gone by this time and God would have known it, and mamma would have known it, too, for I couldn't have helped telling her. And, if it was done, I never, *never*, NEVER could undone it. I'd have been a thief all my life. Just for an orange! O, I'm glad, glad!"

And the sun shone so brightly, and the birds sang so merrily, that Tommy felt sure they were glad too.—*Sidney Dayre, in S. S. Advocate.*

SPRING DAYS.

Yes, it is really spring. All over the land bright boys and girls are beginning to look forward to out-door pleasures. Tops, marbles and hoops are lovingly handled, the bicycle is polished, fish-hooks and lines become intersting.

Many are eagerly planning for their gardens, as the sun begins to warm the earth and the rains mellow it.

Mrs. Anna Warner says in her *Three Little Spades:* "I want you all to be gardeners. If you have not a dollar to spend for seeds, take fifty cents, and if not that, take ten. Begin with one little five-cent paper of mignonette, one tiny cutting of a rose or a geranium, and then work with it, and you will find it the best play you ever did in your life. Everybody has room for one plant. I have seen splendid 'painted lady' sweet peas draping the window-sill of a common little unpainted house by the roadside, and they had nothing to grow in but an old wooden box. Only *love* your flowers enough, and they will be almost sure to grow."

Pleasantries.

Irate German (to stranger who stepped on his toe): "Mine frent, I know mine feet vas ment to pe valked on, but dot briviledge pelongs to me."—*Yale Record.*

Widow Case—"So, straightening the State line throws my land into Virginia, does it? Well, I'm powerful glad to get out of Callina—it's a mighty unhealthy State, and a body naturally hates to live forever in the same place."—*Puck.*

First Preacher. How much is your salary?

Second Preacher (sorrowfully). Four hundred dollars; but I don't get it all. How much is yours?

First Preacher (sadly). Four donations; but I'm worse off than you are—I get them all.

A preacher once in closing his sermon announced: "I want the board to remain a few minutes after the close of the services." When the congregation passed out he saw a stranger who seemed to be waiting for some cause, and so asked him what he desired. "You asked the bored to remain, and if there is any one worse bored than I am I wonld like to see him."

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* REFORMED CHURCH PUBLICATION HOUSE, *907 Arch Street, Philadelphia.*

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THE REFORMED CHURCH MESSENGER,
907 Arch Street, Philadelphia, Pa.

THURSDAY, MAY 7, 1891.

THE ASCENSION.

As the Resurrection of Christ followed His death by an inward necessity in the development of His divine-human life, so it was with His ascension. The latter in fact began when He walked forth from the grave. As He must needs overcome death, so the nature of His life as well as of His work required that He should pass beyond the limitations of nature into the spiritual world, and take His seat at the right hand of the Father in glory at the head of the human world. That in a few words was His Ascension. In this way He actualized the idea of man implanted in his original constitution. Had he not fallen into sin all his descendants, after having passed through their state of pupilage on earth, would no doubt have ascended to heaven, like Enoch and Elijah, and thus have reached their final destination; but sin prevented their translation. Christ, therefore, came down from heaven for the express purpose of restoring the human race to its proper normal order, and thus enable it to fulfil its original purpose. That He is now doing, and that He has been doing in all ages ever since He went up on high. We are accustomed to commemorate His Ascension on one particular day, forty days after His resurrection, but the fact itself has a general, perennial significance, and should be the subject of devout meditation throughout the course of the year, just as we should earnestly meditate on the death and resurrection of Christ as well as other facts in the Saviour's life. Thus our faith will rest on its proper, broad, objective basis, and we will be able to say with Martin Luther: *Ein feste Burg ist unser Gott.*

STREAMS OF SALVATION.

If the humanity of Christ attained to supreme authority and power, when He arose from the dead; if moreover it was inseparably connected with His divinity; and if His Incarnation was an historical fact, then it follows that His life, which was generic in character, must in the end reach, touch and quicken the mass of the human race, in its length and breadth throughout the world, and along all the lines of history. This fact is illustrated by the leaven hidden in three measures of meal; by analogies in the vegetable and animal worlds; in the vine and its branches, in the head and members of the human body. To see and feel this it is only necessary to amplify such figures as these, and to regard Christ as the new head of humanity, with such fulness of vitality as to enable Him to regenerate men everywhere, to restore them to spiritual life, or in a word, to permeate the mass of mankind with new vitality and strength. Of this there ought to be no doubt, if He was what we are taught He was after His resurrection. Humanity in Him was glorified, but in Him it was related to humanity generally, in the present, past and future, throughout all ages; and through the outpouring of the Holy Spirit, the channels of communication from the head or centre have been opened to the human world at large. In our days we read with wonder and surprise of the means of communication between distant parts of our own country and between distant nations of the earth; but what is all this compared with that system or order by which the Spirit of Christ has been going forth for ages and is still going forth to men in all lands, and in every state and condition of human society, healing their diseases, restoring them to spiritual health and strength. Human life in Him may thus be regarded as a never-failing fountain, ever flowing in streams of salvation from Him as its source.

AN OUGHT.

There are various theories of the atonement, intended to show the necessity of the sufferings and death of Christ, none of which are entirely satisfactory to reason. They all have elements of truth in them without however embodying the whole truth. The subject is an awful, profound mystery in which all our thoughts are drowned. We may say that there was without any doubt an inherent necessity in the nature of things, whether we understand it or not, that Christ should die as a sacrifice for the sins of the world; but apart from this kind of necessity, there was another necessity just as absolute, which all can now see and understand. Had He not died He could not have risen again from the dead nor conquered death in its own stronghold. Christ Himself as a man saw this much more clearly after His resurrection than He did in the garden of Gethsemane, and this accounts for the emphasis with which He addressed the two disciples on their way to Emmaus, *Ought not Christ to have suffered these things and to enter into His glory?* The one was in order to the other. The absence of a single link in the chain of His life would have caused the whole to fall apart into fragments on the ground.

CHRISTO-CENTRIC.

The term Christo-centric came into use in the Reformed Church in this country for the first time a good while ago. It was, in fact, coined, as we may say, for American usage in our own schools of learning. We are not certain whether Dr. Nevin or Dr. Schaff was the first to employ it. Most probably it was the former that brought it into use. The Christological truth which it was intended to express runs through all the theological discussions which took their rise at Mercersburg over forty-five years ago. Some persons at first resisted it as an intruder, even sneered at it as too lofty and pompous. But it was a word fitly spoken, and it soon gained admirers as well as friends. It has by this time acquired for itself good authority in theological literature, and theologians generally who wish to be Christological at all, are quite willing to regard Christianity as also Christo-centric. The two terms in fact include each other and cannot be separated.

Christ is represented to us in Scripture under a great number of conceptions. Thus He is said to be the First and the Last, the Alpha and the Omega, the Beginning and the End. But two such things as the beginning and the end are usually far apart, and they must have some bond of connection by which they can be held together. Else they could not be the same subsistence The person of Christ is of just such a character as to bind together the distant past with the distant future in the living present. The Scriptures in many places present Him to us under this view, as the central figure of all life and history. He is the same yesterday, to-day, and forever. He is before all things and by Him all things consist, or stand together. In Him was life and the life became the light of men, that is, it went forth from Him to enlighten the whole world. He is the living source and centre of a new creation, by which the disease of sin is eliminated, the power of death abolished, and new life infused into all the veins and arteries of human life as well as of the world at large. Occupying such a central relation, it is easy to see how Christ becomes for humanity at large, under its regenerated form, the power of a unity that extends over all time and space. He is the Way, the Truth and the Life. All our Christian knowledge ought, therefore, to be Christological and Christo-centric; or in the language of one who taught many of us theology in his day: *The only true and sure way of Christian knowledge for us, at all times, is that Christological method of studying Christ and His Gospel, which is set before us in the Apostles' Creed.*

Synodical Editors.

(Elected by the Synods.)

Eastern,	REV. JONATHAN H. PANNEBECKER.
Pittsburgh,	" DAVID B. LADY.
Potomac,	" J. SPANGLER KIEFFER, D. D.

THE QUESTION OF UNION.

II.

That a Federal Union is a real and legitimate kind of union, an organic union in its way, and capable of serving most useful and beneficent purposes, no one would venture to deny. It would seem, however, to belong to the idea of such a union to consist of at least several component parts. A number of different bodies, having interests in common, unite themselves together by a federal bond for the protecting and furthering of these interests. A federal union between two bodies, while entirely conceivable and possible, would seem nevertheless but poorly to correspond to the proper idea of such a union. A federal union between two is apparently something almost akin to a misnomer. It would seem natural that two denominations, capable of uniting together at all, should either be able to form a closer union than that of a federal alliance, or else should find some means of providing for their common interests more simple than the formidable apparatus of a new ecclesiastical body.

The obvious answer to this is, that the union may grow, by the entrance into it hereafter of other denominations. Nevertheless, the fact remains that we have no reasonable guarantee of this; and that it is not probable that larger and more powerful denominations would knock at the door of a union, formed, without consulting them, by two of the smaller and weaker ones; and that, if it is proposed to establish such a larger and wider union, all the denominations that might reasonably be expected to enter it should be consulted at the beginning; and that, as for ourselves, the problem which was set before us by our General Synods at the first, and which is before us now, is simply that of forming a union between the two Reformed Churches.

There is one sign by which a federal union may be known, whether it comes naturally and legitimately, and is likely to prove effective and enduring. There are certain common interests of all the bodies concerned, which call for the establishment of a central authority and power, that they may duly be looked after and provided for. It is perfectly apparent what these interests are; they are sufficiently distinct and clear. There may be uncertainty (out of which collision and conflict may perhaps subsequently grow) as to the exact extent of the authority and power of the body representing the federal union in its relation to the several bodies constituting the union; but, as to the particular objects which the federal union was intended for, these were clearly discernible from the beginning. Certain things needed to be done; were suffering for the want of being done; were urgently demanding to be done, and that some proper authority be constituted for the doing of them; and so a federal union was established for the doing of these things. The thing was brought about by practical necessity in regard to important matters, well-defined and clearly seen, which could not be attended to in any other way. It was thus that our federal government was formed. It came as the necessary result of certain things needing to be done; of certain matters pertaining to the welfare of all the colonies demanding to be taken charge of. The Union was not first formed, and then afterwards certain interests given it to look after. But the interests to be looked after were there first, clamorously demanding some competent authority to take charge of and manage them; and it was they that brought about the Union, which thus came naturally and by necessity, as a thing of life and growth, and has thus far proved itself an effective and enduring union.

We are far from believing that the two Reformed Churches have no interests in common. On the contrary, we believe they have so much in common that they ought to be one. What we are saying, is, that we do not seem to find these marks (if indeed they be such) of genuineness and legitimacy in the process, in which we are at present interested, of carrying out the proposition to form a federal union between them. Whatever interests these two denominations may have in common, it can hardly be said that the proposition to form this particular kind of union between them has been forced on their attention by the clamorous demands of these interests themselves. It can hardly be affirmed that, as Churches, we are conscious of certain particular and definite things, which, not being able to get themselves done in any other way, have been waiting for, and urgently demanding, the creation of a federal union for the doing of them. It does not seem altogether clear to us that this proposed federal union is coming after this manner. Rather, it would seem to be the other way; first, the formation of the union, and then, afterwards, the consideration of the question what shall be given it to do. We may perhaps be pardoned the perplexity we feel in view of the fact that this does not seem to us the natural order of things in the formation of federal unions. That seems to be second which ought to be first, and that appears dim and uncertain which ought to be clearly and distinctly perceived. As regards the federal union we are forming, there is an ominous uncertainty and obscurity respecting the things which it shall do. Here, from the beginning, we have found ourselves very much at sea; which, it seems to us, ought hardly to have been in the case of a legitimate and natural federal union, seeking to bring itself to pass. What powers to commit to this federal body, when formed, this is the great and difficult question to decide. Indeed, it is not easy to see what positive powers it can well be invested with, in view of the stipulation, at the outset, that the individuality, creed, cultus and independence of each denomination shall be preserved intact. Having resolved to keep so much, it is not strange that nothing considerable remains to give away. It is natural for us to be in uncertainty and perplexity in regard to this question. The point we are making, however, is this, that, in the case of a federal union, called for by existing facts and about to be born, one of the marks of its genuineness will probably be, the unmistakable presence of certain things, clearly discernible to the average mind, for such a federal union to do.

It was often said, at the beginning of the agitation on this subject, particularly at the conference at Philadelphia, that a union between the two Churches would mean nothing if it did not involve SACRIFICE. The truth of this remark was felt, we judge, by all. The object is a high and noble one; and all high and noble things have the marks of sacrifice upon them somewhere. It is impossible to get something for nothing. The real union, when finally established, will cost something in addition to money. It will probably not leave the denominations exactly as they were. It will change things. It will not come to destroy, but to fulfil; nevertheless, it will supersede some things; it will involve the giving up of more or less that we have been accustomed to; it will be the introduction of a new order.

It may be that the proposed Federal Synod is the divinely ordained first step to a union of this kind, still far off in the future. If so, that will be made apparent. It will be made apparent after due consideration and discussion, after the kind and patient hearing, by the General Synod, of these perhaps foolish and unfounded apprehensions and of others besides. If this is the right way, things will tend more and more in the direction of it; if we are of humble mind and willing to be led, God will guide us; all our mistakes will be corrected; and God's will, which alone is wise, and right, and good, will eventually be done. J. S. K.

For Reformed Church Messenger

AN OLD UNIVERSITY ALBUM.

The writer has had an opportunity of examining an Album belonging to the last century—the names earliest written were entered in 1753, and most likely owned by some one belonging to the University of Marburg as most of the writers give that place as their residence. They were students of theology, law or medicine, and entered sentiments of wisdom or merriment just as album-writers of the student-class do in our day. During a careful study of this album, I came across the following:

1. "Magni est animi utramque fortunam superne despicere."

Amstelodami die 3 feb. 1765.

Dilectissime amice, hoc suo Simbolo memoriæ tuæ commendare vult sincerrimus tuus Amicus. Fred. Lud. Henop V. D. M., in Americam vocatus.

This must have been the clergyman who died when pastor of the Evangelical Reformed Church of Frederick, and whose body was buried under that church.

2. And here is another name still better known to our Church:

Symbolum, D. D. "Welt du bist voll Trug und List."
Amsterdam d. 30 ten Merz, 1765.

Mit diesen wenigen Worten wolte mich meinem getreuen Bruder und Collegen zu einem geneigten Andenken gehorsamst empfehlen.

Nicolaus Pomp, Americam mittendus.

3. A third page contains a name unknown to the present writer, but as he was also "vocatus in Americam," his contribution is herewith given with the hope that some one may be able to tell us something about him.

At the top of the page is a quotation in Greek —1 Pet. v. 3, that is quoted evidently from memory.

Then follows his Symbolum, which is also given in Greek, being Apocal. III. ii, to which he adds—

Id quod ex amore Tui, Vir dilectissime, et Frater mecum in Christo! Tibi maxime commendo, ut quotidie ob Oculos ponas, ut et Tu et animæ Tibi commissæ felices evadatis in æternum. Dabam Amstelodami d. I. Apr: 1765.

Fridericus Julius Bergerus, V. D. Minister ex Patria vocatus in Americam Septemtrionalem.

Saxchengotha Bipontinus.

These clergymen were evidently at the time of writing in this album at Amsterdam awaiting instructions and funds for their voyage to America.

The album has these three initials stamped on one side, J. J. Z. Can not some one give an opinion that may let light upon this interesting relic of the early days of some of our former ministers? L. H. S.

The Publisher's Column.

OUR OFFER TO THE NEWLY CONFIRMED MEMBERS.

As all members, especially the new ones, should be readers of their Church paper, we will send the MESSENGER to all received at this Easter Season for $1.00 for the year. This is half price, the regular price being $2 00 a year. This offer is good until June 1st, 1891. Will pastors and friends see that none fail to accept this liberal offer? Address,

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The book, "A Live Church," is one that should be in the hands of all Church members—a careful reading of it will result in good. As the supply at the low rate quoted is limited, orders should be sent in without delay. Address,

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Poetry.

THE LITTLE BROWN SEED.

BY MARGARET SIDNEY.

"I'm of no use," said a little brown seed,
"Where shall I go and hide.
I'm little and brown, with nobody's love,
And ugly beside."

So she rolled and she rolled very quickly away,
And tumbled on the ground;
The rain came in torrents, and fell upon her
And all things around.

And she felt herself sinking in darkness beneath,
Poor little faithless seed,
Where never an eye could see her sad fate—
O, she was hidden indeed!

The little brown seed lay still in the earth,
To herself still sighing:
Till at last with an effort she roused up and cried,
"I'll begin by trying.

"Ill try and stop fretting, for 'tis of no use,
And if I have nobody's love,
I'll look up in hope, for there is One who will see,
The dear God above."

O! would you believe it? Straightway the dark ground
Began to tremble and shake;
And make way for the little seed hopefully now
Her upward way to take.

Up, up she went, till at last she saw
The lovely, bright blue sky.
O! the beautiful spirit that found release,
And the summer time was nigh.

The brightness and beauty that grew upon her
I cannot begin to speak;
Crowned with flowers she stood beloved by all,
So lovely, yet so meek.

—*Selected.*

Selections.

He who does nothing is very near doing ill.—*Montaigne.*

Doing nothing for others is the undoing of one's self. We do most good to ourselves when doing for others.—*H. Mann.*

Every soul should have its own holy of holies. The truths of Christ are worth keeping, and the way to keep them is to ponder them.—*Henry.*

No one has a right to be called a Christian who does not do somewhat in his station toward the discharge of the trust reposed in him.—*Bishop Butler.*

The corn is not housed before it is fully ripe! Neither shall death cut the Christian down, nor his body be housed in the grave, until he is ripe for death and glory. —*Jackson.*

Why shouldst thou fill to-day with sorrow
About to-morrow,
My heart?
One watches all with care most true;
Doubt not that He will give thee too
Thy part.
Only be steadfast—never waver,
Nor seek earth's favor,
But rest.
Thou knowest what God wills must be
For all His creatures, so for thee
The best.

—*Paul Fleming.*

Science and Art.

Science and Business.—The loss to England of the great coal tar industry, which in its early stages was particularly her own, is attributed to the more thorough and scientific study of the Germans and French. Sir F. Abel states that Germany has great works where chemical research is carried on as an elaborate business, and is pursued by men who have acquired university degrees and distinction, one establishment alone having forty trained chemists at work on the particular branch of research in which it is interested.

An Electrical Brain-Tester.—An apparatus for measuring brain effort has been made by Mr. J. L. Balbi, who suggests that the arrangement might be made to point out the proper studies for children, or those which can be pursued with the least work and greatest profit. In the center of a headgear of some light heat-conducting material he places a thermo-electric pile, which is connected by flexible wires to a sensitive galvanometer. The slightest rise in temperature due to rush of blood to the head is indicated by the galvanometer, the effect, of course, increasing with the intensity of the mental work.

A fruit of any kind is regarded morphologically as a changed branch. A branch may have several whorls of leaves, and thus the calyx, corolla, stamens and pistils represent several theoretical whorls of leaves on a branch; and the same is true of the formation of fruit. In this way is explained the well-known phenomena of an orange within an orange; the branch has not been thoroughly arrested in its growth, and two whorls have had a chance in the transformation. But this explanation has never accounted for the rind of the orange. It is now said that the rind represents a lower whorl on the arrested branch which forms the orange.

Items of Interest.

There are by the census returns 175,000 more men than women on the Pacific Coast, and 70,000 more women in Massachusetts than men.

New Hampshire boasts of one hundred and seven days of continuous sleighing this winter. They say this beats the record for a score of years.

President E. D. Warfield, of the Miami University, Ohio, has accepted the call to the presidency of Lafayette College at Easton, Pa., which was tendered him last month.

The largest deposit of sulphur on this continent is said to have been discovered in the Cocopah Mountains, 75 miles south west of Yuma. It is 1,100 feet long, 60 feet wide, and 40 feet through.

The spring lumber freshet is now at its height in the Delaware river, and hundreds of rafts daily pass down to tidewater. Old lumbermen say that more lumber will reach the market this season from the upper Delaware than in years before.

The steamer, Olympia, from Palermo, arrived at New Orleans, last Sunday, with 450 Sicilians. The American Consul at Palermo says that the very worst immigrants who come to America, ship at that port, many of them being notorious criminals.

The Baptists of this country received during the past year thirty-four ministers from other denominations: 16 from the Methodist Episcopal denomination, 6 from the Congregational, 4 from the Free-Will Baptist, 3 from the Disciples, 2 Wesleyan Methodists, 1 Presbyterian, 1 Lutheran, 1 Roman Catholic.

The highest place in the world regularly inhabited is stated to be the Buddhist monastery, Halne, in Thibet, which is about 16,000 feet above sea level. The next highest is Galena, a railway station in Peru, which is located at a height of 16,635 feet. Near it, at the same level, a railway tunnel 3,847 feet in length is being driven through the mountains. The elevation of the city of Potosi, in Bolivia, is 13.330 feet; Cuzco, Peru, 11,380 feet; La Paz, Bolivia, 10,883 feet, and Leadville, Colorado, 10,200 feet.

Of the 243 000 Indians in this country 185,000 support themselves without any assistance from the government. Of the remaining 78,000 the Round Valley Indians get two dollars a year, the Hoopa Valley Indians seven dollars each, and many other tribes amounts almost equally insignificant. It is claimed in an article recently published that instead of gradually dying out the Indians are actually increasing in numbers and that there were fewer red men in America when the Pilgrims landed than now.

Hints and Recipes.

Scarlet Fever.—Vidal cites a number of observations which demonstrate the efficiency of acetate of ammonia in large doses, in the treatment of scarlatina. He states that this drug is readily tolerated in the dose of one gramme for each year of the age, and that thirty five grammes may be administered to the adult. He believes that the drug rapidly lowers temperature, and is a valuable means of treating scarlet fever, and perhaps others of the exanthemata. Its action is more rapid, as he has been able to administer it near the beginnings of the disease.

Stop.—When you feel exhausted stop short. No matter if it is in the midst of work—of putting down carpets, ironing, making a dress for a little daughter, who you know will look "so sweet" in it, or even cooking a company dinner. Stop short and rest if it is only for five minutes. Don't think about your work while you are resting; think of the last new book you read, of the green woods, or of some song or some bit of fine scenery you have in your memory. Go to the most restful spot in the house, sit down for a few moments in absolute quiet, and take in draughts of mental tranquillity; it is a better nerve tonic than all the drugs in the pharmacopœia.

Farm and Garden.

In setting strawberries put them 3½ by 1 foot apart. Black raspberries 6 by 3. Blackberries 8 by 3. Plant only old and tried varieties and let novelties go.

Artificial Manures—Though most American farmers depend mainly upon barnyard and other home-made manures, many use artificial fertilizers to advantage, and hence it is well to understand their value and application. From exhaustive experiments made with artificial manures in England, these deductions have been drawn: Phosphate alone, for any crop, is inadequate, and farmers should abandon the use of superphosphate by itself. Nitrogen alone is unreliable for any crop. Phosphates and nitrogen together (with potash sometimes added) are more beneficial to grain crops than most people imagine. For root crops fertilizers containing phosphates, nitrogen, and potash give far the best results. For grass, manures containing phosphates and nitrogen (sometimes with potash) are the best kinds. The oat and potato crops can be enormously increased by the use of the proper fertilizers.

Rearing Calves.—A correspondent recently asked in our columns what was "the best treatment for calves weaned from the cow at a week old," etc. A writer in the *Country Gentleman* says:

To raise a calf to four weeks of age requires the fine practice of an expert, besides the best directions. It is very easy to replace the cream of the milk by the proper use of flaxseed jelly. Perhaps it would be as well to use one quart of new milk in each feed, the rest sweet skim milk. The flaxseed jelly is made by boiling flaxseed in six times its bulk of water for about twelve minutes when it will form a jelly. The milk for the calf should be made a little more than blood warm, and to each feed, if the calf has just been taken from the cow, there should be two tablespoonfuls of this flaxseed jelly stirred into the warm milk. The calf will very soon show a strong relish for the flaxseed jelly, and every third day another tablespoonful should be added to each feed. Always have the milk a little more than blood warm when given to the calf. The calf should be fed with perfect regularity. No good calf can possibly be raised if fed at varying hours. As we said, it requires an expert to raise a good four-weeks calf in this manner. The calf will constantly require a little addition to its milk as it increases in size and weight.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

The Book of Proverbs. By R. F. Horton, M.A., Hampstead, Late Fellow of New College, Oxford. 8vo., pp. 148. New York: A. C. Armstrong & Son. $1.50.

This is the latest volume in the series of Expositor's Bible. The learned author in speaking of the Proverbs says that the main body of them is the collection which begins at chapter x., "The Proverbs of Solomon," and ends at xxii. 6. Another collection is found which extends from chapter xxiv. to chapter xxix., which was made two hundred and fifty years after Solomon. Whilst the author does not pretend to bring out the history and structure of the Book, still he hopes that much may be gathered from his exposition of it. Indeed much of practical good may be learned from these Proverbs.

John Frederick Stark's Daily Hand-Book. For Days of Rejoicing and Sorrow, containing Prayers, Hymns and Exhortations, for use in Health, in Trouble, in Sickness and in the Dying Hour. Translated from the original German edition. Philadelphia: I. Kohler. Illustrated. Cloth, $1.

This familiar devotional book hardly needs any description or words of commendation. In the original German it has been the companion of many a one who has set out on the journey to the heavenly world. The publisher has given the English edition a neat appearance and a substantial cover. It is recommended to the English speaking members of the church as a devotional book well suited to their wants and needs.

The Psalms. A New Translation with Introductory Essay and Notes. By John De Witt, D.D. New York: Anson D. F. Randolph & Co. 1891. Price $2.00.

We are extremely pleased with this book. It is well known that the Revisers of the Authorized Version of the Scriptures were bound by prescribed rules. Their work had, under the circumstances, to be conservative, especially in books so familiar as the Psalter. Here only the most necessary changes were allowable. This, of course, could not be satisfactory to the Hebrew scholar. Nothing short of an independent translation could answer his need. The author of this excellent book had the honor to be a member of the American Committee on Revision, and it was in connection with his labors on that committee that the thought of this translation took shape in his mind. The first result of his efforts was published in 1884 under the title of "The Praise Songs of Israel," of which a second revised edition was given in 1889. The present edition is practically a new work The translation as originally published justly won for itself high praise. It has since been retouched at numberless points and much improved. The renderings, always true to the Hebrew text, are often extremely happy. It is surprising how by small changes not affecting the substance of the thought, such as the transposition of words to accord with the Hebrew order, the force and beauty of the original may be made apparent. The language is idiomatic, dignified, and rhythmical in its flow. The strophic arrangement has been carefully observed. The version, taken as a whole, has perhaps never been surpassed in English. Each Psalm is preceded by an introduction touching briefly on the authorship, occasion, contents and structure, and accompanied by notes, short, indeed, but judicious and to the point. We take pleasure in commending it to all who desire a clearer insight into these noble "Praise Songs of Israel."

Bessie Bradford's Prize. The Third of a Series of Sequels to the Bessie Books. By Joanna H. Mathews. New York: Frederick A. Stokes Company. $1.25.

This is a beautiful book for children. It is filled with incidents of life at school. It is the third of a series—and the character of Bessie Bradford in this and as in the others is kept up as model of unselfishness and devotion to that which is right.

Harper's Magazine for May, 1891. Analysis of Contents. Frontispiece:—Naseby Church; The Warwickshire Avon, In the "Stranger People's" Country, Mortality, Some American Riders, The Argentine People and their Religious and Educational Institutions, A Batch of Bread and a Pudding, The English Ancestry of Washington, Wessex Folk, The Salvation Army, The Republic of Uruguay, Over Johnson's Grave, Faint Heart never Won Fair Lady, Golden Bubbles, Roman London, The Joys of Hospitality, Editorial Departments. Monthly Record of Current Events.

Harper Bros., New York.

Lippincott's Magazine for May contains—Vampires, The Experiences of a Photographer, Lost Treasures of Literature, Poems, That Hound o' Joel Trout's, Absence, Some Familiar Letters by Horace Greeley, "A Successful Woman," A Blossom from the Hague, Polly, Aims of University Extension, By the Sea, What Country Girls Can Do, Latent Force, The Personality of the Prince of Wales, The Moujik, Some Letters to Julien Gordon, John Dickinson, Literary Dynamics, "Maidens Choosing," With the Wits.

J. B. Lippincott Company, Publishers, Philadelphia. Price 25 cts.

Littell's Living Age. The number of The Living Age for May 2 contains—The Influence of Democracy on Literature, Contemporary Review; Eight Days, part XV., Cornhill Magazine; An Irish Landlord, Blackwood's Magazine; John Wesley, Contemporary Review; My Witches' Caldron, part II., Macmillan's Magazine; Archæological Nomads in Rngged Cilicia, Blackwood's Magazine; Sark, Longman's Magazine; Winter in Kieff, Chambers' Journal; Military Tactics of Animals, Spectator; A Young Wife, Graphic. Poetry—The Forge by the Forest, "I know what beauty is, for thou," A Portrait, "God sent a Poet to Reform His Earth." Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

April 8th, 1891, by Rev. J. David Miller, Mr. Chas. M. Davison of Chambersburg, Pa., to Miss Anna Maud Hewitt of Alexandria, Pa.

April 22d, 1891, at the Reformed Parsonage, Marysville, Pa, by Rev. J. David Miller, Mr. Joseph F. Heishley to Miss Maggie C. Gingrich, both of Marysville.

On April 23rd, 1891, at Lebanon, Pa., in St. John's Reformed church, 6 o'clock, P.M., by Rev. Geo. B. Resser, pastor, Mr. Geo. A. Gorgas of Harrisburg, Pa., to Miss Rachael M. Grittinger, of Cornwall, Pa.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

IN MEMORIAM.

Mrs. Angeline Y. Graver, fell asleep in Jesus on the afternoon of March 24, 1891, in the 65th year of her age.

She was the daughter of Dr. Abraham and Salome Shelly of Milford township, Bucks county, Pa. Having been baptized in her infancy, she was admitted into full communion with the Reformed church by the rite of confirmation, on April 9th, 1843, the Rev. Conrad Weiser then being her pastor. Soon after her admission to the church she removed to Philadelphia and became a member of Zion's German Reformed church.

On April 10th, 1856, she was married to Mr. Wm. L. Graver, by the Rev. Dr. Gehr, and soon afterward transferred her membership to the First Reformed church, then on Race street, near Fourth. Here she remained a faithful member until the organization of Trinity Reformed church, when she became one of the original twenty-three members, and continued a devoted member until death. In this latter church she spent the greater part of her Christian life. It may well be said of her that she was a bright and shining light. She lived the religion she professed. Seldom was she absent from the services in the house of the Lord, and it seemed to be her great delight to engage in such services. Her life was a quiet but an earnest one. She lived not for show out for Christ, and ever sought in her humble way to do good. It is the province of the Gospel to find in simplicity of character its greatest charms. Those whom the world passes by without special recognition, sometimes come the nearest to the Christian ideal. Under the illumination of the Spirit, exquisite qualities appear in what might otherwise be called an ordinary life. Incidents and actions which are not remarkable in themselves, glow with a heavenly radiance, when holy motives mingle with them and shine through them. It is for this reason that the quiet, uneventful lives of many Christians, as estimated by Scriptural standards, become the solid rock on which the statelier towers and battlements of Christ's kingdom stand.

Mrs. Graver has left a savor of religion behind her. She gave good evidence that she was an heir of salvation. Her religion was uncommonly pure from all dross, and founded upon the clear knowledge of God. She maintained a consistent, amiable, exemplary Christian character, and was useful in her family, her church, and the world. But she is removed from us, which all her friends have reason to lament, especially her bereaved husband and children. May the consolations of divine grace assuage their grief and comfort their hearts as they confidently look forward to the happy reunion beyond this vale of tears.

C. H. C.

Trinity Reformed church, Phila.,
April 24, 1891.

Action of the Joint Consistories of the Grindstonehill Charge.

Whereas, God in His providence has been pleased to take from our midst our beloved pastor, the Rev. P. Allison Long, who kept the work of his Master well in hand to the time of his departure, and of whom it may truly be said that by his faithfulness and devotion in the ministration of holy things he magnified his calling, therefore,

Resolved, That we the consistories of the Grindstonehill charge, speaking in the name of his people, do humbly record our submission to the act of an all-wise God in the removal of a true shepherd, whose chief concern was to preach Christ and Him crucified.

Resolved, That we heartily sympathize with the widow and children in their bereavement and commend them to the care of Him who has promised to be a husband to the widow and a father to the fatherless in their affliction.

Resolved, That this action be published and made a part of the record of the congregations of this charge.

Henry Omwake, President.
Jacob B. Cook, Secretary.
April 26, 1891.

Died.—On the 27th of March, at St. Clair, Pa., Mr. William Koch, aged 75 years, 3 months and 24 days.

Mr. Koch was a faithful member of St. John's Reformed church, of which the writer is pastor. This father was born in Prussia, and came to this country in 1853. He was a worker in the Sunday-school, and an office bearer in the church almost up to his death. He leaves a wife and five children, three sons and two daughters, to mourn his loss. His funeral took place on Good Friday. The pastor was assisted by Rev. Coryell, of the M. E. church. His life and character are sure evidence that he is at rest.

RESOLUTIONS.

Whereas, It has pleased Almighty God in His wise providence to remove from our midst our beloved friend, William Koch, be it

Resolved, That in his unexpected death we recognize the hand of Him who is "King of kings and Lord of lords," and who doeth all things well, and that trusting to His infinite goodness, we humbly bow to His will.

Resolved, That we sorrowfully condole with his wife and children, and aged brother, who now mourn his loss; that we tender them and the rest of the relations and friends our heartfelt sympathy, and trust that He who alone can comfort, will sustain them under their sad afflictions.

Resolved, That we, so unexpectedly deprived of our dear friend and teacher, deeply and painfully mourn his loss, that we will miss his fatherly appearance at his accustomed place in the Sunday school, and his sweet disposition in society and that willingness and readiness that so distinguished him in the Sunday-school and out of it, and endeared to us all, as he was by the ties of friendship and love, that we will cherish him in our fondest recollections.

Resolved, That a copy of these resolutions be sent to wife, children and brother of the deceased, and that a copy be kept on the minutes of the Sunday-school.

John Wuensch,
Elmer Lachman,
Calvin Bower,
Miss Ella Kline,
Miss Alpha Bower,
Committee.

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CHAS. G. FISHER.

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CHILDREN'S DAY SERVICES.

As the time is drawing near for preparation for the observance of Children's Day—June 14th next—we offer the following services for the occasion:

BRIGHT BLOSSOMS,
A Scripture and Song Service by Emma Pitt (New).
$4 00 per 100; $4 40 by mail.

No. 1 Service.—$2.25 per 100, Postpaid.
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A Soprano or Tenor Solo,
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Miscellaneous.

For Reformed Church Messenger.

PREPARATION FOR CLASSIS.

The time for the annual sessions of the various Classes is at hand, and there remain but a few weeks to make the necessary preparations. We say necessary preparations, for preparation is necessary if the work of Classis is to be well done.

The retiring president has a two fold preparation to make. With reference to himself, he should so arrange his affairs that he can be promptly on hand at the appointed time and place of meeting, with a well-prepared sermon bearing upon the dignity of the pastoral office, the nature of Christ's kingdom, the work of the church, or some kindred topic. With reference to the other members of Classis, he should prepare a circular letter setting forth the time (day and hour) and place of meeting, urging all pastors and elders to be promptly on hand, so that there need be no delay in beginning the services and no interruption in carrying forward the work, and especially urging all to remain through all the sessions. This circular the president should mail at once.

The pastor loci also has a two-fold preparation. One part of his preparation he has in common with all other members of Classis, and that will be considered later. The other is the preparation of the congregation for the proper reception of Classis. This consists in informing the congregation as to the character of the work that Classis must do; the relation of the Classis to the several congregations and the significance and force of the actions of Classis. It were well, too, if the people were given some idea of the order of business, the meaning of parochial reports and statistics. This would interest them and have a tendency to bring them to attend the sessions. Then, further, the people ought to be instructed with reference to the proper provision for the comfort of the members of Classis, and that this consists not merely in overloading their tables in the goodness of their hearts, as if ministers lived only to eat, but quite as much in meeting them at the station and providing proper conveyance to and from the church, especially if Classis meets in the country. In some cases it might even be desirable to inform the well-meaning people, that the members of Classis, especially the ministers, have much work to do, and that therefore for at least part of the non-session time, they must be left to themselves.

Lastly a few words as to the preparation of the members of Classis for the annual meeting. They should, of course, make preparation to attend all the sessions all the time. They should prepare their statistical report with care so that it may be strictly reliable. Merely nominal members who, to all intents and purposes, are dead to the church should not be counted among the membership. Congregational and benevolent offerings should be *accurately* reported. The parochial report should be free from all superfluous verbiage. It should give "a faithful account of the state of religion and morals in the congregations or charge." All other matter is legitimate in these reports only in so far as it throws light upon these two points. These reports should be as brief as possible consistent with their constitutional purpose.

The parochial and statistical report being prepared, it would be well for the ministerial members of Classis to spend some time in studying three little books, viz., the Constitution of the Church, the abstract of proceedings of the last annual session of Classis, and last, but not least, the epistles of Paul to Timothy. The first will inform him on points of law and order and will tend to keep him right before the higher judicatories; the second will make him circumspect in action during the sessions of Classis; and the last will fit him the better for profitable intercourse with the people with whom he is brought into contact, and help him worthily to reflect the principles of the kingdom of God which he represents among the people.

The proper preparation of the delegate elders runs parallel with that of the ministers to a large extent. In some things, however, a peculiar preparation should be required of them. They should acquaint themselves with the intent and full meaning of the questions which will be addressed to them by the president, and they should inform themselves by independent investigation as to the actual condition of the charges which they represent in order that they may intelligently answer the questions addressed to them by Classis. M.

For Reformed Church Messenger.

REV. DR. W. J. MANN ON DR. J. W. NEVIN.

The undersigned recently received a letter from Rev. W. J. Mann, D.D., Professor of Theology in the Seminary at Mount Airy, from which the following is taken:

"I read your article in the *Reformed Quarterly Review* on Smith's 'The World Lighted.' . . . .
Your extensive quotations from the late Dr. Nevin were to me especially welcome, since there are few theologians and thinkers for whom I entertain higher regard than that noble man in intellect and character. I never forget with what kindness he received me, when, in 1845, I was introduced to him at Mercersburg, and the longer I knew him the more I felt that he was mentally built in unusually large proportions, and that no one ever had better appropriated to himself the great moral feature of Christianity or more profoundly appreciated its supernatural majesty." H. M. K.

For Reformed Church Messenger.

RESOLUTIONS.

At a meeting of the Joint Consistory of the Sulphur Springs charge, held at Trinity church, Dry Ridge, April 12th, the resignation of Rev. S. C. Long was offered and very regretfully accepted, to take effect the last of April.

Resolved, That the work in the new field being so much easier for our pastor than in the present one, constrained us to accept his resignation.

Resolved, That in his pastorate of six years among us we ever found him an active, zealous, successful worker in the building up of our beloved Zion, a kind, pleasant pastor, and ever faithful in the discharge of his ministerial duties.

Resolved, That we will ever remember him and his good work among us, and extend to him our best wishes and our prayers for the welfare of him and his family in his new field of labor.

Resolved, That the consistory of Grace church extend their thanks and their best wishes to Mrs. Long for her patience and endurance as leader of our choir, cheerful, kind and pleasant to all, we will ever miss her, and for her good work among us we will ever keep her in grateful remembrance.

Resolved, That the foregoing resolutions be entered on the minutes, a copy given to the pastor, and that the same be published in the REFORMED CHURCH MESSENGER.

WM. J. SMITH,
S. F. MILLER,
H. S. GLESSNER,
Committee.

Mann's Choice, April 17, 1891.

For Reformed Church Messenger.

MRS. J. MUELLHAUPT.

A LEAF OF HER LIFE.

Mrs. J. Muellhaupt, of Salem, Oregon, whose funeral was largely attended on the 8th of March, was born in Switzerland on the 22d of June, 1852, died in the prime of her life at the age of 39 years, 8 months and 13 days.

Her earliest Christian influence goes back to the strict training of a devoted mother, who set a good example before her children. She was the seventh child of fourteen. Nature gave her brightness and prudence, but Providence deemed it wise to hide these admirable treasures in a frail body.

So she was a peculiar child, weak in body, strong in mind, cheerful to the old and needy, yet firm, somewhat antagonistic, to profanity and vanity. Her mother, a regular Bauerin (farmer's wife), educated her according to her rule: go on, it does not hurt you, by which her natural energy became entirely trained to endure the hardship of life. Being a great singer, she, though small, sang a sweet and strong alto. The moral and Christian life was developed more harmoniously in her at "Wilhelmsdorf," where she was already more of a matron than a pupil. Here she found many foreign missionaries and the result was a tender friendship for those well established in their faith. She joined her husband at Stockton, Cal., and there opened a wide field of labor for her. Whatever she undertook, she succeeded in carrying out, whether in teaching, family duties, or missionary work at large.

Those that opposed her even admired her zeal and firmness. She never went back, nor could anything change her course except love.

Upon her removal to Salem she was hardly known, but when the Reformed church obtained its present property she soon became known with some ladies through soliciting funds for the good work. She collected almost $1500 towards it. Her resolution and consistency won to her liberal supporters.

Six years ago her health broke down and she was a sufferer from that time till her decease. But a new impetus both to body and soul were given her at the gospel meetings in the Presbyterian church two years ago. She had mastered well the English language, and she enjoyed singing and reading the Bible.

Last year, just before the Portland Classis convened at Salem, she became very ill. All the members of the Classis and the whole congregation assembled after the Sunday afternoon service, in the parsonage, and listened to her good advice and prayed that the Lord might spare her. The prayers of Rev. J. Gantenbein, D.D., and Rev. G. Graedel at that time deserve special mention.

Her sick bed was rather a blessing than a burden to herself and others. How gladly she received the simple gospel and humble prayers. Persons like the departed are easily misunderstood, yet in distress she was understood and admired for her great fortitude. Even in the last hour she prayed that the Lord would open her the door.

According to her own request the funeral services were held in the large Congregational church, her own church being too small. Rev. J. G. Bieyert spoke in German from Rev. 2: 17. Dr. Carwin spoke in English, assisted by Dr. Gwyne of the Presbyterian church.

Even at her funeral her repeated request to her husband, "Do not praise me too much," was duly observed. A very large congregation was present in the church and many followed her remains to the grave, which was in the Lee Mission Cemetery. Her spirit abides with us here below. Blessed be her record!

J. M.

Cuticura Soap
FOR BAD COMPLEXIONS RED ROUGH HANDS AND BABY HUMORS.
TRADE MARK

BAD COMPLEXIONS, WITH PIMPLY, blotchy, oily skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvelous beautifier of world-wide celebrity, it is simply incomparable as a Skin Purifying Soap, unequalled for the Toilet and without a rival for the Nursery. Absolutely pure delicately medicated, exqusitely perfumed, CUTICURA SOAP produces the whitest, clearest skin, and softest hands and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurations, while it admits of no comparison with the best of other skin soaps, and rivals in delicacy the most noted and expensive of toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps.
Sold throughout the world. Price, 25c.
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Aching sides and back, weak kidneys, and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c.

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UNLIKE ANY OTHER.
As much
For INTERNAL as EXTERNAL use.
Originated by an Old Family Physician in 1810
Could a Remedy
WITHOUT REAL MERIT
Have Survived for Eighty Years?
Dropped on Sugar, Children Love It.
Every Traveler should have a bottle of it in his satchel
THINK OF IT.
In use over 40 YEARS in one family.
Dr. I. S. JOHNSON & Co.—It is sixty years since I first learned of your JOHNSON'S ANODYNE LINIMENT; for *more than forty years* I have used it in my family. O. H. INGALLS, Dea. 2d Baptist Church, Bangor, Me.
Every Mother Should have JOHNSON'S ANODYNE LINIMENT in the house for Croup, Colds, Sore Throat, Catarrh, Tonsilitis, Colic, Nervous Headache, Cuts, Bruises, Cramps, Pains, Soreness in Body or Limbs. Delays may cost a life. Relieves Summer Complaints like magic. Sold everywhere. Price, 35 cts., 6 bottles $2. Express paid. I. S. JOHNSON & CO., Boston, Mass.

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DR. THOMAS APPLIANCES cure when drugs fail. Lung and Spine Batteries, Galvanic Insoles, Kidney and Stomach Batteries, and Female Battery Support. Awarded Gold Medal and Diploma by the Academy of Science, Paris, France. Write for Pamphlet. Liberal terms to agents. Address,
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Its merits as a WASH BLUE have been fully tested and indorsed by thousands of housekeepers. Your Grocers ought to have it on Sale Ask him for it. D. S. WILTBERGER, Prop., 233 N. 2d St. Phila., Pa

You Need It Now

There is nothing of greater importance to you than your health. At this season nearly every one is feeling more or less weak, tired and miserable. This should be overcome at once, as it indicates a low health-tone and special susceptibility to disease.

Hood's Sarsaparilla
Is the ideal Spring Medicine and Blood purifier. It is peculiarly adapted to thoroughly purify and renovate the blood, overcome that tired feeling, and build up the whole system. If you have not yet taken your spring medicine, do not delay longer, but take Hood's Sarsaparilla **Now.**

Hood's Sarsaparilla
"Last spring I was completely fagged out. My strength left me and I felt sick and miserable all the time, so that I could hardly attend to my business. I took one bottle of Hood's Sarsaparilla, and it cured me. There is nothing like it." R. C. BEGOLE, Editor Enterprise, Belleville, Mich.
"I have taken Hood's Sarsaparilla, and heartily recommend it as a blood purifier." S. BUCKLAND, ex-Mayor of Fremont, Ohio.

The chief reason for the marvellous success of Hood's Sarsaparilla is found in the article itself. **It is Merit that wins,** and the fact that Hood's Sarsaparilla actually accomplishes what is claimed for it, is what has made it the most popular medicine.

The Spring Medicine
"Every spring I take from three to five bottles of Hood's Sarsaparilla, because I know it purifies the blood and thoroughly cleanses the system of all impurities." W. H. LAWRENCE, Editor Agricultural Epitomist, Indianapolis, Ind.

The Spring Medicine
"I can hardly estimate the benefit received from using Hood's Sarsaparilla. Last summer I was prostrated for nearly three months, from poor circulation of the blood, as I thought. This spring the same symptoms returned, and I concluded to take Hood's Sarsaparilla. I have not lost one day from my work, and feel like a different person." R. J. RILEY, Business Manager Gazette, St. Clairsville, Ohio.

Hood's Sarsaparilla

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100 Doses One Dollar

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100 Doses One Dollar

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Newburg.—A special meeting of the Classis of Carlisle of the Reformed church was held at Newburg, Pa., April 24th, at which the licentiate, Joseph W. Bell, was received from the Philadelphia Classis, and a call from the Newburg charge, being in order, was confirmed. The Classis appointed a committee on ordination and installation who attended to this duty as a part of the Classical proceedings. Rev. Wm. I. Stewart preached the sermon, Rev. Wm. H. Groh delivered the charge to the pastor-elect and attended to the service of ordination, and Rev. J. David Miller delivered the charge to the congregation and installed the candidate as the pastor of the Newburg charge.

Schellsburg.—Rev. James B. Stonesifer. Holy Communion was celebrated in the Schellsburg and Paris congregations of this charge on April 5th, and in St. Mark's, Buena Vista, April 26th. The additions to the charge were four by confirmation, three by certificate, two by baptism. Alms of the people for benevolence, $37.90.

Slatington.—On Sunday, April 12, 1891, the Holy Communion was celebrated in St. John's Reformed church, Rev. N. F. Peters, pastor. Forty two members were received—twenty-seven by confirmation and fifteen by certificate and renewal. Three adult persons were baptized. Preparatory services were held on Saturday afternoon and evening previous. Nearly 300 communicants appeared at the table of the Lord. The collection for missions and congregational purposes was thirty dollars.

Saegertown.—Rev. D. H. Leader. Late communion at Watson Run church, Saegertown charge, was large and impressive. Nine additions—eight by confirmation and one by certificate. Alms $21.62, for general benevolence.

Boyertown.—Rev. J. E. Freeman. The communion of the Lord's Supper was celebrated on the 19th ult., Sunday morning and Sunday evening. Communicants 327. Twenty eight were added to the congregation by confirmation—twenty-two being young men, and two being heads of families. Six young ladies composed the rest of the class. Two of the class received adult baptism. Nineteen were added by certificate. Boyertown is at its lowest ebb in a business point of view; people are moving away. The iron interests have nearly all shut down. The congregation feels encouraged that so many were added by certificate. It is due in good measure to the activity of the consistory.

The pastor says he does feel encouraged in his labor among these people, although there are discouragements thrown in the way. But these are just stepping-stones to greater activity and more arduous labor by the congregation collectively and individually.

Philadelphia.—St. Paul's (German), Rev. Ph. Vollmer. The new church of this congregation was dedicated on Sunday, May 3d. Rev. F. W. Berleman preached the sermon. Sermon in the evening was by Rev. G. A. Scheer. Services will be held all this week.

Reamstown.—Rev. L. J. Mayer has accepted a call to this charge, which was recently served by Rev. J. V. George.

Rohrerstown. — The communion was held in Reformed church, Rohrerstown, Rev. Jno. P. Stein, pastor, on the 26th of April. Eight members were added to the church—four by confirmation and four by certificate. The offerings amounted to $21, which were appropriated to missions and classical apportionment. The congregation is in a flourishing condition.

MARYLAND.

Baltimore.—Emanuel's (German). Rev. H. C. Schluter of the Presbyterian (German) church of Philadelphia, has accepted a call to this church.

Hagerstown. — Christ's, Rev. G. A. Snyder, confirmation 7, certificate 16, reprofession 3, total 26, alms $20.80, object, classical apportionment.

Jefferson Charge.—Rev. H. F. Dittmar, confirmation 14, certificate 4, total 18, alms $65.37, object, benevolence.

Ridgely.—St. Paul's, Rev. David P. Lefever, confirmation 6, alms $5.35, object home missions.

Union Bridge.—Rev. M. L. Firor has accepted a call to this place, succeeding Rev. D. A. Souders. He will take charge of his new field about July 1st next.

Hagerstown. — Zion's. The closing exercises of the Sewing School connected with Zion Reformed church, of this city, took place on Saturday afternoon last. This school has, within the past several years, become one of the institutions of the congregation to which it belongs, and its work is felt to be an important part of the congregational activity. A considerable number of poor children have been gathered together from week to week, on Saturday mornings, and many useful articles of clothing have been made for them, the children being taught to assist in the making of their own clothes. The aim has been not only to instruct them in the art of sewing, but to train them also in habits of industry, order, neatness, good behavior and to bring a positively religious influence to bear upon their hearts and lives. Probably no other work of the congregation is more Christian-like, more hopeful, or more indicative of spiritual life, than the work carried forward in this school by the ladies who have charge of it.

The school closed for the season with a little entertainment. Fifty children assembled in the Chapel at the appointed hour, and came thence with their teachers to the parsonage, where they gathered around the table, which, in addition to bearing the things of the proposed feast, was tastefully decorated with arbutus and other spring flowers. They were bright and happy; orderly, respectful, well-behaved. Some remarks suitable to the occasion were made by the pastor of the congregation, Dr. J. S. Kieffer, after which the children partook with great enjoyment of the cake and ice cream provided for them by the kindness of their teachers. Each child received a bag of cake to take home with her. Then having gathered in the parlor with Miss Jennie Hammond at the piano, they sang very sweetly, "Little children come to Jesus," and "There's a Friend for little children." Having done which, they were dismissed and took their leave, shaking hands, all of them, at the door with Dr. and Mrs. Kieffer, and promising, if their lives should be spared, to come back to the school when it opens again after the summer.

The following are the names of the ladies having charge of the school, and to whom the children are indebted not only for the instruction given during the winter, but also for the pleasure of this closing celebration: Miss Rickenbaugh, Mrs. Kieffer, Mrs. Berry, Mrs. W. H. McCardell, Mrs. S. M. Schindel, Mrs. Deihl, and Misses Jennie Hammond, Jennie Fiery and Laura Eyerly.

It may be added that this church has endeavored faithfully to bear its part, along with the other churches of the city in the honorable and sacred work of providing for the wants of the poor. For this purpose, it distributes annually, as part of its church work, the proceeds of a fund of five thousand dollars committed to it many years ago by one of its members, the Hon. James Dixon Roman; and to this sum is always added the amount of the collections at the Sunday services. The ladies in charge of this fund are:—Mrs. Eliza Rowland, Mrs. Harriet Berry and Mrs. Geo. W. Eyerly.

OHIO.

Tiffin.—Grace, Rev. H. H. W. Hibschman, D.D. This congregation has just closed its eighth year of history. Its progress is marvelous. It now numbers 223 members, 244 Sunday-school scholars, and has raised for all purposes $33.000. Before another year closes the balance of indebtedness, $1000, will be cancelled. Everybody interested in the work is delighted and of good courage. The congregation has just passed through a refreshing time. Passion week services were well attended. Dr. Van Horne preached the sermon on Good Friday morning. Dr. Peters assisted at Easter communion, which was largely attended. Three were added by confirmation and two by letter. Class of catechumens will be confirmed later. Collection, $15.70, for missions.

IOWA.

Maquoketa.—Rev. S. P. Harrington writes: "Maquoketa Mission has been a little over two years upon the Mission Board. One of the congregations was wholly disorganized, and hopeless in their own estimation. It is now fully and firmly reorganized, all former families are co-operating. Last Sunday (26th ult.) one of the most wealthy and influential men of the community was confirmed in the Reformed church, though his wife and family are members of another communion. The people say they have learned more about the Reformed church, her doctrines and history, than they ever knew before. Our congregations are very large and we have also an interesting class of catechumens. Two others will unite with the church in the near future, and others say they are seriously considering the matter. We are presenting the history, doctrine and cultus of the church, and the people seem eager to know more about her peculiar features. Christ's church is moving along encouragingly. The Holy Communion will be

Continued on Page 14.

Alarming.

The reduced price of ammonia has led to an alarming increase in its use, more especially in some baking powders.

You may be sure of a perfectly wholesome baking powder, entirely free from ammonia and all adulterants, if you do as does Mrs. Rorer, Principal of the Philadelphia Cooking School, use Cleveland's Superior Baking Powder exclusively.

Some Children Growing Too Fast

become listless, fretful, without energy, thin and weak. But you can fortify them and build them up, by the use of

SCOTT'S EMULSION

OF PURE COD LIVER OIL AND HYPOPHOSPHITES

Of Lime and Soda.

They will take it readily, for it is almost as palatable as milk. And it should be remembered that AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. *Avoid substitutions offered.*

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Send 5 cents for new TIDY PATTERN

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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

H. G. ROOT, M. C., 183 Pearl St., N. Y.

For Gas BAILEY'S COMPOUND light-spreading Silver-plated Corrugated Glass REFLECTORS, A wonderful invention for lighting CHURCHES. Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue and price list free. A. J. WEIDENER, 36 South 2d St. Philada. For Oil

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celebrated there on Trinity Sunday. The Sunday-school is reorganized and promises vigor and interest. At Amber much interest is manifested. Two were admitted by baptism and confirmation; they were husband and wife, who had their two children baptized at the same time. The audiences, especially on Sunday evening, have largely increased. They are made up mostly of young people. The alms have amounted, thus far, to $15. The object to which they are applied is home missions. Since becoming a mission the increase in adult membership has been in all about thirty-eight; deaths, one; leaving the net increase thirty seven. Seven infants have been baptized. Truly the interest has never been more encouraging."

KANSAS.

Abilene.—The members of the Grace Reformed church at this place gave their pastor and his bride a hearty welcome and their warm congratulations, on their arrival at the parsonage on the 22d ult. Among the pleasant features was the presentation of a purse of $75 and many useful articles to the happy couple. The presentation speech was made by Miss Amy Kemp. Many kind and appreciative words were spoken in behalf of the congregation. The members of the Enterprise congregation gave the pastor and his wife a reception on the night following.

Change of Address.

Rev. C. Clever, D.D., from 742 North Eutaw street to *518 West Mulberry street, Baltimore, Md.*

Rev. F. Mayer from Apple Creek to *Youngstown, O.*

Rev. Hugo Eichelberg from Haskins, O., to *Evansville, Ind.*

Rev. P. Vollmer to *1315 Ward Street, Philadelphia.*

For Reformed Church Messenger.

ONCE MORE.

At your Classis this spring, when the subject of missions comes up, please discuss the question at least somewhat. Not only pass the apportionment, but also try to awaken interest in the full payment of it.

And at the same time discuss the Missionary Guardian. Let each pastor tell how many (or how few) copies come into his charge. It should have a wide circulation throughout the whole English part of the Church, but alas! it has not. Not only is it now published at a loss, but worse than all it fails to meet the purpose for which it was started, namely, to bring our missionary work and wants, both home and foreign, before our people; and unless the subscription list can soon be doubled, there must be a change in its publication, to the hurt of the cause of missions.

Therefore in the name of the Boards directly interested, I earnestly beg you, dear pastors and elders, try to have such action taken by your Classis as will help to increase the circulation of the magazine.

Talk the matter over in private and discuss it in public, both at Classis and in your charge, and you will greatly help the cause of missions. A. C. W.

ANNIVERSARY OF THE GŒTHEAN SOCIETY.

The fifty-sixth anniversary of the Gœthean Literary Society of Franklin and Marshall College, was held on Friday evening, May 1st, in Fulton Opera House. The auditorium was filled with interested friends of the students and the college. The badge of the Gœtheans was reproduced on a large scale in flowers, and this device hung above the centre of the stage from festoons of evergreen and bunting, showing the colors of old gold and blue.

The programme was as follows: March, "Athalia," Mendelssohn; prayer, Rev. J. Y. Mitchell, D.D.; overture, "College Joys;" salutatory, "The Aristocracy of the Human Race," H. H. Ranck, Lancaster, Pa.; waltz, "The Playmates," (Buccalossi); oration, "Popular Literature," W. D. Happel, Stonersville, Pa.; oration, "The Sovereignty of Man," G. D. Robb, Howard, Pa.; cornet solo, "Glen Island," (Short), J. W. Jacobs; eulogy, "Gen. George A. Custer," F. L Kerr, Saville, Pa.; march, "Loyal Legion," (Sousa); oration, "Human Parasites," T. H. Leinbach, Leinbach, Pa.; oration, "America for Americans," A. C. Rothermel, Fleetwood, Pa.; overture, "Northern Light," (Schleppegrell); Gœthean oration, "The College Graduate in Business," W. H. Keller, Bellefonte, Pa.; gavotte, "Remember," (Northup); benediction, Rev. J. S. Stahr, Ph.D., D.D.; speaker, D. S. Steadman; committee of arrangements, J. R. Stein, chairman, P. B. Witmer, Jr., O. J. Morelock, W. G. Gerhard, A. L. McCardell, T. W. Dickert, W. F. Ziegler.

SPECIAL MEETING OF GENERAL SYNOD.

In accordance with the instruction of the General Synod at its triennial meeting in Lebanon, Pa., in May, A.D. 1890, and the request of the Joint Commission on Federal Union of the two Reformed Churches, official notice is hereby given to all concerned that the General Synod of the Reformed Church in the United States will convene in special session in the First Reformed Church, Tenth and Wallace streets, Philadelphia, Pa., on Thursday, June 4th, A.D. 1891, at eight o'clock in the evening, for the purpose of considering and acting upon the following matters, namely:

1. To receive and take action upon the Report of the Joint Commission on Federal Union of the two Reformed Churches, and to consider any question growing out of said report and requiring the attention of Synod.
2. To consider a communication from a committee of the General Assembly of the Presbyterian Church in the United States of America in regard to the matter of a Consensus Creed for the use of the Reformed churches holding the Presbyterian system.

A full and punctual attendance of the delegates and those having business with the Synod, is hereby respectfully requested. In behalf of the officers of the General Synod,
ISAAC H. REITER,
Stated Clerk of General Synod.
Miamisburg, O., April 28, 1891.

P. S.—Railroad arrangements for reduced fare to delegates and others will be announced hereafter.

NOTICE.

All delegates expecting to attend the meeting of the General Synod, to convene in special session in First Reformed church, 10th and Wallace streets, Philadelphia, Pa., Thursday, June 4th, 1891, at 8 P.M., must give notice of such intention before Thursday, May 20th, 1891, to Rev. James Crawford, D.D., 1108 Mt. Vernon street, Philadelphia, or Rev. P. H. Dippel, 1230 N. 6th street, Philadelphia. *Entertainment will be provided for delegates only.*

By order of Reformed Church Ministerial Association of Philadelphia,
JAMES CRAWFORD,
JNO. H. SECHLER,
F. W. BERLEMAN,
P. H. DIPPEL,
W. H. SCHALL,
Committee.

NOTICE.

The Board of Trustees of the Theological Seminary will meet in the College Building, Lancaster, Pa., on Tuesday, May 12th, 2 P.M. A full and punctual attendance is requested.

GEO. Z. KUNKEL, Sec.

NOTICE.

Kansas Classis will meet in annual session at Hiawatha, Kansas, on Thursday evening, May 21st, at 8 o'clock. The Classical Sunday-school Convention will meet on Wednesday evening at 8 o'clock. The Woman's Classical Missionary Society will meet on Friday, May 22d. Congregational societies are urged to send delegates. Credentials of delegates to Classis should be sent to the Clerk ten days before the meeting.

A. G. LOHMAN, President.
C. A. SANTEE, Stated Clerk,
1624 Central St., Kansas City, Mo.
April 27, 1891.

NOTICE.

The Woman's Missionary Society of Lancaster Classis will convene at Hummelstown on Friday, May 22d, 1891, at 10.30 A.M.

Each church within the bounds of the Classis is entitled to two delegates, who shall bring credentials from the auxiliary society, consistory or pastor of the congregation. We hope to see every congregation and society represented, and according to the action taken at the last fall meeting, each delegation is requested to bring a donation in money, toward Lancaster Classis' share of the seven hundred dollars to be raised by the W. M. S. of the Eastern Synod, this year.

All delegates will please send their names to Miss Anna L. Nissley, Hummelstown, before May 20th, in order that she may secure them entertainment.

MARY C. GRAEFF, Cor. Sec.

NOTICE.

Wyoming Classis will meet in Zion Reformed Church, Wilkesbarre, Luzerne Co., Pa., May 20th, A. D. 1891, at 7.30 P. M. Attention is called to the following action of Classis: "Pastors or Clerks of Consistories are instructed to forward to the Stated Clerk of Classis the credentials of the delegated Elders at least ten days before Classis commences."

D. E. SCHOEDLER, Stated Clerk.
Turbotville, April 17th, 1891.

NOTICE.

The Woman's Missionary Society of Illinois Classis will hold its annual meeting in the Buckhart Reformed church, Mt. Zion charge in, Christian county, Ill., May 22, 1891. The first session Friday morning at 9.30 o'clock. All missionary societies in the Classis are entitled to two delegates, and congregations where no societies exist are entitled to the same ratio.

Delegates will please inform Rev. D. N. Frantz, of Grove City, Christian county, Ill., of their intention of attending the meeting, so that places for their entertainment may be provided.

MRS. HENRY BAIR, Pres.

JUNIATA CLASSIS.

Juniata Classis will hold its regular annual meeting at Saxton Pa., beginning on Wednesday evening, May 20th at 7.30 o'clock. A Classical Missionary Society is to be organized the following Friday evening. Delegates are to be sent from each congregational Society. The credentials of delegates to Classis must be sent to the clerk ten days before the meeting. All benevolent monies are to be paid into the hands of the Treasurer at least five days before the meeting of Classis.

LLOYD E. COBLENTZ, President.
JOHN W. PONTIUS, Clerk.

NOTICE.

The W. M. S. of Schuylkill Classis kindly request all pastors to see to it that two lady delegates from each missionary society within their charge or from each congregation where no misssionary society exists, be sent to the annual meeting, to be held in the Reformed Church at Tremont, Thursday, May 14th, at 9 30 A.M. Delegates are requested to bring them the proper credentials, also a short written report of their society. The Classical Society kindly urges that all unpaid contributions be paid at that time. All names of delegates shall be sent to Rev. C. B. Schnaeder, Pine Grove, prior to May 11th, that provision may be made for their entertainment. E. E. Z., Cor. Sec.

DON'T GIVE UP

The use of Ayer's Sarsaparilla. One bottle may not cure "right off" a complaint of years; persist until a cure is effected. As a general rule, improvement follows shortly after beginning the use of this medicine. With many people, the effect is immediately noticeable; but some constitutions are less susceptible to medicinal influences than others, and the curative process may, therefore, in such cases, be less prompt. Perseverance in using this remedy is sure of its reward at last. Sooner or later, the most stubborn blood diseases yield to

Ayer's Sarsaparilla

"For several years, in the spring months, I used to be troubled with a drowsy, tired feeling, and a dull pain in the small of my back, so bad, at times, as to prevent my being able to walk, the least sudden motion causing me severe distress. Frequently, boils and rashes would break out on various parts of the body. By the advice of friends and my family physician, I began the use of Ayer's Sarsaparilla and continued it till the poison in my blood was thoroughly eradicated."—L. W. English, Montgomery City, Mo.

"My system was all run down; my skin rough and of yellowish hue. I tried various remedies, and while some of them gave me temporary relief, none of them did any permanent good. At last I began to take Ayer's Sarsaparilla, continuing it exclusively for a considerable time, and am pleased to say that it completely

Cured Me.

I presume my liver was very much out of order, and the blood impure in consequence. I feel that I cannot too highly recommend Ayer's Sarsaparilla to any one afflicted as I was."—Mrs. N. A. Smith, Glover, Vt.

"For years I suffered from scrofula and blood diseases. The doctors' prescriptions and several so-called blood-purifiers being of no avail, I was at last advised by a friend to try Ayer's Sarsaparilla. I did so, and now feel like a new man, being fully restored to health."—C. N. Frink, Decorah, Iowa.

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REDUCED RATES TO Y. M. C. A. CONVENTION.

The Baltimore and Ohio Railroad offers the best and most attractive route for delegates and others who will attend the Y. M. C. A. Convention to be held at Kansas City, Mo., May 6th to 10th. Solid vestibuled trains, equipped with finest Pullman sleeping cars, run through without change to St. Louis and Chicago, from New York, Philadelphia, Baltimore, Washington, Columbus and Cincinnati There is no route in America as attractive as the Baltimore and Ohio R. R., in the way of scenery, of natural grandeur, and historic interest. Delegates traveling via Baltimore and Ohio R. R. can obtain reduced rates of transportation by securing from the ticket agent from whom they purchase their tickets to Kansas City a certificate certifying to the amount paid and the route traveled. This certificate, when countersigned by the railroad representative, who will be present at the Convention at Kansas City, will enable the holder to procure a ticket for his return journey at one-third the regular first-class limited fare.

DINING CARS ON ROYAL BLUE LINE.

The Pullman Company is now operating a Dining Car service via the Royal Blue Line between New York, Philadelphia, Baltimore and Washington on the famous 5 hour train, leaving Philadelphia daily except Sunday at 1.35 P. M., arriving Washington 4.30 P.M, and on the fast Express leaving Philadelphia daily at 5.48 P.M., arriving Washington 8 55 P.M. On Sunday morning; Dining Car train leaves Philadelphia at 11.35 A.M., and arrives at Washington at 3 P. M. These cars were built expressly for use on the Royal Blue Line and the high standard of service, for which the Pullman Company is celebrated, will be fully maintained.

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Dr. D. Schaub, Muncie, Ind., says: "*Have used it in bilious disorders and it did all that was desired. I think it an invaluable remedy.*"

For Reformed Church Messenger.

GRACE REFORMED CHURCH OF PHILADELPHIA, PA., IN NEED OF IMMEDIATE HELP.

A number of circular letters have been sent out by Rev. S. U. Snyder, pastor of Grace Reformed church of Philadelphia, to many Reformed churches of the United States, asking for financial help. This church has just passed through the trying ordeal of building a new church edifice, and owing to the "hard times" have been unable to create a mortgage sufficiently large to cover the whole indebtedness. They have a floating indebtedness of fifteen hundred dollars. Besides this, which is constantly staring them in the face, they have an installment of $250 to pay on the mortgage, together with the interest, which makes the burden without help from the churches, unbearable. They claim that if this floating indebtedness were cancelled that they could manage their finances without further aid. Will not those churches of our Reformed Zion to whom circulars have been sent, and other kind friends, whom the Lord has blessed with means, give them a helping hand. Can not each church, through its Consistory, Sabbath-school, or Ladies' Aid Society, send them a donation of $15, or $10, or $5, or even $3? Any amount will be most thankfully received.

Those kind brethren who have so cheerfully responded are here again heartily thanked by the pastor of the church for their liberality. May God abundantly bless them in their work of love. The names of those churches and brethren from whom checks have been received are here appended:

Dr. Chas. Fisher, Phila., Pa.,	$4 00
Charles Santee, "	5 00
Jacob Y. Dietz, "	20 00
H. Varwig & Bro., "	6 00
W. H. Schall, "	1 00
R. M. Bushong, "	1 00
C. J. Heppe, "	1 00
Jacob Sechler, "	25 00
Rudolph Kelker, Harrisburg, Pa,	5 00
Rev. A. B. Stoner, Landisburg, Pa.,	20 00
Rev. Jerome Henry, Norristown, Pa.,	5 00
Dr. H. W. Super, Collegeville, Pa.,	10 00
Rev. W. M. Landis, Beaver Springs, Pa.,	5 00
Rev. John H. Sechler, Phila., Pa.,	15 00
St. Mark's Reformed church, Phila., Pa.,	12 00
Trinity Reformed church, Norristown, Pa.,	10 00
St. Mark's Reformed S. S., Lebanon, Pa.,	5 00
Trinity Reformed church, Pottstown, Pa.,	10 00
Zionsville Reformed charge,	7 00
Rev. S. P. Mauger, Stone church, Pa,	2 00
Mrs. S. P. Mauger, "	1 00
Reformed S. S.. "	2 00
Reformed church of Pleasantville, Pa.,	8 00
Total received up to date, May 1st, 1891,	$180 00

Please send all checks or drafts to Rev. S. U. Snyder, No. 1112 W. Huntingdon street, Philadelphia, Pa.

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THEOLOGICAL SEMINARY, REFORMED CHURCH.

Sixty-sixth Anniversary.

The *sixty-sixth* anniversary of the Theological Seminary, Lancaster, will be celebrated in the College chapel on Thursday, May 14th, at 7 45 P.M. The graduating class numbers *eight.*

On Tuesday, May 12th, the Rev. I. Calvin Bowman, Professor-elect of New Testament Exegesis, will be inaugurated by a committee appointed by the Eastern Synod, consisting of the officers of the Potomac Synod, services to begin at 7.45 o'clock, P.M.

The Rev. Edward B. Coe, D.D., New York, of the Reformed Church of North America, will preach the annual sermon before the students in the college chapel, on Wednesday evening, May 13th, at 7.45 o'clock.

E. V. GERHART,
Pres. of the Faculty.

P. S.—Members of the incoming Senior class are willing, during the summer vacation, to do missionary work, or to assist pastors, or with the consent of Classis to supply vacant pastoral charges. Address the President of the Faculty. E. V. G.

THE BOARD OF VISITORS.

The Board of Visitors of the Theological Seminary will convene in annual session at Lancaster, Pa., in the College building on Tuesday, May 12th, at 2 o'clock, P.M., for the transaction of business. A punctual attendance is respectfully requested. The members of the Board of Visitors for the present year are the following: Revs. S. G. Wagner, D.D., C. F. McCauley, D.D., Chas. G. Fisher, D.D., H. M. Kieffer, D.D., Thomas C. Porter, D.D., Lucian Cort, A. E. Truxal, A. H. Kremer, D.D., E. R. Eschbach, D.D., J. Spangler Kieffer, D.D., S. N. Callender, D.D., and the undersigned.

THEODORE APPEL, Sec.

A REQUEST.

The pastors or consistories of the several charges, constituting Maryland Classis, are kindly requested to forward, to the undersigned, the credential of delegate elders, giving the names of both, at least ten days before the annual meeting in Woodberry, Md.

B. R. CARNAHAN, Stated Clerk.
Keedysville, Wash. county, Md.,
April 23rd, 1891.

MEETING OF THE CLASSES.

Eastern Synod.

East Pennsylvania, St. John's church, East Mauch Chunk, Pa., May 21, 1891.
East Susquehanna, Millersburg, Pa., May 20, 1891
Lancaster, Hummelstown, Pa., May 21, 1891.
Lehigh, Fleetwood, Berks Co., Pa., May 18, 1891.
Philadelphia, Trinity church, Collegeville, Pa., June 4, 1891.
Schuylkill, Tremont, Pa., May 11, 1891.
Tohickon, Christ church, Lower Saucon, Pa, May 8, 1891.
West Susquehanna, Madisonburg, Pa., May 20, 1891.
Wyoming, Wilkesbarre, Pa., May 20, 1891.

Pittsburgh Synod.

Allegheny, Pittsburgh, Pa., May 18, 1891.
Clarion, St Petersburg, Pa, May 26, 1891.
St. Paul's, Saegerstown, Pa., May 28, 1891.
Somerset, Frostburg, Md, May 27, 1891.
Westmoreland, Pleasant Unity, Pa., May 20, 1891.

Potomac Synod.

Carlisle, Duncannon, Pa, May 28, 1891.
Gettysburg, Bender's church, Adams Co., Pa., May 21, 1891.
Juniata, Saxton, Pa., May 20, 1891.
Maryland; Woodberry, Md., May 21, 1891.
Mercersburg, Heidelberg church; Marion, Pa., May 21, 1891.
North Carolina, Bethel church, East Rowan charge N.C., May 10, 1891
Portland-Oregon, Seattle, Wash., May 28, 1891.
San Francisco,
Virginia, St. John's chapel, Harrisville, Va., May 20, 1891.
Zion's, Mt. Zion church, York Co., Pa., May 8, 1891.

Synod of Ohio.

Eastern Ohio, Germano, O., May 21, 1891.
Lancaster, Salem church, Kinnickinnick charge, O., May 21, 1891.
Miami, Germantown, O, May 28, 1891.
St. Joseph, Three Rivers, Mich, May 21, 1891.
Tiffin, Lima, O, May 21, 1891.
Tuscarawas, Canal Fulton, O., June 4, 1891.

Synod of the Interior.

Iowa, Brandon, Iowa, Sept. —, 1891.
Kansas, Hiawatha, Kansas, May 21, 1891.
Lincoln, Sioux City, Ia., May 21, 1891.
Illinois, Bickhart, Ill., May 27, 1891.
Wichita, Cheney, Ia., May 14, 1891.

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Such as Wind and Pain in the Stomach, Fullness and Swelling after Meals, Dizziness, and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c.
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Westville, Ind., has a cow which quenches her thirst at the village pump, tossing the handle of the pump with her horns until sufficient water flows for her needs.

Clarksburg, W. Va, has an imitator of Nero, aged 13. He recently set fire to a bed in his father's house and played an organ with great glee while the house was burning.

A clothing merchant advertises a $10 suit for $5. It isn't a lawsuit. A $10 lawsuit cost $20.—*Ex.*

Some of the herbs in Hall's Hair Renewer, that wonderful preparation for restoring the color and thickening the growth of the hair, grow plentifully in New England.

Frequently a man loses his life while risking it in the performance of a deed of bravery and daring, but it is seldom that life is sacrificed in the mere performance of a kind deed. But it is thought the death of John N. Ames, formerly of Camden, Me., which occurred in Detroit, Mich., recently, was caused in this way. He took a sick, friendless boy from the street into his office, wrapped him in his own overcoat, and notified the authorities, who took the boy to the hospital, where he soon died of malignant diphtheria. Mr. Ames was soon taken with the same disease and died.

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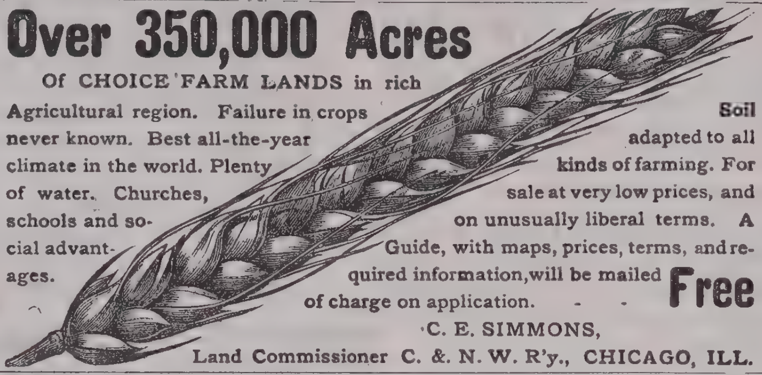

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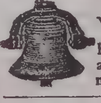

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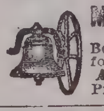

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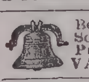

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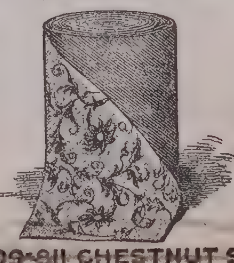

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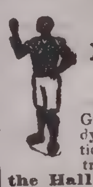

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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

VOL. LIX.—NO. 20. PHILADELPHIA, THURSDAY, MAY 14, 1891. WHOLE NO. 2940.

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The Reformed Church Messenger.
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(For Terms, see page 11.)

Editorial Notes.

—In our reference last week to the places having the greatest number of subscribers for the *Missionary Guardian*, we unintentionally overlooked the claims of Danville, Pa., to the second place in the list. Its list numbers 61, and is therefore next to Bethlehem.

—Rev. A. D. Gring has been appointed a missionary to Japan by the Board of Missions of the Protestant Episcopal Church, and will enter upon his duties in a few months.

—The Classical Convention of the Sunday-schools of the Illinois Classis will be held in the Buckhart Reformed church, Christian Co., Ills., May 19th and 20th, next. An interesting program has been arranged for the occasion, in which the members of the Illinois Classis and others will take part.

—Several have taken advantage of our offers for the MESSENGER and the Institutes, and we have taken great pleasure in forwarding to them copies of it. We are sure they will find the work well worth the price thus paid for it. It is to be hoped many others are arranging to accept either one of the offers to be found on the 9th page of our last issue.

—According to announcement the first commencement of the Theological Department of Ursinus College took place on the 6th inst. On Tuesday evening the sermon before the Class was preached by Dr. Elmendorf, of New York, from the words, 2 Cor. vi. 1. It is said to have been a very edifying discourse, abounding in good advice to the young men. The program on Wednesday evening was as follows: Prayer, by Rev. J. I. Good, D.D.; Addresses in the following order: "The Creative work of the Holy Spirit," by Henry A. L. Benner, Collegeville, Pa.; "Watchman, What of the Night?" by Ernest Clapp, Newton, N.C.; "The Sphere of Reason in the Interpretation of Scriptures," I. Calvin Fisher, Kimberton, Pa.; "The Bible Considered as Cause to an Effect, or as Means to an End," J. Lewis Fluck, Quakertown, Pa.; "Second Probation," William Stubblebine, Philadelphia; and "Prophecy, its Aim and Character," Henry Tesnow, Philadelphia.

—The "Reformed Church Hymnal," issued under the direction of the General Synod, has made its appearance. The rates at which it will be furnished will be found in the Publisher's Department. The German Publishing House at Cleveland, O., have put the book out in good style—type, paper, printing and binding are very creditable, and the House is to be congratulated upon the work. At present it is not our purpose to refer to the contents; that indeed we would rather leave to the judgment of those who are able to pass upon the character of the hymns and the music.

—Our Publication House, as will be seen from the advertisement referred to, will fill all orders at publisher's prices. It will be noticed that the prices given are *net* and 13 cents additional per copy must be remitted when orders are to be sent per mail. No introductory rates or discount to pastors to sell again will be allowed.

—It may be stated further that our Publication House will issue the Order of Worship and Word edition of the new book bound together, so that those who wish them thus under one cover, can be supplied. We will be able to fill orders for them as soon as the Word edition is ready for press, which will be in a few weeks. The prices at which they can be had will also be found in the advertisement mentioned elsewhere. These prices are postpaid and allow of the usual discount to pastors to sell again, or upon orders in quantities.

—By referring to the monthly report of Jos. L. Lemberger, Treasurer of the Board of Foreign Missions in the usual place, it will be seen that the Board was under the necessity of making a loan of $4300 in April last to meet obligations. Part of it, however, has since been repaid. It is to be regretted that the Board is compelled to do such things. The Church should show her interest in this great work she has undertaken for the sake of the Master, by keeping the treasury of the Board filled, so that it will be able to pay the obligations statedly accruing promptly and in full. From the revival of interest, evident by the increased amount of contributions to the treasury during the last three months, there is no doubt the Board will not be under the necessity of making loans in the future.

—Rev. Daniel Lantz, D. D., after a number of years of sore affliction, entered into rest, at Constantine, Mich., on the 1st inst. Dr. Lantz was born in Milton, Pa., November 11th, 1815 At his death he had reached the age of 75 years, 5 months and 11 days. He received his collegiate and theological training at Mercersburg, Pa. He was licensed by Susquehanna Classis and ordained in 1843. His first charge was at Williamsport, Pa., which he served six years. In 1849 he became pastor of the Dansville charge, N. Y., which he served five years. His next field was the Elkhart and Bristol charge, of which he was pastor twenty years. His last and fourth charge was Forreston, Ills., which after a pastorate of eleven years he was compelled by reason of loss of health to resign. He suffered three strokes of paralysis, the last causing his death. The deceased engaged in educational work before he entered the ministry. After his ordination he, with Rev. Dr. Harbaugh, began the publication of the *Guardian*. He was an earnest and forcible preacher. In 1843 he was married to Mary Hackenberg of McEwensville, Pa. His funeral took place on Sunday afternoon, 3d inst. The services were conducted by Rev. H. S. Bailey, who preached the sermon based upon the words. Rev. xiii. 14. Interment was in the village cemetery. The Lord be with those who mourn the aged father's departure!

—As we go to press we learn of the death of Rev. Ernest William Reinecke, D.D., which occurred on Saturday, 9th inst., at his residence in Nazareth, Pa., in the 69th year of his age. Dr. Reinecke was born at Helmarshausen, Electorate of Hesse, Germany, December 9th, 1822. He came to this country in 1834. He graduated at Marshall College, Mercersburg, Pa., in 1843. He served the following charges: Millersville, Pa., Shrewsbury, Frederick, (German) Md., and Plainfield, Northampton Co., Pa., the last, he resigned about one year ago, on account of a stroke of paralysis, and has been in a gradual decline ever since. He was married, March 10th, 1859, to Mary E. Knode of Hagerstown, Md., who, with ten children, survives him. We expect a full sketch of his earnest and useful life will be prepared for publication later. The sympathies and prayers of the Church are with the bereaved.

—Since the announcement of the fact of the subscription list of the *Missionary Guardian* being so small, much to the chagrin and disappointment of the different Boards of Missions interested, we have been in receipt of letters from subscribers of the magazine, deploring the want of interest in it, and assuring us that it is well worth twice the low subscription asked for it. An active pastor writes: "I would be very sorry to have it discontinued or increased in price. I am greatly surprised at the apathy our pastors manifest on the subject. No wonder our people have little interest in our publications when their pastors do not take them." This pastor has secured a very respectable list of subscribers in his charge and expects to send in the names of others.

—Pastors cannot say they did not receive any announcement or specimen copies when the *Missionary Guardian* was first issued. We know our Publication House sent in December last to every pastor a circular and ten subscription blanks to be used in sending in subscriptions and a specimen copy of the first number of the magazine. Where are the circulars, and especially the blanks? A few pastors at once returned *all* the blanks filled up, with the cash for subscriptions. But the great, *great* majority, what did they do with them? If a search were made for them they would no doubt be found in an out of the way corner unused and forgotten, and the people that should have been readers of the numbers so far issued, know nothing of what they have missed. How can such say they have done their duty towards the important cause of missions, and their people who would be ready and willing to give and do for it if they only were thus made aware of its needs?

Poetry.

INVOCATION.

Source of Life: beyond my vision,
Give, O give new life to me;
May that breath from lands Elysian,
Fill my soul with melody.

Source of Strength; to all Thy creatures
Give, O give new strength to me,
That my life, in all its features,
May be more comformed to Thee.

Source of Light: to souls in darkness,
Shed Thy Light upon my way;
May Thy love, in all its fulness,
Fall like sunshine on each day.

Source of Patience; to Thy children,
Give, O give more faith to me;
With the weight of every burden,
May I have more trust in Thee.

Source of Wisdom; through the ages,
Guide me through this mortal life—
Grant to me, in all its stages,
Faith in Thee, through all its strife.

Source of Hope; to erring mortals,
I will lift my heart to Thee,
When I pass through death's dark portals,
Thou wilt still my comfort be.

Source of Love; the sum of all things,
Give, O give my needy soul
All the Strength, and Hope, and Patience,
I may need for its control.

—*Frederick Gridley Wheeler.*

Communications.

For Reformed Church Messenger.

NOTES AND COMMENTS.

As an illustration of the questionable policy which some denominations pursue in their hot race to pre-occupy the country we quote the following from the *Episcopal Recorder.* We may add that the Reformed Church is not one of those which invest sacred missionary offerings in a way so plainly outside immediate definite wants.

> "So strong is this denominational spirit that in points which are supposed to have an important future, churches are built where as yet there are no congregations to fill them. This is especially true of many small western towns, where it is a common thing to see many different denominations of Christians represented by more or less expensive buildings—and nothing else. Anticipating the rapid growth of a new settlement, each denomination, by means of its agent, hastens to occupy the ground, so as to be ready for those who perhaps never come, and as a consequence, much money is needlessly expended in buildings which are practically useless."

Mathematics in religion. That is well enough, for religion is very comprehensive, and so has room for the use of mathematics, as well as for many other good things. It is another thing, however, to allow mathematics to become a controling factor in religion, to which all its sacred interests must be subservient. To that we are coming fast, and a pity it is so. Numbers, numbers, numbers. There seems to be a tacit conviction that the best creed is the one which has the most followers, or, if it has them not as yet, shows capacity to gather them. The sacred work of missions among the heathen is measured by the number of converts made. Charity is robed in dollars. The number of members added to a new congregation and the amount of funds raised by a missionary in the home field, determine his success and worth in his position. Boards hold him responsible in that way, and they are in turn largely held responsible in the same way. The missionary and his Board are both under stress to strive for such success as can be counted. In all the work of the Christian Church it is desirable, it is granted, that spiritual truth and life should be cultivated and moral principles and conduct furthered; but bear in mind always the figures—the figures in which the work may be expressed, for according to them judgment will be rendered. We do not mean God's judgment; far from it; but the judgment of the generation in which we live. Of this thing we are getting too much. It is a shallow thing and a dangerous thing. When given the prominence now so common, it is an offence to eternal truth and a snare to the Christian Church. A passing show is given position above everlasting verities; what may be empty results are paraded in place of the life-giving contents of our divine religion. It is not a New Testament habit.

The *Christian Intelligencer* in giving an abstract of the proceedings of the Classis of Paramus has the following:

> "It was resolved to petition General Synod to do away with the colemn of Baptized Non-communicants, on account of the difficulty of securing trustworthy returns."

The column spoken of seems to correspond, as near as it may, to the column of Baptized Unconfirmed Members in the statistics of our Reformed Church. We hope our sister Church will not abolish the record of its baptized, but mainly un-adult membership. In all churches in which infant baptism obtains such a membership exists of a necessity, and why not give it its righful place in the statistical records? The "difficulty" spoken of takes on small proportions wherever a pastor thoroughly knows his families and all the members thereof. We doubt not that in a Church like ours, in which Confirmation has its place the difficulty is much diminished. Our pastors can get very close to the facts, and their reports have had a growing tendency to approach correctness. We think it a very valuable column in our statistics, far more reliable as an index of the prospective growth of the adult membership in the near future than, for example, the list of Sunday-school scholars. The latter may, or in part not, belong to the congregation. The former are already convenanted members. That makes a great difference. Pastors and consistories should keep the local records of the baptized unconfirmed membership in good shape, and they should feel definite respousibility for all who belong to that class and are accessible to their influence. It is true, some stray away and cannot be found; but so do also their parents. Approximate, not absolute correctness is all the case demands.

WYOMING.

For the Reformed Church Messenger.

LIFE AND IMMORTALITY BROUGHT TO LIGHT.

The author of the Epistle to Timothy speaks of the Great Deliverer, "Who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10). How full of significant meaning are those words; appropriate to direct the thoughts, adapted to instruct the minds, and suitable to encourage the hearts of all persons.

There is, however, an underlying inference, in this passage of Scripture, that seeds of mortality *had been* scattered among the children of men. Yes. We are told in God's word, that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). God did, however, not leave man in this helpless condition, but "so loved the world, that He gave His only begotten Son;" (John 3:16) that provision should be made, through Him, for the deliverance, redemption, and salvation of man. By His assumption of human nature, He re-headed humanity; and thus opened a new and living way, through the rent vail of His flesh, (in our nature), on the cross.—He made expiation "for our sins; and not for ours only, but also for the sins of the whole world" (1 John 2:2). "The just for the unjust, that He might bring us to God" (1 Peter 3:18).

Christ met "the last enemy" (death) on His own ground, in the grave, and "abolished death," stripped him of his power, broke his iron grasp the third day, and triumphantly rose from the grave. He says, "I am the resurrection, and the life; he that believeth in me though he were dead, yet shall he live." (John 11:25). Thus He "hath brought life and immortality to light." He is *the* life, and *the* light of the world.

After Christ had finished His personal work on earth, involving the redemption and salvation of man, He made provision for the continuation of the work of the salvation of the human family, by carefully instructing the Apostles for their mission work; by the outpouring of the Holy Ghost; by the establishment of the Church, and institution of the sacraments as gracebearing ordinances. On the day of Pentecost we have the first evidence of the effect of the gospel—the truth as it is in Christ—by the power of the Holy Ghost. Three thousand souls were brought in possession and enjoyment of the life "hid with Christ in God."

The Apostles were now qualified and equipped to start on their mission to bear the gospel—make known the glad tidings—heavenly news—by teaching all nations, that Christ "hath abolished death, and hath brought life and immortality to light. "This is God's order; through means and instrumentalities, the gospel banner shall be unfurled among all nations. All persons who have the opportunity to hear and do believe, and are baptized have the promise of salvation. God, in all past ages owned and blessed His designated means and appointed instrumentalities to accomplish His designed purposes. He says, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so *shall* my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it" (Isa. 55:10, 11). It is the same unchangeable truth now. The same invisible power moves and quickens it, in order that God's designed work will be accomplished involving the salvation of man. The gospel of Christ still proves to be "*the* power of God unto salvation to every one that believeth" (Rom. 1:16).

There is a striking analogy between the word of God and Seed. God furnishes the means for both. After the seed is put into the ground, God gives the gentle showers of rain, the warm atmosphere and sun; and the result will be germination and production of life, growth and development, though hinderances and obstructions be in the way; so with the gospel seed, when it falls into the soil of the hearts and minds of hearers, God will follow it with His promised blessing—showers of divine grace and the quickening influence of the Holy Spirit will produce spiritual germination. This life now "hid with Christ in God," He will foster and preserve, and nourish and quicken in the Holy communion by the presence and power of the Holy Ghost.

Therefore, we do not only see the wonderful display of God's infinite wisdom and almighty power, in the creation of all things, but no less so, in the selection of means and appointment of instrumentalities and their peculiar adaptation to accomplish the work for "that which was lost."

What a happy recollection! What a sublime thought! that Christ died for sinners, but now liveth. He "hath abolished death, and hath brought life and immortality to light through the gospel." He has conquered death. "He is risen." C. H. Reiter.

James Creek, Pa.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

The day appointed for holding the Anniversary this year is Thursday, Aug. 27th. Please indicate the date in your almanac with a red mark so that you will be sure to notice it, for it is intended to make this a *red letter* day in the Reformed Church in Eastern Pennsylvania. Not only is the Anniversary of the Home to be celebrated on this day, but it is also to be *Bethany day* for the Reformed people That is, it is intended, that upon this day the Reformed people of Eastern Pennsylvania shall be gathered in large numbers on the grounds of the Orphans' Home and spend the time in social intercourse and in the enjoyment of such exercises as the committee may provide. Of the special features to make the day attractive, more will be said later.

Why do we have our Anniversary so late in the summer? In the first place, because the Home was founded on the 21st of September, and we want to get the Anniversary day as near to that date as possible. Yet we do not think that we ought to have it in September, because that is the month in which most of our city schools begin their sessions for the year, and, should we hold the Anniversary in that month, many of our younger friends would be unable to come. Secondly, because it comes at a time when the farmers are not as busy as at some other seasons and so they are better able to come.

This is the season for the annual meetings of the Classes. The Superintendent has from time to time visited a number of the Classes in the Eastern and Potomac Synods, addressing the brethren on the subject of our work. This year, on account of our over-abundance of work, he cannot visit many Classes. Would, however, that all the brethren would heartily accept the recommendation of General Synod, of District Synods and of the Classes, and every one take a Christmas collection for the Home. We are about erecting a large additional building, but we do not now intend to go before the Church with a special appeal for money for this purpose. But enlarged facilities means an enlarged family and increased expenses. We do hope and pray that the day may not be far distant when every congregation and Sunday-school in the Church will be interested enough in this work to give the Christmas collection for the cause of the orphans, no matter to which one of our homes it is sent. Though we do not expect to make a general appeal for the new building we *do* expect to make a long pull and a strong pull, and (we hope) a pull all together at Christmas for the general support of this work. Brethren, when the item of Synod comes before you at the meeting of Classis recommending that Christmas collections be given to the orphans please adopt it with a will and a determination to carry it into effect.

Missions.

For Reformed Church Messenger.

FOREIGN MISSIONARY NOTES.

We wish in this public way, to bear thankful testimony to the cordiality with which we have been received, and the kindly hospitality extended to us, by the ministerial brethren, whose congregations it has been our privilege to visit in the interest of Foreign Missions. It has been to us a great pleasure thus to revive old associations, and make and cultivate new acquaintanceships. Added to this is the lively interest, with which the congregations have received our presentation of the results, the flattering outlook and the embarrassing wants of our Foreign Work. It is not often the privilege of ministers to address more attentive audiences than those with which we have been favored. Observation has fully assured us, that our people are not uninterested in our Japan Mission, and has deepened the conviction, that the want of prompt and sufficient support on their part, is mainly attributable to the meagreness of the information afforded them on the subject.

We are more than ever convinced, that if pastors will keep the people informed, and afford them an opportunity, together with an earnest presentation of the cause, they will respond much more liberally than they have done in the past. The Board has charged the Secretary with the duty of visiting the churches in this service. But it must be obvious at once, that the very best that one man can do in this regard, must be exceedingly partial. With the whole church for the field of his labor, how discouragingly small must be the portion of it he can reach! If the whole work is not to languish, and perhaps lose ground, the pastors must find means to minister more effectively than heretofore to its advancement. This as already said, is to frequently call the attention of the membership to the subject, afford them information, and incite them to works of Christian liberality. Let any one notice the published receipts of our Treasury for a year, and they will learn how large a percentage of our congregations contribute nothing to this holy cause, or contributing, give such meagre sums, as clearly to indicate the fact that the people are left uninformed on the subject. What is to prevent our ministers presenting this cause occasionally from the pulpit, if no oftener, at least once a year? What, indeed, unless it be indifference on their own part?

But another most effective way to accomplish this end is, to institute active measures to secure the circulation of our Church missionary papers. The *Missionary Guardian*, which thus far has been most shamefully neglected, containing a large amount of just the information needed, and published at the very low price of *fifty cents* a year, should be in every family. Its wide circulation is absolutely dependent upon the active efforts or management of the pastors. It is not necessary that every pastor should become a canvassing agent himself, but it is necessary that he secure persons to canvass the whole congregation in this interest. One Brother told me that he had his catechumens serve as missionary solicitors. Ladies are most successful workers in this field of Christian activity—young, half grown girls have long since shown what large results they can reach in such work. We most earnestly press it upon the pastors to adopt this, or some other expedient to inform their people, and inspire among them the spirit of missions, and whether in a systematic way or on special occasions, afford them an opportunity to contribute to the conversion of the heathen world.

S. N. Callender,
Secretary of the Foreign Board.

For Reformed Church Messenger.

ELDER JOSEPH CORT, 1805–1891.

Ferndorf in Westphalia was the native place of the Cort family. Its lineage has been traced on the Church book by the pastor of the place back two hundred years. The members of the Cort family were of the Reformed faith as far back as the records can be traced.

Some time in the last century Yohann Yost Cort in his eighteenth year emigrated to the United States. He was the grandfather of the subject of this sketch. He in this country married a Miss Kemerer and settled down in Westmoreland county, Pa., where he became the owner of an excellent farm of several hundred acres, four miles from the present town of Irwin. Grandfather Cort's children numbered seven, three sons and four daughters. The second of these sons was named *Daniel*. Having arrived at a proper age he was united in holy wedlock with Elizabeth Turney. Later in life he came into possession of one half his father's farm. Unto him were born fourteen children, seven sons and seven daughters, as follows:

Margaret, married to Jacob Baughman, of West Newton, Pa.; *Joseph*, the subject of this article; *Hannah*, married the first time to George Byerly, the second time to Samuel Zimmerman, and now as an aged widow lives with her daughter at Manor Station, Pa.; *Jacob*, who was several times elected to the State Legislature, a man of ability and great promise, but who died in early life; *Daniel*, living at Zwingli, Iowa; *Simon*, of Colorado; *Louisa*, married to James Marsh, lived and died near the homestead; *Albert*, of Zwingli, Iowa; *Elizabeth*, widow of John Marshall, of Illinois; *Catharine*, late the wife of Lewis Kline, of her native county; *Lucian*, Rev. Prof., of Greensburg; *Lucetta*, married to George Plummer, of West Newton, Pa.; *John*, dead; *Amanda*, married to James McQuaide, of Beaver county.

In the above line of Daniel Cort's children, *Joseph* comes second. He was born on his grandfather's farm, November 3, 1805. He lived with his parents and served them as an obedient and faithful son until he was twenty-three years of age. On the 4th of September, 1828, he and Mary Skelly, daughter of William, of near Adamsburg, were united in holy matrimony and this union was blessed with six children: *William Skelly*, who died in 1852, aged 22 years; *Daniel*, who died in infancy; *Rev. Cyrus Cort*, pastor of the Reformed Church, Greencastle, Pa.; *Elizabeth*, who died in 1869, 29 years of age; *Elder Abner Cort*, living at Latrobe; *Benton*, a bright promising son, who died in 1859 aged 17 years.

In 1843 Joseph Cort's first wife died in Greensburg, where he was then engaged in publishing the *Argus*, one of the county papers. In 1844 he was married the second time to Miss Fanny Rhodes, who now survives him and mourns his departure hence. The family resulting from the second marriage numbers eight children—*Mary*, the wife of William Shrum, *Abram John Rhodes*, *Nevin*, *Lewis Haenlin*, *Theodore Dorne*, *Joseph Milton*, *Charles Augustus*, and a child that died in infancy. As his father was, so was Elder Cort, the father of fourteen children, twelve of whom were sons. Joseph Cort's grandchildren number thirty-three and his great-grandchildren three.

With the exception of a few years' abode at Braddock, Elder Cort spent his long and useful life within his native county, and most of it not many miles from the place of his birth. During the first seventeen years of his married life he lived in Greensburg where he was engaged successively and successfully in butchering, tanning, mercantile business, editing and publishing a county paper. The next twenty years he spent on his farm near Irwin, which he tilled and very much improved. From 1865 to the day of his death, with the exception of a short stay in Latrobe and in Braddock, he lived in the town of Irwin as merchant and banker, and in retirement. He was one of the original citizens of Irwin and did much towards improving the place and furthering its interests. He purchased lots, erected buildings and encouraged others to do so, too.

His education. In the early part of the present century when Joseph Cort was a youth, educational facilities were meagre, indeed. For two or three winters only, several months each season, he attended school in a house a mile or two from the homestead. It was a log school-house, of which the floor, the seats and the writing-desks were constructed of logs split in two. In one corner of the house a large chimney was built, constructed of clay and wood, and on the open hearth large logs were burnt as fuel. For windows holes were cut in the sides of the walls, and to prevent sheep or other animals from entering uninvited, wooden bars were placed in these windows. And when the weather was cold the windows were in a measure closed with greased writing-paper, in order that a more comfortable temperature might be maintained within. The teaching, the books and other facilities of the day were all very much in keeping with the character of the school-house. And even these poor privileges Mr. Cort was enabled to enjoy only for a few brief seasons. As a consequence his educational acquirements consisted in being able to read a few easy sentences, to write a little and to do the simplest sums in arithmetic. After he had entered upon his business life and began to associate with people of culture in Greensburg, he soon realized his need of a better education. He had no taste for reading, but from a sense of duty he gave himself to study. He began to read his German Bible diligently. And his pastor, Dr. N. P. Hacke, called his attention to a small monthly sheet published by the Reformed Church and called the MESSENGER, and he subscribed for it. At first he labored hard to spell the words and read the pages of this paper. But gradually he not only became a proficient reader, but he became interested in the contents of the paper, and eagerly awaited the arrival of the MESSENGER from month to month, and no reader of that paper rejoiced more than he did when it was changed to a weekly publication. From that early day, throughout his life to the end of his days, Mr. Cort was a faithful and intelligent reader of the MESSENGER.

When the *Mercersburg Review* was started, Elder Joseph Cort became one of the first subscribers to it and for many years he carefully and intelligently read the various articles that were published in the *Review*. Joseph Cort was endowed with a high order of mental powers; and if he could have had the advantages of a liberal education he would have become an excellent scholar. As it was, by reading the Bible, the Church paper, religious and secular books, and the theological *Review*, he developed the faculties of his mind and acquired a Biblical, religious and theological knowledge far above that of the average layman. He was a man of strong and positive character and made an impression always upon those who were thrown into contact with him. Both Dr. Nevin and Dr. Schaff, who had at different times enjoyed the hospitality of his home, expressed their astonishment at his knowledge and correct understanding of the leading principles and doctrines of Mercersburg theology.

Religious. Joseph Cort was baptized in his infancy by Rev. Father Weber, the first Reformed pastor in Westmoreland county. He was instructed in the doctrines and duties of our holy Christianity and at the age of 17 years received into full communion of the Church by the rite of Confirmation, by the Rev. N. P. Hacke, D.D. He was a true and faithful member of the Church from the day he made a public profession of faith in the Redeemer to the last hour of his life on earth. During the early part of Mr. Cort's life the services in the Reformed Church were conducted entirely in the German language When he lived in Greensburg, Daniel Kiehl and he saw the great necessity of having the English language introduced in part. They began to agitate the question. They organized an English prayer meeting that met from house to house. They succeeded in having a Sunday-school organized in the Church. But the pastor and the mass of the people were opposed to the introduction of the English language and hence Mr. Cort and his co-laborers met with a decided opposition all along. But the final results of their efforts was the organization of the second Greensburg congregation.

When Joseph Cort moved to his farm he again became a member of the Brush Creek congregation. Here the need for English services was as great as in Greensburg. Mr. Cort at once began to agitate the question. Under his lead the members petitioned the consistory for some English services; the consistory refused to grant the request; Mr. Cort appealed to Classis; on technical grounds the case was sent back to the consistory; the consistory refused to hear the petitioners; again they went to Classis, which that year met in Grantsville, Md.; but again the case was irregular. Joseph Cort and a few others then withdrew from the congregation, and on the first day of January, 1853, thirteen members met at a private house and organized the present Irwin congregation. Of this Cyrus Cort was the secretary, and Joseph Cort was elected as one of the elders. The first work this little congregation had to undertake was the procuring of a church edifice. Through Elder Cort's efforts two desirable lots were secured in the prospective town of Irwin. On these two lots a two-story brick church was erected. More than one-half of the money needed in this enterprise was contributed by Elder Cort, and a large amount of the work, such as digging out the foundation, hauling the material and burning the brick, was performed by Mr. Cort and his family. And for many years afterwards a large portion of the pastor's salary and most of the contingent expenses were paid by Elder Joseph Cort. His zeal, generosity and liberality were exceptional. The Irwin congregation owes its existence to the prayers and labors of Joseph Cort, and its members ought to gratefully cherish his memory throughout the years to come.

The good results of Elder Cort's labors in and for the Church, were not, however, confined solely to the congregations immediately affected. What he did and accomplished was far reaching in its influence and effects. The entire Reformed Church of western Pennsylvania in the course of time reaped of the fruits of his labors. The course he pursued opened the way for the coming of young English ministers into this western section of the Church. And through the preaching and pastoral labors of these ministers a new era of church life and activity was inaugurated in this portion of our Reformed Zion. An aggressive missionary spirit gradually came to possess the entire Classis, which at that time covered the major portion of the territory of the prosent Pittsburg Synod. Westmoreland Classis and Pittsburg Synod owe a large debt of gratitude to Elder Joseph Cort for his unwavering faith, his burning zeal, his love for the Church and for his accomplishments in the cause of our Reformed heritage.

But the end of his earthly career had to come at last. Last November he entered his eighty-sixth year. Age was fast showing its effects. In February he became prostrated. It soon became evident to him and to his friends that the end was near at hand. For six weeks he was entirely helpless. But his mind remained clear and his faith steady unto the last. His son, Rev. Cyrus Cort, was with him a week or two during his last sickness, and in conversations with him, Father Cort gave the positive assurance of his implicit trust in his Lord and Saviour. He gave expression to such words as these; "I know in whom I have believed and have no fear that He will forsake me." Having recounted some of the things he had done for the Church, his son remarked that he must not rely on anything he had done as his hope of heaven. Elder Cort replied "Of course not. It is by the merits of Christ alone that we can be saved. My trust is in Him alone." Again he said; "There is rest for the weary and there is rest for me." The question was asked, "Have you any message for your children and grandchildren who are absent?" His answer was, "Tell them always to do what is right and to be faithful to Christ and His Church even unto death." In the full assurance of faith, Elder Joseph Cort fell peacefully asleep on Saturday, the 11th day of April, 1891. His earthly remains were on the following Monday carried by his sons and son-in-law to their last resting place in the grave. Funeral services were held in the Church under the direction of the newly installed pastor, Rev. D. A. Souders. A sermon suitable to the occasion was preached by Dr. J. M. Titzel of Lancaster, Pa., a former pastor on 2 Cor. 5 : 1; after which Rev. A. E. Truxal, also a former pastor, read a paper on the life and character of the deceased. Rev. C. M. Hartzell of Latrobe, Rev. D. N. Dittmar of Greensburg and Rev. Mr. Atchison of the U. P. Church of Irwin, were also present and took part in the services.

Dr. Titzel, having discussed the theme of his text in an edifying and comforting manner, spoke in the highest terms of the noble character of Father Cort. He said that he had been a law-abiding and patriotic citizen, an affectionate brother and a faithful and devoted husband, a kind and loving father and an humble, yet zealous follower of the Lord Jesus Christ. "In my ministry of thirty-two years," said Dr. Titzel, "including five pastorates, in three different States of the Union, I have not found any member anywhere who surpassed Joseph Cort in constant faithfulness, large-hearted liberality and thorough devotion to all the interests of the Church. It is a great pleasure for a pastor to minister unto men who are possessed of a spirit like that of Father Cort."

Special traits. We wish to call attention to a number of particular traits in Mr. Cort's character.

1. He was during his whole life a faithful Bible-reader. He not only read in the Scriptures here and there, but it was also his custom to begin at the first chapter of the Bible and read it continuously to the last chapter. He did this again and again. He found pleasure and spiritual profit in doing so.

2. He was also a diligent reader of the Church paper. As already stated he began reading the MESSENGER when a young man and he never ceased doing so until death ended his long life. As a consequence he was well-informed in regard to the doings of his own Church and religious matters in general. He always knew what was transpiring in his own and in other churches. And no cause of the Church appealed to him for aid in vain so long as he had any means with which to render assistance.

3. As may well be supposed from what has already been said, Elder Joseph Cort was faithful in attendance upon the services of the sanctuary. Nothing ever kept him away from divine services held in his Church excepting providential hindrances. In adversity (and Joseph Cort had learned to know what adversity is), as well as in prosperity, he attended to his religious duties without any abatement of zeal and fervor. He would not, as is the manner of some, absent himself from the Lord's House because of some offensive remark made to him, or about him, by some member of the Church. It would have been impossible for either pastor or people to so offend him as to cause him to for-

sake the services of the Lord's sacntuary. His Christianity was a matter of living principle with him. His religion had laid hold of his heart; hence his faithfulness.

4. Early in life he became interested in the Sunday-school cause. As superintendent and teacher for a long time and then as a teacher only, he was always in his place in the Sunday-school. He never got too old to help along in this form of church work. When eighty years of age he was still a Sunday-school worker. And he ceased his labors in this cause only when physical disabilities made it impossible for him to attend to these duties.

5. Elder Cort was a praying man. The prayer-meeting always found him in attendance. He would lead in public prayer whenever called upon to do so; and whenever occasion demanded it he would conduct the services of the hour. Neither did he forget or neglect his private devotions. When on his death-bed, no longer able to move his body, he would often pass his lonely hours in singing hymns and in praying to the Lord. He was a praying man.

6. He took a deep interest in the Church throughout the week. He would think about the Church and talk to others about the Church. He would invite people to come to the services on the Lord's Day; and would remind members of their dereliction and indifference. When Reformed people moved to town, he would soon learn the fact and at his earliest convenience inform the pastor of the presence of such persons in the community. He was a live Church-man.

7. He found great delight in the company of ministers. Reformed ministers always met with a hearty welcome at his house. He always rejoiced to have his pastor call on him and his family. He was a faithful and true friend of his pastor. All his pastors remember his true hospitality and his many and various kindnesses with sincere and heartfelt gratitude.

8. Joseph Cort was a man of strong convictions and fearless in expressing them. He was bold to give utterance to what he conceived to be the right. His associates always knew where he stood on any question. He was no dissembler. He was open and positive. He was a stalwart in religion as well as in politics. He was not a bigot, but he was true to his own Church. Pastor and congregation could always depend on him.

9. He was of a sanguine disposition; always hopeful, always cheerful. It was next to impossible to discourage him. Difficulties, reverses, losses: none of these things could depress him. He always saw a bright lining somewhere to the darkest cloud that overshadowed him. In the Church he was no complainer or fault-finder. The affairs of the Church were never depressed by any doleful lamentations from the lips of Father Cort. He was too full of faith for that. His counsel, in the dark and cloudy day was, "Labor on, persevere and things will come all right in the end." One hopeful, persevering and patient Christian is worth a score or two of disheartened complainers.

For forty years Joseph Cort was an elder in the Reformed Church; nearly all the time an acting elder. Quite frequently he represented his charge on the floor of Classis and of Synod; and a number of times he was a member of the General Synod. His love for the Church and his interest in the Church increased as his years advanced. During the several years that he lived at Braddock, though then past eighty years of age, he talked Church to the Reformed people living at that place, and it was largely through his instrumentality that our mission congregation at Braddock was organized.

We thank the Lord for the good example of Elder Joseph Cort, deceased. We thank God for the faith with which He endowed him; for the grace with which He blessed him; and for the good works, which by divine mercy and aid, he was enabled to perform for the Lord and His Church. A. E. T.

Manor Station, Pa.

Our Serial.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER XX.

PREMONITIONS OF ILL.

"Otho!" it was Heintzpeter who spoke.

"Well, dear friend," responded the lad, laying his hand kindly on his companion's knee.

"My heart is sick;" the voice was melancholy in the extreme.

"Keep up thy courage; we have many leagues yet to travel," Otho said firmly, but his own heart was sinking with despondency as he spoke.

"I want to see my mother!" exclaimed the simple-hearted lad, losing all self-control.

"My mother! my mother! my mother! I will never see my mother any more!"

"That is with God," answered Otho solemnly, struggling with the emotions which the words of his friend aroused. "Many, after years of more terrible dangers than we have endured, have returned safe and sound from the Holy Land. You are strong and well?"

"I want to see my mother! My heart is dying for one sight of my mother's face. She loved me so, Otho;—she was so kind. She came to me when I was in bed; she kiss me, and lay her hand on my head, and say, 'Adam, be a good boy;' and I say, 'Yes, mother.' Oh, my mother! my mother!"

Otho made no answer; he could not; the tears were stealing down his cheeks.

"And little Henry—he is so little—he cannot walk—he knows not one hand from the other. He only say 'da,' 'da' and 'goo,' and then his eyes sparkle and he laugh. Oh, my little baby brother! he has such soft cheeks; such little hands. He pull me by the hair, Otho, and he open his mouth and go at me as if he would bite me, but he never bite; he has no teeth—the little brother has no teeth—oh, the little brother! I never see him any more!" and the great boy bowed his head on his knees and sobbed aloud.

"Thou mayest return a great man, Heintzpeter," said Otho, for he had fully recovered his self-control, "and then thy mother will be proud of thee, and thou canst take thy brother on thy knee, and tell him all thou hast done and seen."

"No, no," answered the boy with positive conviction; "I will never live to go back to my home; I will never live to cross these terrible Alps. I know I will die before we reach the other side. Something tells me in my heart, that I will not live to cross these terrible Alps. Oh! oh! my mother, my mother! And my father—he lick me, Otho; he lick me so hard, but he love me, too; and he say, 'Adam, if thou goest on this Crusade, thou wilt never come back. Listen to thy father; he knows better than thou. Stay at thy home; go with the sheep; love thy mother, and thou will become a good man.' Oh! oh! He say, 'Let the fools go with fools. Listen to thy father, and stay at home. If thou goest on this Crusade, I tell thee, boy, thou wilt never come back.' And he spoke the truth. He know what he say. Oh, my father! my father! I will never see my father any more!"

"I have not seen my father for many years," said Otho, quietly.

"Was he not at thy home?"

"No."

"Is he dead, Otho?" inquired Heintzpeter, tenderly.

"We know not. Years ago he went on a Crusade, and we have never heard of him since. Many have come back; but he never came. We believe he is still living—somewhere—perhaps a slave to the base infidel. It is my purpose to search for him when we reach the Holy Land."

"Dost thou believe in thy heart that thou wilt find him?"

"Yes, Heintzpeter, something tells me in my heart, I will find him."

"Dost thou believe in thy heart thou wilt reach thy home again?" There was a peculiar intentness in the question.

"Yes, I believe God will bring me to my home again." Otho spoke incautiously, and the next moment he saw his mistake.

Turning abruptly away from him, Heintzpeter, buried his face in his hands, and again bursting into tears, sobbed out:—

"Now I know I never shall see my mother and my father any more! Death is in my heart. Thy heart, Otho, tells thee thou shalt live."

"Both may be mistaken. Mayhap thou shalt live and I perish. 'Tis God that decides."

Heintzpeter made no reply to this remark. For a few minutes he was silent, then he began again:

"We had such good times in my home, Otho; such good times. One evening, I did trouble my mother very much; and she say, 'Adam what has got into you?' And I say, 'I don't know, mother;' and my father, he say, 'I know what's got into him;' and mother, she say, 'What?' and father say, 'The devil; that's what's got into him.' Then my mother say, 'Well, then I will drive the devil out.' And she had a spoon in her hand, a wooden spoon. She was stirring the porridge with it. It was all covered with porridge, but she forgot that. And she come to me and give me a clap on the head with the spoon, and the porridge stick fast to my hair. And father laughed, oh, how he laughed! 'Mother,' he say, 'do you wish us to eat Adam's head that you make it all dough?' and then father laughed again, and mother laughed, and I laughed, and little Henry he laugh, too. Oh! we had such good times in my home, Otho; such good times. But I will never see my father, or my mother, or little Henry any more!—never, never, never!"

Otho could scarcely repress a smile as he listened to this last speech, sad at heart as he was. Again he endeavored to console the poor fellow but failed to banish his dark forebodings—forebodings that made a deep impression on himself. Actuated by these feelings, he resolved to keep Heintzpeter near him till the other side was reached, hoping, should danger come, to be of assistance to his poor friend, and perhaps save him from the fate he feared. And so he did; up to the terrible hour that came upon them the next day, he never allowed Heintzpeter to leave his side. Then he learned how frail are human wisdom and strength, and how true were the premonitions the boy had received.

"Oh! how fragrant it smells! Cans't thou make room for me? I would cook my supper too."

Otho looked up, and in the glare of the camp-fire saw Madeleine. She held a piece of mutton in her hand, which she was spitting on a twig, preparatory to broiling.

"Make room for thee, gentle Madeleine," answered Von Bebel. "Most welcome art thou. I know thou art weary; and if thou wilt let me,

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I will cook thy supper for thee. Sit down and rest."

"Thanks, thanks! But thou art weary, too. And it is scarce becoming in a maiden, who should be skilled in cooking, to allow a lad to do such work. Yet I thank thee for the kind offer."

"Oh, thou foolish Madeleine!" spoke a smooth, mocking voice. "If thou didst but know how much more pleasant it is to rest by the fire, and let thy kind friends help thee, it would take no begging from Von Bebel to move thee to let him cook the mutton for thee. Oh, how pleasant it is to rest!" and Eunice, for she it was, lay back on the pillow of moss provided for her, with a look of entire comfort and peace.

"In truth, Eunice," answered Madeleine smiling, "one would think, to look at thee, that it was but a holiday picnic, we were enjoying. Dost thou never grow weary?"

"Oh, I love to climb! Oh, and I love to wander! 'Tis a wondrous journey we are taking, and ne'er saw I such awful mountains before. Oh, I love to see strange lands! Think you to-morrow, we will journey through mountains as grand as those we passed to-day?"

"I fear more terrible, more dangerous," answered Madeleine, solemnly.

"I want to see them. I never saw an avalanche. I should like to see one. 'Tis said they make an awful roaring. Think you we will see an avalanche to-morrow?"

"God forbid!" answered Madeleine, "the way will be dangerous enough without an avalanche."

"I mean—wouldst thou not like to see an avalanche roll down the cliff without hurting thee—when thou wert a safe distance off? Oh, that would be grand!"

"Thou art a strange girl, Eunice," said Madeleine, reprovingly. "Think how many have perished to-day."

"Oh, mention it not!" with tones of horror, answered the girl. "We have embarked on this Crusade; needs it that we should not enjoy what we can? When evil is passed, the best way is to forget it. Oh, Michael!" she called, addressing the boy who stood near her, "I pray thee, draw my cloak closer over my shoulders; the night wind is chill."

The boy obeyed, lingering over his task as if to be near the indolent girl was far from an unpleasant duty.

"I thank thee," answered Eunice, smiling on him. "How good the fire feels! Look at the stars—how bright! and the mountain summits—how they shine!—though all is dark about us. I would like to lie, and look at them all night long. Oh, this is glorious! I would not be anywhere else for half a kingdom."

While Eunice was speaking, Madeleine had moved round to the opposite side of the fire where the glowing coals afforded her a better opportunity to broil the steak for her supper. In doing so, she came near the place where, half hid in shadows, Otho and Heintzpeter sat.

"Where hast thou been so long?" inquired the former.

"Is it thou, my friend?" and the girl stepped toward him. "I wondered what had become of thee. I have been about among our brave Crusaders, speaking words of cheer. Are we not advancing most bravely?"

"John is dead," answered Otho, abruptly, but solemnly.

"Ay," answered the girl, after a moment's pause, adding, "but died he not a noble death? and in a noble cause?"

"Assuredly, but he is dead, none the less, and many others, I fear, have perished; nay, I know it; for so I have been told."

"Otho, when did the Lord lead His army to victory that many did not perish? They have perished, sayest thou? Nay, say not so. Say, rather, God hath taken them to Paradise. What live we for but that? And think, Otho, there was no tarrying for them in purgatory. What have they not gained!"

"Thou dost speak of death," responded the boy gloomily, "as if it were but a portal or gateway to a palace or pleasure-ground."

"Not to a palace or pleasure-ground," responded the girl, fervidly, "but to a most blessed existence, to which this dark life here is as the light of a glow-worm compared to the radiant splendors of the silver moon. Hast thou forgotten the New Jerusalem which the angel told us of?"

"Nay, I forget not. But if it were so, 'twere better to die than live."

"And so it is. But not till the blessed God calls can we go; till then, we are toilers in the vineyard."

Otho shook his head, murmuring: "I love not such thoughts."

Of a strong, practical sense, vigorous and healthful, though he could believe in God, and devote his energies to the success of a desperate undertaking, it was this present world that was the most real to Otho. More spiritual than he, devout, given to visions and dreams, Madeleine beheld that other world as near at hand, and this as an existence of comparatively little worth. Yet it was a singular fact, that in the presence of tremendous physical perils, which for the time were so great as to absorb all her thoughts, she became timid and hesitating; but no sooner were these overcome and her mind was freed from their weight, than her faith and hope revived, her enthusiasm awakened to full vigor, and forgetful of the need of rest, she went here and there among the Crusaders, stimulating and reviving them with spiritual words of energy and hope. Otho's courage and activity was never greater than in the face of bodily peril; it roused his sense of antagonism, and fired him with the spirit of battle. But when, the hour of peril over, he weighed carefully the dangers through which he had passed, and contemplated those to come, his sense of the helplessness of the army of children became so strong that he was oppressed at times with deep misgivings—misgivings that left Madeleine undisturbed; she was too visionary to see them. As the sequel will show, Otho's sight was more clear than his companion's. Yet, though sad and troubled, none the less resolute was he to persevere to the end.

With the revival of his strength brought by a night's rest, much of his mental vigor returned. And when, at the head of the column, he marched up the gradual slope that led from the valley of the Ursern and entered the bleak and savage recess where stands the Hospice, nothing in his voice or bearing betrayed either faint-heartedness or loss of hope.

"The way is perilous, Father?" he inquired of the sturdy and ruddy-faced young monk, who stepped forward to meet him as he drew near the Hospice.

The monk shook his head, as in amazement at the question, eyeing the young man before him with undisguised wonder, yet with looks that showed feelings of admiration as well. At length he spoke:

"In the Val-Tremola that lieth beyond the summit waits thy most dreadful peril. But in the whole length of the way from here to Airolo"—pausing to shake his head impressively—"lies peril on peril. I say this not to daunt thee, brave youth. I would be but a treacherous counsellor, did I not seek to prepare thee for the danger which thou and thy friends must meet, if ye seek to cross the pass of St. Gothard."

"What is the nature of the peril, Father?" inquired Otho, facing the monk with a steady eye and unmoved countenance.

"A treacherous path, the deadly avalanche, and the tourmente, my son,—the terrible tourmente."

"Of the deadly avalanche, I have heard, and the treacherous path, I know somewhat of; but the tourmente, Father, what is it?"

"'Tis the Alpine whirlwind. God guard thee shouldst thou meet it! The snow from the heights is caught up by the fierce winds, and in clouds, dense, dark, heavy, swept down into the pass. Then woe to the traveler! for day becomes night to him; the path is obliterated, buried sometimes a score of feet beneath the snow. And the cold, my son, grows to such intensity that, like fire, it blisters the face, while the joints are torn with excruciating pain. God guard thee shouldst thou meet the terrible tourmente!"

"God and the Blessed Virgin defend us!" murmured Otho, devoutly.

"But 'tis not yet the season when the tourmente is most frequent, and the sky betokens no storm," said the monk.

"Yet the west is gray, and lowers somewhat heavily," returned Otho, looking in the direction he referred to, where masses of blue vapor could be seen lazily rolling eastward.

The monk shook his head. "When the wind dies to silence, and no sound is heard; when the western sky glows softly, casting an amber tint on the snow; when darkness gathers over the rim of the glacier and white vapors steal across the valleys, then, my son, beware! for the tourmente is coming. The gray sky betokens no ill."

"Thanks for that comfort. But I tarry too long. Give me thy blessing, Father, for we must journey on."

"Stay, my son; one word more I must speak. When thou hast well passed the summit thou wilt see a tall peak, with a lesser one on either side. Hanging on the brow of the highest, is a mass of snow, projecting far out from the side. For weeks we have looked to see it fall, but still God holds it fast. As thou drawest near, let your march be silent; speak not; tread lightly; let not a bell ring, nor a chain clank. Boy, I tell thee," and the monk's voice became solemn and impressive, "so light a thing as the breaking of a twig by an unwary foot will sometimes loose the avalanche, so delicately is it poised on its rest. Mark what I say, and march in silence when ye come under the shadow of that tall peak. Thou canst not fail to know it."

After drinking a cup of wine which the monk insisted upon bringing, and allowing him to fasten a leathern bottle of stronger liquor to his belt, Otho bade the kind monk farewell, and stationing himself once more at the head of the army, gave the signal for departure.

The day was destined to be recorded in his heart by events never to be forgotten.

(*To be Continued.*)

HOUSEKEEPING AND HOMEMAKING.

There is a fine, yet palpable, distinction between housekeeping and home-making. The one brings up visions of immaculateness; of rigid order; of a never-to-be-caught-napping readiness for any event; of a machine-going place in which to eat and sleep. The other recalls invisible cords which bind all hearts together in closest love and sympathy; a place of shelter from every storm of hardship; of comfort in every sorrow. There is a power in being a homemaker that makes daughters want to learn mother's secret; that causes sons to turn away from frivolous girls and search for other daughters with the same secret; that saves many a child from wandering in forbidden paths of sin; a power that mothers would bend every energy to obtain if they half appreciated its value.—*Congregationalist.*

The Family.

A WOMAN'S RARE ESTATE.

BY EMMA C. DOWD.

You may not be great, as men count glory;
You may not have riches or honor or power;
You may not be versed in time's vast story;
Beauty and grace may not be your dower.

But you can possess what is sweeter and fairer
Than wealth or knowledge or fame's estate—
Holding it better and nobler and rarer
To uplift a thousand than to make self great.

Comfort and strengthen souls in sorrow,
Seek and discover the star in their night;
Point to the hope that blesses each morrow,
Lead the way outward from darkness to light.

Proffer a hand to the struggling and weary,
Give them a friend in this world ot foes,
Make their pathway a little less dreary,
Brighten their eyes with the sight of a rose.

Pass not the sinful with robe drawn tightly,
Let no unkindness reach hand or lips;
Help them to rise from the slum unsightly;
Every error can love eclipse.

So shall your life, a thousand times blessing,
Grow to be beautiful, wise and great;
And a thousand hearts will be confessing:
"Lo, she hath come to a rare estate!"

Ladies' Home Journal.

IN-DOORS.

"Out-doors is one country, but in-doors can be made to suggest all countries and subjects." So said an invalid whose rooms did indeed suggest all countries and subjects. A little cabinet in one corner of the room contained mosaics from Pompeii, obsidian from Mt. Vesuvius, shells from the sea of Galilee. Festoons of delicate pine cones and queer moss-covered twigs from the "North Woods" draped the corners of some of the pictures hanging on the walls. Under an oval of glass, neatly framed, was a bouquet of pressed flowers gathered in and about Jerusalem, arranged tastefully on card-board; and two or three pebbles from the streets of the Holy City were fastened among the flowers. Mounted photographs of works of the great masters were placed here and there on little easels and brackets. There were carvings from Switzerland, eidelweiss from Alpine glacier borders, a bit of "kinnikinnick" (a species of dog-wood) from Helen Hunt's grave. The clock on the mantel-piece suggested a Greek temple; a miniature obelisk served as a paper-weight and recalled Egypt to the memory of the observer. But the rooms did not make one think of a museum, they were not crowded; they seemed the natural setting of the lady who year by year had gathered these treasures together, and to whom they were familiar and dear companions. A gayly-painted fan on the wall was a gift from a Chinese pupil whom she had taught to read the Bible, and every object was associated in some way with some course of study, some journey or travel, some pleasant experience.

The upholsterer does not live that could give such a charm to rooms as she had done. Damask, and gilding and furniture polish and velvet hangings and moquettes may be very beautiful, but they have no soul, and these alone cannot furnish a room. The taste and individuality of the owner breathed into them gives them life and significance, without which they are but dead things.

The woman of real refinement and culture will with the simplest materials reveal her true self in her surroundings. She will spin a silken cocoon, so to speak, even if her materials to spin with are not the best of mulberry leaves. The common caterpillar cannot spin silk, no matter what it may be given to spin with; and this thought may comfort those who with elegant tastes have little means to gratify their tastes. Those who have the means without the tastes do not need comfort.

HOW DAUGHTERS SHOULD BE EDUCATED.

To inaugurate an economical fashion is well; only let it be one of prevention, not of cure. To rear a girl in absolute dependence, good for nothing, selfish in her aims, and exacting in her demands, is a sin against the daughter and against society. To begin at her birth to economize and retrench in every department for the accumulation of money, that this monstrous perversion of her life may be accomplished and maintained, is grotesque and heathenish. Girls thus trained will fail of attaining a high order of womanhood. Their aims will be petty, their ideals low, and nothing very excellent can be expected of them in wifehood or motherhood. Let the reform already inaugurated be made fashionable and be carried on.

Let us begin a system of economy that will prevent the evil which our author only proposes to cure, and by an utterly inadequate remedy. While we carefully guard whatever is womanly in our daughters, let them be trained to more of fibre and firmness. Educate them to self-denial, if pecuniary circumstances demand it, and not to self-indulgence. Accustom them to be of service in the household, to regard economy as praiseworthy and even heroic, and to add to all their other accomplishments a practical knowledge of work and the possession of some lucrative vocation or industry by which they can support themselves. Such girls, when portionless, will carry to their husbands dowries in themselves.—*North American.*

Youth's Department.

LITTLE SERVICES.

I cannot do great things for Him
Who did so much for me;
But I should like to show my love,
Dear Jesus, unto Thee;
Faithful in very little things,
O Saviour, may I be.

There are small things in daily life
In which I may obey,
And thus may show my love to Thee;
And always, every day,
There are some little words
Which I for Thee may say.

There are small crosses I may take,
Small burdens I may bear,
Small acts of faith and deeds of love,
Some sorrows I may share,
And little bits of work for Thee
I may do everywhere.

BE SLOW TO ACCUSE.

"Mother, I can't find my seventeen cents anywhere," said Arthur, coming into his mother's room with quite an anxious face. "I put it here in my pocket. It had been hanging up in the hall all day, and I do believe that new girl has taken it out. She saw me have it last night and put it away."

"Look in your other pockets, Arthur. A little boy who is so apt to forget things must not be too positive that he puts his money in his pocket-book. And never accuse anybody of stealing without a shadow of evidence. This is very sinful as well as unkind. What if Susan should lose her money and accuse you of stealing it? Remember the golden rule."

"But, mother, she looked guilty when I said I had lost it, and that I knew some one had taken it out of my pocket."

"But very likely she did look confused on hearing you make such an unkind speech. She knew very well that there was no one in the house you could suspect of taking it but herself. You might as well have said so in plain words. An innocent person is more apt to look guilty, when accused of a crime, than one who is hardened in wrong doing. The latter usually has a face ready made to suit any occasion. A gentleman once said that the most guilty looking person he ever saw was a man arrested for stealing a horse which afterward proved to be his own."

"But what has become of my money, mother? It is gone, that is certain."

"I believe you lost a fine top once, that it was supposed a little neighbor had stolen," said his mother with a smile.

"But I can't have left this in the grapevine arbor this winter weather."

"But there are plenty of other losing places about. Did you have on that jacket last evening?"

"No, mother, I believe I had on my gray one, but then I know I put it into my pocket-book."

"Don't say you know, my dear, for it may be an untruth. Please bring me your gray jacket."

Arthur walked slowly up to his room, but he walked back more slowly still, and looked very foolish when he came into his mother's room again.

Mother comprehended it all at a glance, and smiled as she said:

"I wonder who looks guilty this time!"

"Oh, mother, I am sorry, but I did not mean to accuse Susan so wrongly. I remember now, just as plainly as can be, wrapping up those three five-cent pieces and two pennies in that bit of paper, and putting it into my jacket pocket."

"It is a serious thing, Arthur, to make such charges as you did a moment ago against an innocent person. What if you had mentioned it among your schoolmates? It would not be long before it would be told all about—'Susan, at Mr. Reynolds', steals. I wonder they keep her.' If she ever wished to get another place, it might be a very difficult matter. Though you contradict the story afterwards, it would never undo the mischief. Many will repeat an injurious story who will never take the trouble to correct it. I will pray for you, dear boy, that you may learn to correct this sinful habit; and I hope you will pray with me. You will never improve a bad habit until you pray over it. Run now and tell Susan that you have found your money; and try to make some amends for your injustice, by being more than usually thoughtful and obliging."—*Selected.*

Pleasantries.

Teacher: "When the wise men came to the king what did they say?"

Boy: "They said: 'O king, live forever!'"

Teacher: "Quite right; and what then?"

Boy: "And immediately the king lived forever."

A six-year old boy wrote his first composition on water: "Water is good to drink, to bathe in, and skate on. When I was a little baby the nurse used to bathe me every morning in water. I have been told that Indians don't wash themselves once in ten years. I wish I was an Indian."

Teacher: Sammy, why do you write your name S. Smith, Marcher?"

Sammy: "Why, 'cause pa writes his name J. Smith, Junior. He was born in June and I was born in March."

NOTICE.

☞ *Editorial Correspondence address to* The Reformed Church Messenger, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* Reformed Church Publication House, *907 Arch Street, Philadelphia.*

☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,
907 Arch Street, Philadelphia, Pa.

THURSDAY, MAY 14, 1891.

THE COMFORTER.

We may form some idea at least of the thoughts and feelings of the disciples whilst their Master tarried with them forty days after His resurrection ; and also learn something useful from what must have been to them a most wonderful experience. At first their thoughts must have reverted to the past, and been of a somewhat conflicting character. Willing or unwilling they could not banish from their minds the sufferings and the sorrow of their Lord, but in connection with such remembrances, Christ appeared before them as their triumphant, risen Saviour. A dark night and a bright morning appeared before them in the same picture. Joy and sorrow mingled themselves together in their hearts at the same moment. But the presence and words of Christ had the effect to turn their thoughts away from the past as such into the future which took up into it the past ; and then they began to contemplate more and more the great work of Christ on earth in coming years. Joy in a measure tended to exclude the feelings of sadness or sorrow. With them the time for weeping had now passed away, and they were prepared to break forth in songs of rejoicing. They, however, were still helpless. What would or could they do in a hostile world when their best friend, always sympathizing with them, should be taken away? They needed the Comforter who with Christ was to come and abide with them always. Under these circumstances, prayer was their natural, their only resort. God alone could give them help. Accordingly we find that they were all together in one place " with one accord in prayer and supplication," until the Spirit descended and their prayers were answered.—In our day prayer for the Spirit is not precisely the same as in the case of the disciples. He descended with the divine-human Christ on the day of Pentecost for the first time, as He had never done before, and as such has been present ever since in the Church. Our prayer for the Spirit, however, is substantially the same. We now pray that He may come and dwell "in these cold hearts of ours ;" that we may have grace and strength to receive Him ; that He may not be grieved away from us by any hardness of heart or impenitence on our part, which may render it impossible for Him to come and spread His bright beams over our souls.

THE PRESBYTERIAN GENERAL ASSEMBLY.

The last meeting of this reverend body, was one of unusual gravity and significance. It was called upon to pass upon the important question of the Revision of the Westminster Confession, which had been previously and widely discussed with deep earnestness, and indeed, decided warmth. The approaching meeting, now near at hand, bids fair to be marked with even greater interest and excitement. . The occasion of contention last year, was the fact that the growth of Christian science and theology, was making it more and more manifest, that the deliverances of two hundred and fifty years ago, by the Westminster Assembly on some points of doctrine, were one-sided and inadequate. Hence arose an earnest demand that they be revised and restated. A strong committee was raised to effect the called for revision. But the scope of the revision was narrowly defined.

Meanwhile, Dr. Briggs' inaugural, served as the occasion to awaken his Church to the fact that the same enlargement of theological comprehension was indicating other material points as calling for restatement, which were not included in the scope of revision indicated to the "Committee on Revision." He announced in his address, that the old doctrines of the verbal inspiration and inerrancy of the Bible, were no longer tenable. This served to startle the Presbyterian Church, and to cause a whirlwind of excitement. The Church papers are devoting much space to the discussion, and on the part of some of them, there are exhibited much warmth and even bitterness. A number of the Presbyteries, anticipating the orderly action of Dr. Briggs' home Presbytery, are precipitately prejudging the case, and demanding the interference of the General Assembly, to prevent his occupancy of the chair to which he has recently been transferred, in the Union Theological Seminary.

Discussion now is rife, as to the jurisdiction of that court, in the premises, and the contention is that it will have no power of action until the case may reach it, in the way of appeal from the lower courts. However that may be, the action of the several Presbyteries looks to us as an impertinence in their relation to New York Presbytery,—it looks like a call for judgment and execution, in anticipation of the regular legal process and trial—it looks mightily like Lynch law. Is Lynch law any more to be condoned in the theological world than in the civil? But undue haste and excitement will turn the heads of even good men.

Synodical Editors.

(Elected by the Synods.)

Eastern,	Rev. Jonathan H. Pannebecker.
Pittsburgh,	" David B. Lady.
Potomac,	" J. Spangler Kieffer, D. D.

THE SEMINARY PROFESSORSHIP AT MANOR STATION.

Representatives of Pittsburgh Synod's Endowment Committee and several neighboring ministers of the Reformed Church visited Manor Station during the third week in April to present the interests of the Theological Seminary at Lancaster, to the people of that place. The visitors were given a most cordial welcome. Though not clothed in purple and fine linen, but wearing the conventional clergyman's black, we "fared sumptuously every day." The public meetings in the church were very well attended. The people seemed "swift to hear" what the committee and their co-workers had to say, and listened attentively and gave good heed to the words spoken by the brethren. It was a delight to be, for a few days, with these good people, to enjoy their hospitality, to sit by their gas-firesides, to look at their pleasant homes, to take note of their household comforts and see evidences of their business prosperity on every hand, to meet them as a congregation in their beautiful church and to commune with them of all that was in their hearts and ours with reference especially to the forward movement in which our Synod is engaged at this time, the endowment of an additional professorship in our School of the Prophets.

Two sessions were held for the purpose of discussing the work which had brought us together. Addresses on the different features of the work were made by the ministers present, and the whole business of endowing another professorship was talked over with considerable fulness and force. This being the first convention held within the bounds of Westmoreland Classis, the committee was welcomed to this part of Synod's territory in a neat address by Rev. N. H. Skyles of Jeannette, in which the speaker gave evidence of a thorough appreciation of the value of the movement, to our people and to the Church. The object of the convention was stated. The importance of a well qualified ministry was dwelt upon. The early history of the Seminary and the gradual growth of its endowment were portrayed. The nature and necessity of an endowment was explained. The need of increasing the teaching force in our Seminary at Lancaster was emphasized. And then the people were told that they would be given an opportunity to do their share in the good work of establishing a new professorship which the Synod, of which they were a part, had undertaken. During the two following days a thorough canvass of the congregation was made for contributions to the endowment fund. The result of this effort was most gratifying. The people responded to the requests of the committee with extreme generosity. The gifts were very liberal and seemed to be given freely. The only regret expressed by the people was that they could not give more than they did. Indeed one good brother and sister increased their subscription from $35 to $50 after deliberating over the matter for a day and night. The contributions ranged from $1 to $100. The $10s were numerous, and there were quite a number of $25s and $50s. Altogether an unusually high average contribution to the Seminary was made by the members of this congregation. If the congregations of the Synod come at all near the average established at Manor the effort to endow a professorship in the Theological Seminary at Lancaster by the Pittsburgh Synod will be a grand success. Too much praise cannot be given to the generous, warm-hearted, public-spirited members of the Reformed church at Manor. They have shown that they have the good of the Church at large at heart as well as the prosperity of their own particular congregation. The general interests of Christ's kingdom are always safe in the hands of such a people as these.

The members of the committee present at Manor highly appreciated the excellent arrangements of the pastor, Rev. A. E. Truxal and his hearty support of the good cause. They also feel grateful to the neighboring ministers who gave countenance to the work by their presence and words of cheer. Perhaps this last sentence had better been left unwritten however. In parting from a good brother at the close of a former convention, the writer thanked him for his assistance, and received the reply that he did not like that, that this was a work of the Synod and that every member of Synod had as much interest in its success as the members of the committee had, and that no thanks from the committee were due any one for aid given. The point was certainly well taken. This is a common work. We are all anxious that it should succeed. We are persuaded that nearly all will esteem it a privilege to give whatever aid they can to push it forward. We cannot refrain from saying, however, that we were especially pleased to have Rev. D. N. Ditmar with us at this convention. As is well known, he was one of the most active and zealous members of the committee to secure funds for Potomac Synod's professorship. He came to us, therefore, with a rich experience and with the enthusiasm arising from that recent great success. His presence and counsel helped us greatly. And it was gratifying to know that he heartily approved, not only our general purpose, but our plans and methods as well, and that the people at Manor succeeded in astonishing him by the size of their subscriptions.

Those who have taken part in this work so far are now more than ever convinced that the Pittsburgh Synod is able and that the people of the Pittsburgh Synod are willing to endow a professorship in the Seminary at Lancaster. When the object of the meetings is stated and the purpose for which money is asked, is fully explained nearly every one is ready to make a contribution. At Manor not a single person refused to give. They did not even say, "When you come again we can perhaps do something," but all gave, either in cash or pledges. Several members of a sister denomination even contributed to the cause. It may be said, that these first few conventions have been a sort of test or experiment. The first steps in a movement of this kind are always more or less experimental. For this reason also they have been held in different Classes Four of the five Classes have thus had conventions, and the people in widely different sections have had an opportunity to show how they felt towards this professorship. The same thing has taken place everywhere. The people have said by their acts, go on and complete the work ; we will aid you with our means. It seems evident now, it seems to have been demonstrated, and especially by this last effort at Manor, that it is a simple problem of perseverance on the part of the committee and of co-operation on the part of pastors, to endow this chair in the Seminary.

L.

For Reformed Church Messenger

INSTITUTES OF THE CHRISTIAN RELIGION. *By Emanuel V. Gerhart, D. D., LL. D., with an Introduction by Philip Schaff, D. D., LL. D. New York: A. C. Armstrong & Son, 51 East 10th St., near Broadway, 1891.*

The work here noticed is the first volume of a system of theology which the author contemplates completing in a second volume. It contains, therefore, only the first part of his system, including four general divisions, viz , 1 Source of Theological Knowledge, 2 Principle of Christian Doctrine, 3 Doctrine of God, 4 Doctrine of Creation and Providence, leaving the divisions on Soteriology and Eschatology for the second volume. But though only a part of a system of theology this volume gives us a complete treatment of the subjects that come within its scope, and includes the fundamental principles that rule in the whole system.

In characterizing it we may say it is a Christological theology, by which is meant that the doctrine of the person of Christ, or as the author designates it, the Christ-idea, rules throughout all its parts. Theology, like every other science, to be organic, must be ruled by some informing principle. This principle may be different in different systems. One system may revolve around the idea of the divine sovereignty, another around the idea of free will in man, or again, the idea of the Covenant, as in the Federal school of theology. The system adopted by the author takes for its central principle the idea of the person of Christ. Since Schleiermacher in modern times the best German theology has regarded the person of Christ as the principle of Christianity. We meet here a principle radically different from that of any other system of religion in the world. In all other systems the teacher or founder aimed only to be a teacher, and, it may be, an example, of the truth, and not the truth itself. Buddha, Confucius, Mohammed, and others, claimed to teach the world a true religion, but no one of such teachers claimed that the religion he taught had its absolute source in himself. They taught simply what was revealed to them, but they were themselves included with their followers as needing to be led into the truth and saved by its power. Jesus Christ is not only a teacher of religion, but He is, in His own person, its absolute source. He not only taught men the truth but He claimed to be the truth. Hence He called men not only to listen to and follow His words, but He invited them to come to *Him* to obtain eternal life. Whatever may be attributed to God in this respect as the source of all truth and life, Christ attributed to Himself. "I am the light of the world," he said.

But after allowing that the relation of Christ to His religion is unique, yet even Christian theologians who recognize this do not all have regard to it in constructing a system of theology. Even granting that He is God and man in one person, yet some theologians regard Him mainly, if not only, in His character as the *instrument* through whose death upon the cross man's salvation was purchased, instead of seeing in Him also the *source* of eternal life for man. Hence in Calvinistic systems the abstract divine decree is regarded as the source of salvation and Christ only the instrument through whom that decree was carried out. But this view fails to see that Christ is not a being outside of the divine will, and hence that will cannot be regarded as prior to Christ. The decree of salvation is *in* Christ, and therefore we cannot go behind Christ to find such decree.

With this brief and imperfect explanation of what is meant by making the Christ-idea the centre of his theological system we may be prepared to notice the order or method in which it is pursued in this volume. There may be two methods according to which a Christological system of theology may be organized. These are stated by Dr. Schaff in his introduction, and by the author in the preface of the volume. Dr. Schaff says, "The Christocentric method does not require that a system of dogmatics should begin with the doctrine of the person of Christ. The centre is not the beginning, but it throws light on the beginning and the end," just as the Apostles' Creed is Christocentric, yet begins with the article, "I believe in God the Father, &c.," whilst it places the articles on the person of Christ in the centre. Then in expounding this first article reference must immediately be made to the Son of God, because it is only in and through Him that we can know the Father In the preface the author says :

> "Governed by this fundamental truth, a system may begin by presenting the import of this truth, and setting forth its regulative force for the construction of all Christian doctrines ; then pass on to treat the manifold parts of the Christian religion in its light and under its guidance. Or, instead, a system may hold the Christ-idea as the principle of doctrinal thought, without in advance discussing its import and regulative force ; then in the proper place develop the mediatorship of Christ under all its aspects. The former method I prefer and have pursued."

It may be a question in some minds whether in pursuing this method the author has chosen the better of the two, but, as he informs us, they are only two methods of applying the same principle, and therefore differ only in form. The usual method is to begin with the idea of God, which is revealed in all men through the light of the eternal Logos, for in Him, St. John says, was life and the life was the light of men. This was the true light which lighteneth every man coming into the world, or, which, coming into the world, lighteneth every man. This is the light of reason and also the light of nature, to which St. Paul refers in the opening of his epistle to the Romans, the light given even to the heathen. Then with this more general basis writers go on to give the more complete idea of God as revealed in the special revelation in the Scriptures, which is also from Christ. The author whose work we are noticing begins with the Christ-idea as given in the New Testament and in the consciousness of believers, the faith that comes from the glorified Christ through the Word by the operation of the Holy Spirit. This is a new method as compared with the method usually pursued by writers on dogmatics. As theology is not a system of faith, but rather such treatment of the articles of faith, or dogmas, as brings them into the purview of enlightened reason, the dogmas of the Church must be treated in such way as to make them authenticate themselves to reason, and therefore whether the Christ idea is taken up and treated directly and explicitly at the beginning, or "silently held as the principle of doctrinal thought, without in advance discussing its import and regulative force," in either case it must be made to appear to reason that the person of Christ is the centre of the system. It will be interesting to see how the method of the author will be received by theologians generally.

We have given so much space to this one point because it relates to the principle which governs the treatment throughout the work. The Christological principle, in the sense here presented, is not new in our Reformed Church. It has governed the thinking of our ministry and intelligent lay members for years, and they will be glad to welcome this presentation of it in a work on theology. That which has been confined mostly to unprinted lectures will come before the whole Church in printed form. How far the author has succeeded in the application of the principle must be left to the reader to judge for himself. No theology is perfect, and the author will not claim perfection for his work. To notice the work in the way of friendly criticism pertains rather to the Quarterly Review than to the weekly periodical where space is more limited. Every reader should remember that it is much easier to discover imperfections in a work than to avoid them in the strain and labor of thought in producing such a work. And it should also be borne in mind that what may appear strange and new at first reading may become clear and plain after a careful study of the whole work.

The work is published by a well-known firm in New York and presents a neat appearance, The type is clear and the paper and binding appropriate to such a work. It should find a place, not only in the libraries of our ministry, but should be sought and read also by the intelligent laity of our Church. We are slowly getting a literature setting forth the peculiar views of our Church. Let it find a circulation among our ministers and people commensurate with its intrinsic merit.

T. G. A.

For Reformed Church Messenger.

ONE WORD MORE.

Mrs. G. Z. Kunkle, Harrisburg, Treas. W. M. S. G. S., says the *fives* and *tens* for the outfit of the lady whom the W. M. S. G. S. desire to send as a missionary to Japan are coming in, but not with the rapidity that will give the overworked principal of the Girls' School at Sendai any assurance of speedy relief. It may not be known that applications are *now* before the Board from several ladies who have expressed their willingness to go out as missionaries, and the Board only waits the assurance of the women of the Church that the necessary funds *are at hand*, to make a selection. Women of the Church (and other friends) who are interested in Foreign Missions, and who have any sympathy with the ladies sent out a few years ago; will you not come to their immediate relief? * *

Poetry.

HE WORRIED ABOUT IT.

“The sun's heat will give out in ten million years more,”
And he worried about it;
“It will surely give out then, if it doesn't before,”
And he worried about it;
It would surely give out, so scientists said
In all scientifical books that he'd read,
And the whole mighty universe then would be dead—
And he worried about it.

“And some day the earth would fall into the sun,”
And he worried about it;
“Just as sure and as straight as if shot from a gun,”
And he worried about it;
“When strong gravitation unbuckles her straps,
Just picture,” he said, “what a fearful collapse!
It will come in a few million ages, perhaps”—
And he worried about it.

“The earth will become much too small for the race,”
And he worried about it;
“Then we'll pay thirty dollars an inch for pure space,”
And he worried about it;
“The earth will be crowded so much, without doubt,
That there'll be no room for one's tongue to stick out,
And no room for one's thoughts to wander about,”
And he worried about it.

“The Gulf stream will curve and New England grow torrider,”
And he worried about it;
“Than was ever the climate of Southernmost Florida,”
And he worried about it;
“The ice crop will be knocked into small smithereens,
And crocodiles block up our mowing machines,
And we'll lose our fine crops of potatoes and beans,”
And he worried about it.

“And in less than ten thousand years, without doubt,”
And he worried about it;
“Our supply of lumber and coal will give out,”
And he worried about it;
“Just then the Ice Age will return cold and raw,
Frozen men will stand stiff with arms outstretched in awe,
As if vainly beseeching a general thaw.”
And he worried about it.

His wife took in washing (a dollar a day),
He didn't worry about it;
His daughter sewed shirts the rude grocer to pay,
He didn't worry about it;
While his wife beat her tireless rub-a-dub-dub
On the wash board drum of her old wooden tub,
He sat by the stove and he just let her rub,
He didn't worry about it.

Selections.

The best of men need mercy.

All the glorified feel that they have had an easy market.—*Samuel Rutherford.*

Nothing is ever done beautifully, which is done in rivalship; nor nobly, which is done in pride.—*Ruskin.*

We should delay for several hours and reflect well before God, previous to making a reproof, especially if the fault be grave and the person little disposed to receive correction.—*St. Vincent de Paul.*

No one who has not suffered deeply has ever loved deeply, prayed deeply, enjoyed deeply. The plough which cuts sharpest furrows in our hearts alone enables them to bear their richest harvests.—*T. P. Cobbe.*

Who has a greater combat than he that laboreth to overcome himself? This ought to be our endeavor, to conquer ourselves and daily wax stronger, and to make a further growth in holiness.—*Thomas a' Kempis.*

The path that has once been trod
  Is never so rough to the feet;
And the lesson we once have learned
  Is never so hard to repeat.
Though sorrowful tears may fall,
  And the heart to its depths be riven
With storm and tempest, we need them all
  To render us meet for heaven.
—*Josephine Pollard.*

Science and Art.

It is well known, as stated by Darwin, that fresh-water mussels and other animals may by adhering to the feet of aquatic birds, such as ducks and wading birds, be transferred from one stream or pond to others. Thus may be partly, at least, explained the similarity of the fauna in widely separated inland basins. But except the isolated observations of Darwin and a few others, little has been done to find out definitely what animals might be thus distributed. M. Jules de Guerne has lately made a careful examination of the organisms found in the particles of slime adhering to the feathers, bills and feet of wild ducks (*Anas boschas*). The webbed feet were washed with especial care, and a microscopic examination of the water revealed the presence of little nematode worms, rotifers (*Philodinidæ*), rhizopods (*Trinema enchelys*), diatoms, desmids, numerous encysted organisms, isolated eggs of cladocerous crustacea, pieces of polyzoon statoblasts (*Plumatella*), and the shell of an astracod (*Cytheridea torosa*, Jones). Spores and cysts were also found in slime particles taken from the feathers.

Items of Interest.

General Von Moltke died in Berlin April 24, being nearly ninety one years old.

Ground was broken for the Grant Monument at Riverside Park, New York, April 27th.

A tract of land has been purchased by Baron Hirsch in the vicinity of Ridgway, Pa. It is stated that the purpose is to establish a colony of Russian Jews on the tract.

By an explosion of a large amount of powder a few miles from Rome, seven persons were killed and 200 injured. Many structures in the city, including the Vatican, were badly shaken.

The General Assembly of the Presbyterian Church (Northern) will meet in Detroit on Thursday, May 21st. The Southern Assembly meets on the same date in Birmingham, Ala.

A Rome telegram says: “It is announced that the Pope will shortly order the closing of about one hundred churches in Rome, as his Holiness declares it impossible to maintain them after the sequestration of the goods of religious congregations.”

The first church organ put up in the United States was brought to Philadelphia by Gottlieb Mittelberger of Heilbronn in 1750. It was built for St. Michael's church. G. Mittelberger stayed in this country for four years, in which time he put up organs built in his workshop at Heilbronn at Trappe, New Hanover, and Lancaster.

Nutmegs grow on little trees which look like little pear-trees, and are generally not over twenty feet high. The flowers are very much like the lily of the valley. They are pale and very fragrant. The nutmeg is the seed of the fruit, and mace is the thin covering over the seed. The fruit is about as large as a peach. When ripe it breaks open, and shows a little nut inside. The trees grow on the islands of Asia and tropical America. They bear fruit for seventy or eighty years, having ripe fruit upon them all the seasons. A fine tree in Jamaica has over four thousand nutmegs on it every year. The Dutch used to have all this nutmeg trade, as they owned the Banda Islands, and conquered all the other traders and destroyed the trees. To keep the price up they once burned three piles of nutmegs, each of which was as big as a church. Nature did not sympathize with such meanness. The nutmeg pigeon, found in all the Indian Islands, did for the world what the Dutch had determined should not be done—carried those nuts, which are their food, into all the surrounding countries, and trees grew again, and the world had the benefit.

Hints and Recipes.

For a Bruise.—Rubbing a bruise in sweet oil and then in spirits of turpentine, it is said, will usually prevent the unsightly black and blue spots, which not only tell tales but deform.

When washing black dress goods, soap must never under any circumstances be applied directly to the material. In order to obtain the necessary suds, it must be shaved and entirely dissolved in a basinful of boiling water, and then thrown into the wash-tub.

All lace curtains, says an authority on artistic house-cleaning, look far more like new if stretched tight and dried without ironing. There are frames for this purpose, but precisely as good results are secured without them. Most people lay sheets down and pin them to a carpet, and then fasten the curtains on these, but I always sweep a carpet thoroughly, then go over it with a damp cloth wrung often out of warm water, and then pin the curtains directly to the carpet. I never had a curtain soiled in this way, and it is easier to get them true and straight. If you prefer them cream color, make the starch with coffee instead of clear water. —*Ledger.*

Farm and Garden.

New Use for Corn Husks.—And now it is stated that one of the best utilized products in Austria is corn husks. They are boiled in alkali and have the glutinous matter pressed out. The gluten comes out in long, parallel, and continuous threads, loaded with short fiber which makes a paper stronger than that made of cotton or linen rags. In hardness and fineness, according to the *United States Paper Maker*, it exceeds the best dipped English drawing paper, and is adapted for pencil drawing, stenographic writing, and water colors. It is more durable than other paper, and is not attacked by insects. It can be made transparent, or given any desired color; and the material, worked alone or with other material, makes the finest of writing and printing paper. It also produces very strong wrapping paper. Possibly our Indian corn husks may be utilized in the same way, and thus become a valuable by-product.

A Good Garden.—It is the common remark of housewives that a good garden makes half the living. It really seems so during the summer, and more especially where a large number of men are employed. It is impossible in the country to have variety of food without a garden. With a garden there should be on the farmer's table a succession of delicacies which the city resident, unless himself employing a gardener, cannot enjoy. If you begin this spring you must be restricted to annual vegetables, but even these add wonderfully to the variety and palatableness of food on the daily table. After two or three years, as the perennial plants, the berries and the other small fruits come into bearing, the variety will be greatly increased. A bed of asparagus alone, if its products were only reckoned at its market value, would almost seem to be better than a gold mine.—*American Cultivator.*

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

Fair as the Morning. Hymns and Tunes for Praise in the Sunday-schools. By J. H. Kurzenknabe and W. W. Bentley, with a full arrangement for the Sunday-school orchestra by Harry J. Kurzenknabe. Harrisburg, Pa.: J. H. Kurzenknabe & Sons. Price 35 cents, single copy; 100 copies, $30.

This is the full title of a new singing book for Sunday-schools by Professor J. H. Kurzenknabe, well known in our own church, and W. W. Bentley, also a well-known music writer. The book may be regarded one of the best sent out by the Prof. Kurzenknabe & Sons. Those in want of a new book for Sunday schools should examine it before making a selection. The selection of pieces and tunes are excellent and will be satisfactory to those wishing such a book. See advertisement in another column.

A Practical Introductory Hebrew Grammar. By Edwin Cone Bissell. Hartford, Conn. 1891. Price $1.75.

Of late years a number of new Hebrew Grammars for beginners have been given to the American public. Among them this, we are convinced, will take its place as one of the best for the purpose in view. It is, as it professes to be, only introductory, and when thoroughly mastered will need to be supplemented by some more extensive work, like that of Ewald, Stade or Konig. It contains, however, in compact, yet clear form, all that the beginner needs to know. The arrangement is thoroughly practical, and one of its most important advantages is that the diligent student, while learning the principles of the Hebrew language, will at the same time acquire a vocabulary quite sufficient for reading at sight in the historical books of the Old Testament. The author, a professor in the Theological Seminary at Hartford, Conn., has achieved a reputation in the department of Hebrew learning. His book embodies the results of much experience in teaching the language of the Old Testament. With such an excellent compend at their command, ministers and others whose duty it is to know the Hebrew have no excuse for ignorance. We heartily wish the book may have a wide reception.

The Impregnable Rock of Holy Scripture. By William Ewart Gladstone. New York: John B. Alden, publisher. Price 35 cts.

We are glad to see that Mr. Alden has published this excellent book in cheap, yet tasteful form. It should have a wide reception, for it is in every respect a remarkable book. There is no need that we should give a special account of it, since it is already well known, and has commended itself to the best judgment of the Christian public. Yet we cannot refrain from calling attention to the fact that such a book should have been written by a busy man of affairs—written at the advanced age of fourscore years by a statesman and orator with manifold public burdens on his shoulders—written by a layman, yet containing withal so much that is fresh and inspiring to the professional theologian. That is surprising, indeed, and furnishes another proof that Gladstone is justly named the "Grand Old Man."

The CENTURY MAGAZINE for May contains—Portrait of Emperor Nicholas I., Game-Fishes of the Florida Reef, Illusions, Salons of the Empire and Restoration, The Squirrel Inn, Poetry, Visible Sound, Of One we Love or Hate, The Faith Doctor, Ballad of an Old Pine, Louisa May Alcott, A Bulgarian Opera Bouffe, In Disguise, At the Court of the Czar, A Heady Maid, Exhibition of Artists' Scraps and Sketches, Old Gus Lawson, The Confederate Diplomatists and their Shirt of Nessus, Pioneer Mining in California, In Beaver Cove, Topics of the Time, Open Letters, Bric-a-Brac.

ST. NICHOLAS for May. Contents:—Frontispiece, "Spring Blossoms;" Morning, The Siege of Calais, The Land of Pluck, Three into One Won't Go, The Boy Settlers, Hobby-Horses, A Feast of all Nations, The Manners of Sheep, Chan Ok, The Pathetic Ballad of Clarinthia Jane Louisa, April Guests, A Lesson in Happiness, "I Had a Little Row Boat," The Fortunes of Toby Trafford, What Was It? My Microscope, The Professor and the White Violet, A Turning-Point, Dorothy, Dorcas, and Dill, The Way to Travel, A Diet of Candy, Pussy and the Turtle, Jack-in-the-Pulpit, The Letter-box, The Riddle box.

THE May ARENA closes the third volume of this magazine. It contains a fine picture of the Rev. Minot J. Savage, who discusses "Is Spiritualism Worth Investigating?" A picture of Julian Hawthorne and one of Prof. Abram S. Isaacs, are also of its features. Other papers are—The Wheat Supply of Europe and America, Russia of To Day, Thomas Jefferson, and Is Socialism Desirable?

THE QUIVER for May contains—A Chat with Girls, Waiting to be Claimed, The Shield of Faith, The Booking-Clerk Worries, A Sprig of Rosemary, On Stronger Wings, The Culture of the Heart, Two Tiny Pilgrims, The Service of God and the Service of Man, The Oldest City Churches, God's Continuous Care, Character and Influence, Short Arrows.

Cassell Publishing Co., New York, 15 cents a number, $1.50 a year in advance.

The May issue of the MAGAZINE OF AMERICAN HISTORY contains—A Great Public Character, An Early West Pointer, A Lost Chapter in American History, The First American Ship, Some California Documents, General Varnum on a Constitution of Government, in 1787, President Lincoln and the Sleeping Sentinel, Judge Law of Indiana, The Fairy Isle of Mackinac, The Burning of the *Lexington*, The Livingstons of America.

Subscription price $5.00 a year. Published at 743 Broadway, New York City.

LITTELL'S LIVING AGE. The number of The Living Age for May 9 contains—Civilization, Blackwood's Magazine; Eight Days, part XVI., Cornhill Magazine; Statesmen of Europe, France, Leisure Hour; The Story of Bianca Cappello, Nineteenth Century; Social Bath in the Last Century, part II., Murray's Magazine; Gray and His Letters, Murray's Magazine; Life on a Sugar Plantation, Gentleman's Magazine; A Chinese Wedding, Chambers' Journal; An Irish Mail-Car Driver, Spectator; A Curious Irish Will, Spectator. Poetry—A Child's Hair, The Old Boat, and The Darling of the Year.

$8.00 per year. Littell & Co., Boston, are the publishers.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DIED.—At his late home in Bethlehem, Pa., Philip Harpel Yearick, son of the sainted Rev. William R. Yearick, on Mar. 28th, in the 23d year of his age.

He was born in 1868 at Hilltown, Bucks county, where his father for many years was the faithful pastor of the large Hilltown charge. He was baptized by Rev. P. S. Fisher, and thus early consecrated to the Lord. The Rev. D. O. Shoemaker, after due instruction in the teaching of the Heidelberg Catechism, received him into active membership of the Reformed church at Jacksonville, Centre county. About three years ago he removed with the family to Bethlehem, and very acceptably held the position of clerk in one of our prominent business houses. Last fall, with a partner, he opened a furnishing store, and had established himself in the business with every prospect of success, when his health succumbed under an attack of La Grippe, from the effects of which he never rallied. The evidences of his strong Christian faith were beautiful to look upon, and when the end came he was glad, prepared to depart and be with the Lord. He was an active member of Christ Reformed church, a worker in the Sunday-school, and one of the charter members of the Brotherhood of Andrew and Philip.

The chapter adopted resolutions of respect, of which the following is an extract:

WHEREAS, . . .

Resolved, That in the death of our beloved brother, P. H. Yearick, we have lost a faithful member, who was ever ready to give Christian greeting to his associates.

Resolved, That we reverently bow in humble recognition to the loving dispensation of a divine Creator and deeply mourn the departure of our brother. . . . . That we hereby offer our sincere sympathy to the afflicted family in their bereavement, and commend them to the trust and confidence of a gracious Father, who doeth all things well, for the good of His children.

H. S. BALLIET.
E. O. MACK.
J. E. STOCKER.

The deceased was a brother of Rev. Z. A. Yearick, Mercersburg, Pa., and of Mrs. Rev. T. S. Land, Meadville, Pa. S.

DIED.—In Lebanon, Pa., April 7, 1891, Mrs. Catharine H., wife of Mr. Charles McGlaughlin, and daughter of Mr. and Mrs. Jesse Gerhardt, aged 32 years, 10 months and 11 days.

The death of this estimable lady, although it would naturally be regarded as premature, was a sweet and happy release to her. She had long been a sore sufferer, having early in her life contracted pulmonary trouble. But her whole career was a beautiful evidence of how the children of God may bear affliction. Inheriting from eminently godly parents a singularly amiable and loving disposition, she was early moved to assume for herself the vows of the church; and ever since, Saint John's congregation has had in her a bright and shining light. Her piety was not of that kind which is only nurtured by a fear of God, but found chief delight in owning a loving Father, and pursuing the path of His commandments as a wholesome exercise. She was not disposed to recognize the leading of a providential hand only when she was in possession of ease and pleasure, but bowed in reverent submission to the wisdom of that Providence when it sent affliction and distress. To the weight of her severe bodily suffering there was added a little more than a year ago the bitter heartache of having to lay in the silent tomb the younger of two much-loved children, a little boy of specially attractive character. Hard as this stroke was, there was none of that inconsolable complaining which is not rare in such instances, against the kindness of the hand that had administered it; but it is altogether likely that the deep, inward sorrow which the occurrence produced was the cause of Mrs. McGlaughlin's declining more rapidly physically than she otherwise would. There has been a perceptible giving way in her strength ever since; and a few weeks ago she took her bed, convinced at once that she would never leave it again alive. What she suffered during this time, no one but God and herself knows. Realizing that she was soon to appear before the eternal Judge of mankind, she sought all possible assurance for herself that she would be accepted of Him, content to allow the tabernacle of her flesh to be dissolved thus early, if only she might have the blessed hope of a habitation in the heavens. That comforting testimony came in time; and at last she passed quietly and peacefully from this world of suffering, to the paradise of never-ending joy and felicity.

On Saturday, the 11th ult., a large number of people gathered at the residence on Cumberland street, to pay the last tribute of respect to her remains. After the usual service, including a discourse upon the last clause of Luke 24: 5, we committed her body to its last resting-place, rejoicing, amidst tears, at the thought that her tired spirit has gone to undisturbed felicity with God. R.

DIED.—At the residence of her son-in-law, Mr. John C. Lower, at McKnightstown, Pa., April 18th, Mrs. Anna Mary Plank, aged 91 years, 8 mos and 6 days.

She was buried at Churchtown. Her pastor, Rev. A. C. Geary, preached the sermon, and was assisted by Rev. W. A. Groh, the pastor loci. Her husband, Mr. Jacob Plank, preceded her to the eternal world twelve years ago. She was the mother of eleven children, one of whom is the wife of Rev. A. R. Kremer. She was a most excellent Christian woman, and leaves a rich spiritual heritage to her children and friends behind, who have the comforting assurance that she is now for ever with the Lord.

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Miscellaneous.

For Reformed Church Messenger.

TWENTY-SECOND ANNIVERSARY OF THE MARYLAND PRISONERS' AID SOCIETY.

The twenty-second anniversary of the Maryland Prisoners' Aid Association was held in the Friends' Meeting House on Tuesday evening, April 28th. The annual addresses of the President, Mr. G. S. Griffith, and of the General Agent, Rev. Louis F. Zinkhan, were read, and eloquent addresses were delivered by Prof. E. H. Griffin, Dean of the Johns Hopkins University, Rev. J. B. Stitt, and the Hon. F. P. Stevens, of the Baltimore bar.

The following is a synopsis of President Griffith's report:

President's Annual Report.

As President of the Maryland Prisoners' Aid Association I submit this, the twenty-second annual report for your consideration, believing that our society is one of the most important among the philanthropic and charitable institutions of which our city and state may justly be proud. We have worked with comparatively small income for the reformation of criminals and the safety of the community by diminishing pauperism and crime.

During the fiscal year our receipts have been $3,344.56, and expenses, $3,032.19, leaving a balance in the treasury of $312.37.

With indomitable perseverance we have looked after the moral and spiritual welfare of criminals during their imprisonment, and after their discharge endeavored by practical and material assistance to prevent them from returning to lives of crime, and we are justified in saying that in many cases we have succeeded in leading them into ways of honesty and industry, and many discharged prisoners, through the instrumentality of our association are to-day not only reputable citizens, but God-fearing Christians.

Seeing such gratifying results accruing from our efforts in the reformation of the unfortunate and fallen, we feel encouraged to labor with renewed zeal and hope, believing that God will abundantly bless our future efforts.

With these facts, presented to the citizens, showing plainly that we not only labor to decrease the criminal population, but for the safety of life and property, we trust that our revenue will be increased, and thus enable us to extend our usefulness by the necessary means the work of a Prisoners' Aid Association requires. We deem it important that such an organization should exist in every State.

It has no morbid sympathy for the violators of the law, nor does it believe in encouraging crime by paupering the criminal. On the contrary it asserts that all transgressors of the law should receive just punishment, and in no way does it attempt to defeat the ends of justice.

At the close of the fiscal year of the Maryland Penitentiary, ending November 30th, 1889, the number of convicts was 708.

At the close of the fiscal year ending November 30th, 1890, it was 666. This shows a decrease of 42 over the preceding year.

We are also pleased to notice that there has been a considerable decrease in the number committed to the Maryland House of Correction. Wn find that in 1888 there were 765 prisoners committed to this institution, in 1889 there were 750, while in 1890 there were but 641, showing a decrease of 124 over the year 1888.

County Jails and Almshouses.

The official visits to the County Jails and Almshouses have been continued as usual, the object being not only to inspect the buildings and their sanitary condition and correct any abuses that may exist, but also to look after the spiritual welfare of the inmates. We have held religious services whenever it was practicable, and have distributed religious literature among the prisoners and paupers. We have also organized committees to make arrangements to have religious services conducted as often as possible in these institutions, so that the spiritual interests of the inmates should not be neglected.

We are pleased to notice that improvements have been gradually made in these institutions, especially in the discipline and management of those on the Western Shore, in some of which there has been a decided improvement.

Accounts of these visits have been published in the *Baltimore American*, extracts of which have been copied in the different county papers.

In closing I would briefly refer to the Simmon's Home for Friendless Children, an institution for small colored children recently established in an humble way, and located in a small dwelling house at No. 105 E. Hamilton street, near St. Paul street. Mrs. Bridget B. Lewis, a colored woman residing at No. 528 St. Paul street, is the President. There are at present 10 children in the institution ranging from 2 to 8 years of age. This is a very worthy charity, and depends wholly upon voluntary contributions for its support. I found, on my visit, that this institution is greatly in need of a more commodious house and more furniture to make it comfortable. Money, clothing, groceries, etc., would be gratefully accepted.

Report of Rev. Louis F. Zinkhan:

General Agent's Annual Report.

No question is more closely related to the public welfare than the attitude and relation of society to the criminal classes; yet it is amazing how indifferent the general public is to the needs of our delinquent and defective classes, and especially to those who are in our prisons. How very few know the number of prisons and prisoners in the United States; or in their own State; or the cost of crime to the State; or whether crime is decreasing or increasing; or who care what, if anything, is being done for criminals either by the State or by private philanthropy.

We cannot wash our hands of responsibility of the great army of vicious and dangerous men and women without loss to ourselves; indeed we must remember that neglect of this important matter makes society in a great measure the cause of criminality. Undoubtedly our responsibility will prevent many crimes, but we must remember that we will always have just as many criminals as our indifference tolerates.

The Maryland Prisoners' Aid Association viewed as a social and moral force is of inestimable value to the community as well as to the criminal, for by patient and untiring effort it has eliminated many bad men and women from the ranks of debauchery and crime. The field of labor is not an inviting one, for it requires not only faith, hope and charity, but *hard work* to gauge the dimensions of misery and crime in their most revolting forms, and to uplift and sustain those who have sunk to the very bottom. We have seen the truth of Milton's strain that "long is the way and hard, that out of hell, leads up to light," but we have often been encouraged by the blessed power of Him who has so often "opened the blind eyes, and brought out the prisoners from the prison, and them that sat in darkness out of the prison house."

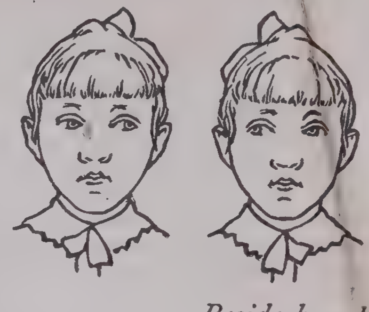
The following incident will be of special interest. On a certain Sunday morning a man who was serving a sentence for horse stealing requested to see me. His story, briefly told, was as follows: "I have been trying to lead a better life and have sought help of God. I have made no progress; it has been like praying against gates of brass. In your last Sunday's discourse on *Repentance* you pointed out the difficulty with me when you said that *Restitution* was a necessary element in repentance. I am in earnest and am now willing to make restitution. Invite my prosecutor to come over and see me and I will pay his losses." I did as he requested; his prosecutor came and the loss incurred by him was made good.

This is but one of many cases which strengthen our faith in the work and stimulate courage when we dare become despondent. Often at the prison cell have we learned that the most desolate human situations afford divine opportunities for good, and teach lessons of patience and duty. What an exceptional opportunity is afforded for studying the mind of a man, and touching his heart, and directing and admonishing him, whilst seeing him alone at his cell, where he looks upon you as a friend and helper, and begins often of his own accord to tell you with sadness of the past and with hope of the future. He will read you the last letter from wife or mother, or show you the face of some dear one, and then appeal to you to help him rise out of the ruin of a misspent life. Of course, we learn to know these men, and our interest in them does not cease at the cells. Added to our own impressions we learn what standing the men have with the prison officials and at their work, and thus we have some definite idea of what had best be done for those who need help when they are discharged. We meet the prisoners who are discharged from the Penitentiary. The first thing to do is to prevent their falling into the hands of old companions in sin who are near at hand to celebrate with them or to get their money, if they have any. Almost daily we accompany those leaving the city to the train or boat, and if they need it we furnish them with transportation to their homes.

Those remaining in the city are encouraged to go to work at once. Some have situations ready for them; for others we secure employment or furnish them with tools so that they can go to work on their own account; sometimes we provide board and lodging until they earn a little money towards self-support. We strive not to lose sight of them; some of them are very weak, and require continued oversight and admonition and help. If renewed misfortune overtakes them, or they lose their positions, or have sickness or death in their homes, of course, they frequently come to us. We have visited many of their homes; have aided their impoverished families; ministered to their sick ones and buried their dead; we have also frequently provided homes for their children. The world knows but little of the discouragements which some discharged prisoners encounter. They meet not only with temptation, but with the savage conduct of unforgiving spirits who will give them no opportunity to rise. I have observed the discouraging but heroic struggle of a man who left the Penitentiary about three years ago. He was aided pecuniarily by our Society to start anew, and in time he repaid every dollar. He has in these years been industrious and upright, but his own family has never forgiven him, and will have naught to do with him. In pleasant contrast is the story of another man whom we aided several years ago from the same prison. He writes: "Have you given up hope of hearing from me? Have you imagined that I had gone back to the old life? You would not think so if you could see me this Sabbath morning sitting in my own home, happy with the dearest wife in all the land. I am succeeding in business and am leading a Christian life. There has not been a time since I gave my heart to God in that narrow cell, but I have been able to look to God as my friend and Saviour; how I love Him because He came in answer to my call and lifted me up with His strong arm of love and grace. I think the boys in the prison could find some hope for their own lives in my experience."

Thus far, I have spoken mainly of the work in the prisons. But this is not all that is to be said; for did our efforts cease there many impressions would be lost and much good preaching would be forgotten. It is during every day of every week that we are busy supplementing the spiritual work in the prisons by applying it with practical help to those who come out of prison, and by giving proper direction to their resolves and promises. Our office, which is open every day, is where these men and women come very often for aid. Within a year they make a great multitude. Some are old; many of them young. Often they are ragged and hungry; homeless and without employment. Clothing, shoes, tools and work must be supplied. Some are despondent, some desperate; others are exacting, and

Continued on Page 13.



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That Tired Feeling

"Early last spring I was very much run down, had nervous headache, felt miserable and all that. I was very much benefited by Hood's Sarsaparilla and recommend it to my friends." Mrs. J. M. TAYLOR, 1119 Euclid Avenue, Cleveland, O.

"I was all run down, had no appetite, and was losing flesh rapidly, when I was advised to take Hood's Sarsaparilla. It worked like magic; my appetite and flesh have returned and I feel like a new man." ALBERT WATERS, Stockton, Cal.

That Hood's Sarsaparilla does possess curative power Peculiar to Itself is conclusively shown by the wonderful cures it has effected, unsurpassed in the history of medicine. This absolute merit it possesses by reason of the fact that it is prepared by a **Combination, Proportion** and **Process** Peculiar to Hood's Sarsaparilla, known to no other medicine, and by which the full medicinal power of all the ingredients used is retained.

That Tired Feeling

Hood's Sarsaparilla is a highly concentrated extract of Sarsaparilla, Dandelion, Mandrake, Dock, Juniper Berries, and other well known vegetable remedies. It has won its way to the leading place among medicines by its own intrinsic, undisputed merit, and now has a larger sale than any other similar preparation. Try Hood's Sarsaparilla this season.

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Lowell, Mass.
100 Doses One Dollar

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Lowell, Mass.
100 Doses One Dollar

still others promising. Some are sick; others are cranky or insane. Some promise everything; others nothing. Here they are with their pitiful stories, their earnest implorings; something must be done, and promptly; as far as possible the best and wisest thing must be done. Who is equal to these things? Every case requires thought, discrimination, action. Here are those who cannot and should not be helped. The sick must be provided for; the insane must not go at large. We care for them. Others we send to their homes by rail or boat, furnishing transportation; others are put to work wherever we can get it. Every day brings callers and appeals and hard work. There is no time for rest. We cannot calculate our work in figures, but during the past fiscal year—

We have sent home, or where they could get work,	184
Have given clothing, shoes, tools and provisions to	429
Secured employment for	149
Gave pecuniary aid to	185
Furnished lodgings to	109
Furnished meals to	286

Some of our visitors are persons who have friends in prison in whose behalf they ask our interest; others are those who have come to show gratitude or to refund to the Society what we advanced them. We have been especially successful in the past year in securing work for a large number, and many of them are doing very well. Some are filling very good positions. We have many friends in the cause who aid us from time to time with sympathy, with good literature and with clothing. One lady especially has contributed much in clothing, and her faith and interest in the work have been greatly strengthened from the fact that a certain prisoner (a Chinaman) in whom she was much interested, and whom she aided after his discharge in the sum of eighty dollars, showed not only sincere gratitude, but by hard work paid her back everything she had sacrificed for him.

For Reformed Church Messenger.

DEDICATION OF THE FIRST (GERMAN) REFORMED CHURCH, AKRON, O.

This handsome church, located at the north-west corner of S. Broadway and Centre streets, Akron, O., was solemnly dedicated to the services of the Triune God on Sunday, May 3rd. At 10 A. M. the congregation met in the Sunday-school rooms and were there met by the pastor, Rev. Jacob Dahlman, D.D., and the ministers that were to assist him in the services of the day. Headed by the pastor all marched to the entrance of the new church. There appropriate services were held, after which the contractor, C. J. Brodt, handed over the keys to the pastor. Then the procession entered the church. The opening exercises were conducted by Rev. John Bachman, of Cincinnati, O. The sermon was preached in the German language by Rev. A. E. Dahlman, of Philadelphia, from the text Ps. 87: 1–4. At the conclusion of the sermon the pastor made a statement of the financial condition of the church. The new church cost about $26,000, and $6,000 remained to cancel the debt. In response to his appeal to raise this amount, about $4,000 was subscribed, and the consistory assumed the balance $2,000.

At 2 P. M. the Sunday-school met to take its part in the exercises of the day. Addresses were made by Rev. J. Bachman in German, and Rev. A. E. Dahlman in English. The offering by the Sunday-school towards the debt was a very substantial one.

At 3.30 P. M., services were held altogether in the English language. Rev. E. D. Wettach of Trinity church, Akron, O., conducted the opening services. Rev. D. Van Horne, D.D., President of Theological Seminary, Tiffin, O., preached the sermon, from the text, Haggai 2: 9. Rev. A. M. Waxman of the Baptist church, closed the services with prayer and the benediction.

A large congregation was present in the evening to witness the climax of the day devoted to the Lord. The new building showed its beauty under the illumination of over one hundred gas jets, the light thus showing the beauty of the frescoing. Rev. A. E. Dahlman conducted the religious services. Rev. J. Bachman then made an address in German. This was followed by the dedicatory services, which were conducted by the pastor. At the conclusion of this part of the service Rev. Dr. D. Van Horne made a brief address in English.

This indeed was a happy day to Pastor Dahlman and his people. The success in the erection of this beautiful church is greatly owing to the energy and perseverance of the pastor, ably seconded by his people. All this was duly recognized at the closing of the services of the day, in Rev. J. Bachman extending to Pastor Dahlman the sincere thanks of the congregation for his valuable services in the work.

The music in the morning was by the choir of the First (German) church of Cleveland, in the afternoon by the choir of Grace church, Akron, and in the evening by the choir of the church. All was of an appropriate character and admirably rendered.

The following is a brief description of the church. Its dimensions are 63 feet, 8 inches by 62 feet, 4 inches. It is Gothic in design, and is two stories in height, with a cellar under part. The basement is divided into a lecture room, a consistory and society room, with a number of class rooms and an infant room. The whole basement can be thrown into one room by the opening of sliding doors, making a seating capacity for 400 persons. The auditorium on the upper floor will seat 650 comfortably. It is handsomely frescoed, and the windows are all memorial ones and are filled with beautiful stained glass.

At the corner of the two streets stands a tower 125 feet high.

The different societies connected with the church have done nobly in contributing to the furnishing of the church. The building is regarded as an ornament to the city and a beautiful monument to the self-sacrifice and noble Christian spirit of the congregation.

For Reformed Church Messenger.

A DAY IN PITTSBURGH.

The undersigned spent a Sunday in Pittsburgh with Rev. J. H. Prugh and his people. Apart from the special object of the visit he received so favorable and so hopeful an impression of the church work being done here, that it seems right to make some report of it. Our church is apprehending its mission in this large city full of people whose souls are to be saved. We were shown the beautiful edifices erected by Mr. B. Wolf as an audience room and a lecture room for St. Mark's congregation, a new mission established and to be maintained without any assistance from the Missionary Board The buildings and grounds must cost at least forty thousand dollars, and the whole is the free gift of one who loves his church and her head. The outward form of the gift is no less beautiful than the sentiment in which it originated. Let us praise God, who is beginning again to build up our beloved church in Pittsburgh.

We were also made acquainted with the plans and prospects of a mission in Allegheny City, which was called into existence by Bro. Prugh's extra work, and more than by these outward signs of prosperity we were moved to deeply felt gratitude by what we heard and saw of the prevailing spirit of peace and harmony. Thanks to God, old issues and factions are gone and overcome!

Our German congregation, too, we found in a healthy condition. By invitation, such of its members as understand enough English, were present during services in Grace church, and their presence as well as the cordial reception they received, were highly appreciated by all.

We received for Calvin College in cash the sum of $77, and some very valuable promises of donations to come. The kind donors may rest assured that we shall not soon forget them and that we feel greatly encouraged to continue the work committed to us. The kind reception we received by both pastor and people far exceeded our expectations. One who is himself acquainted with the multitudinous duties of a city pastor can best appreciate the spirit in which Bro. Prugh devoted so much time to one who comes to collect money from his people.

H. J. Ruetenik.

For Reformed Church Messenger.

MEETING OF THE WOMEN'S MISSIONARY SOCIETY OF WYOMING CLASSIS.

The fourth annual meeting of the Women's Missionary Society of Wyoming Classis was held in Trinity Reformed church, Bloomsburg, Pa., April 23rd and 24th, 1891. Fourteen societies were represented by twenty-three delegates. The address of welcome was delivered by Mrs. W. M. Snyder, and was responded to by Mrs. L. H. Meckel, Plymouth.

The following papers were read: "What is Needed," by Miss Mamie C. Schoedler, Turbotville; "Woman's Mission to Woman," by Mrs. G. C. Stahl, Milton; "Cultivation of the Missionary Habit," prepared by Miss Anna Levan, Wilkesbarre, and read by Miss Mary Achenbach Orangeville; "What Ailed the Church at Perry," by Miss Sallie Mauser, McEwensville; "The Cultivation of Benevolence among the Young," by Mrs. Lizzie Wagner, Paradise.

The reports of the local societies show a membership of 407, and that during the last year $91 were paid as classical dues, and $315 raised for home and foreign missions. A balance of $64 is in the hands of the treasurer.

The report of the Committee on Plan of Work was adopted. It pledges the society to raise $125 for the work assumed by the W. M. S. of the Eastern Synod namely, the raising of $700 a year for three years for the support of a new lady teacher in Japan, and of Steelton Mission, in the proportion of four to three;

Continued on Page 14.

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Because: The materials used are the best that science can produce and are beyond question perfectly wholesome.

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I sometimes call it Bermuda Bottled, and many cases of

CONSUMPTION,
Bronchitis, Cough
or Severe Cold

I have CURED with it; and the advantage is that the most sensitive stomach can take it. Another thing which commends it is the stimulating properties of the Hypophosphites which it contains. You will find it for sale at your Druggist's but see you get the original SCOTT'S EMULSION."

DON'T WEAR STIFF CORSETS.

SENSIBLE WOMEN
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GOOD SENSE
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THOUSANDS NOW IN USE.
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and $275 additional, as a special work, four parts to go to the Theological Seminary in Sendai, Japan, and three parts to be used as the Wyoming Classis may direct. The local delegates present pledged themselves to raise generous sums toward the making up of these amounts, and the local societies were instructed to pay each $1 into the contingent fund of the W. M. S. of the Eastern Synod, and $2 into the contingent fund of the W. M. S. of General Synod.

The following officers were elected for the ensuing year: President, Mrs. Sarah Houtz, Orangeville; vice president, Mrs. L. H. Meckel, Plymouth; recording secretary, Mrs Anna McHenry, Stillwater; corresponding secretary, Miss Mamie C Schoedler, Turbotville; treasurer, Miss Mary Achenbach, Orangeville.

The next meeting will be held in the Reformed church at McEwensville, at such time as the executive committee will determine upon.

The following resolutions were adopted:

It is proper that we should first of all acknowledge our gratitude to our Heavenly Father, whose we are and whom we serve, that we have been spared during another year, and that we as a society have been permitted to assemble again in annual session to devise ways and means for the furtherance of the cause of our blessed Master.

Resolved, That it is the sense of this society that these meetings are a benefit to the society, intellectually and spiritually.

Resolved, That we commend the Women's Missionary Society to every pastor and charge in the Classis, and also to the Wyoming Classis for its prayers and encouragement.

Resolved, That we hereby extend our thanks to the good people of Bloomsburg for their kind hospitality, and to the Glee Club who have contributed so much to the service and sociable.

Resolved, That we extend our thanks to the brethren who have favored us with their presence and kind assistance in our work.

MAMIE C. SCHOEDLER,
Corresponding Secretary.
Turbotville, May 4, 1891.

For Reformed Church Messenger

CLASSIS OF GOSHENHOPPEN.

The Classis of Goshenhoppen met in Christ church, Towamencin, Montgomery county, Pa., on Wednesday, May 6, 1891, 2 P. M.

The Stated Clerk preached the opening sermon on 1 Cor. i. 23, 24. Rev. J. L. Roush was elected President; Elder D. B. Mauger, Treasurer, and Rev. C. S. Wieand remains Stated Clerk.

Besides the usual yearly business, Classis found a number of special items claiming its attention.

The pastoral relation between the Rev. G. P. Fisher and the Falckner Swamp charge was dissolved. Rev. Fisher was dismissed to Lancaster Classis, Synod of Ohio, and Revs. L. K. Evans, J. L. Roush and S. M. K. Huber were appointed a committee to supply the Swamp charge until a pastor is elected.

Revs. J. E. Freeman, C. S. Wieand and C. H. Herbst were appointed to supply the Amityville charge; and Revs. Dr. Eli Keller, I. S. Stahr, and Elder Jeremiah Sweinhart were constituted a committee to attend to the wants of the Hill charge in case said charge should fail to elect a pastor.

Revs, S. M. K. Huber, L. K. Evans and C. H. Herbst were appointed a committee to organize a Reformed congregation at Royer's Ford and fix the amount to be paid in support of said congregation by this Classis during this classical year.

Classis adjourned on Friday noon to meet in adjourned sessions, in the Old Goshenhoppen Reformed church, Salford, Montgomery county, Pa., on Monday, June 1, 1891, at 10 o'clock, A.M. Corrected statistics and other items will be sent for publication after the adjourned meeting.

C. S. WIEAND,
Stated Clerk.

NOTICE.

The Women's Missionary Society of Goshenhoppen Classis will convene at Boyertown, Pa., on Whitmonday, May 18th, 1891, at 2 P.M. We hope to see every congregation and society with their respective pastors represented. All delegates will be entertained by the members of the Missionary Society.

MRS. E. HEFNER, Cor. Sec.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Philadelphia.—First, Rev. J. H. Sechler. The Young People's Society of Christian Endeavor of this church celebrated its third anniversary on the evening of the 4th inst. An interesting programme was presented, consisting of music and addresses, the latter being made by Mr. Matthew Walker, President of the Philadelphia Union, and J. Howard Breed, secretary of the same, and Rev. F. E. Dager, of the Reformed Episcopal church. A large audience was present and greatly enjoyed the exercises of the evening. The society is in a flourishing condition.

Reading.—St. Andrew's, Rev. Stanley L. Krebs. St. Andrew's, organizing the last of March, this year, with 111 members, had an addition of 89 on Sunday evening—confirmations 38, certificate and reprofession 54, making in all a membership of 200. This is well done for three months growth. The Great Head of the Church has been with the pastor and his people. The church evidently has the good will and support of that section of the city and its influence must be for good. At the services on Sunday evening last some 700 persons were present and witnessed the confession of the catechumens. The different parts of the church were decorated with wild flowers from the mountains around. The Holy Communion will be administered on Whitsunday, and on Whitmonday evening a reception will be tendered the incoming members by the consistory and congregation.

Greenfield Charge.—Rev. C. W. Summey. Communion services were held in the Mount Hope congregation April 26th. There were four additions by confirmation. Four infants were baptized. Offering for classical apportionment.

Mercersburg.—Rev. Z. A. Yearick. On account of the deep snow which prevented many of the members from attending the service on Easter, the Lord's Supper was again celebrated by this congregation on the 26th of April. The collection for benevolence was $13, and for home purposes, $86 25. Eleven persons were added to the church, making a total of 29 at the two communions. Of this number 21 were received by confirmation, 4 by certificate and 4 by reprofession of faith. Of those confirmed eight were baptized, and eight were heads of families. Drs. G. W. Aughinbaugh and W. M. Deatrick and Prof. J. W. Knappenberger took part in the service.

The memorial windows recently put into the church at Mercersburg present a beautiful appearance. They are in memory of Dr. E. E. Higbee, by his students and friends, Rev. I. G. Brown, a former pastor, by the congregation and his family, Mrs. Harriet M. Schnebly, Michael and Hannah Hoke, and Mrs. Margaret Spangler. The sixth window was furnished by the congregation. It contains a record of all the pastors from the beginning of its history, in 1792, to the present time, covering a century. Further repairs of the church will be made during the present summer.

At *Upton* three persons were added to the church by certificate. The missionary society held its quarterly meeting on the Saturday evening preceding the communion. The programme was well rendered, and the collections for the quarter were encouraging. Some new members were added and the interest and efficiency of the society is increasing.

On the 3rd inst. these two congregations were visited by Rev. Dr. Callender, the Secretary of the Board of Foreign Missions, who presented the cause which he represents in strong, convincing discourses to the people. The collection at Mercersburg was $33 65, and at Upton, $18.50.

The pastor has recently again been kindly remembered in donations and valuable gifts. On account of these as well as the general prosperity of all the congregations, he has reason to be encouraged in his work.

Greencastle aud Middleburg.—Rev. C. Cort. *Middleburg*. At a recent communion in this congregation of the Greencastle charge, six were added to the church, making thirty in all to the charge during the year.

—*Greencastle*. Nearly fifteen hundred dollars of debt against the Greencastle congregation has been recently cancelled and the general outlook is encouraging. Pastor Cort and his people have reason to be glad.

Danville.—Missionary Anniversary.—The missionary society of Shiloh Reformed church, Danville, Pa., celebrated its ninth anniversary on Sunday evening, May 3rd. In addition to the annual reports of the officers, showing the excellent condition of the society, Rev. A. R. Bartholomew of Pottsville, former secretary of the Foreign Board, made an eloquent, inspiring and instructive address on "She hath done what she could." An offering of $28.56 for the foreign work was made on this occasion.

Aaronsburg.—Rev. George E. Addams, confirmation 20, certificate 6, reprofession 4, total 30. Easter communion alms, $49, object, benevolence. During the year, about $200.

Harmony.—Rev. E. H. Otting. In connection with communion service at Grace Reformed church, Harmony, Pa., on May 3rd, 1891, the following additions were made—confirmation 12, certificate 4, reprofession 6, total 22, alms $30.75, object, classical apportionment.

Zion's Charge.—Rev. S. L. Messinger. Recent additions—confirmation 21, certificate 7, reprofession 7, total 35. Spring communion collection, $82.66, for home missions.

Sellersville.—Rev. J. G. Dengler. The spring communions held in the Sellersville charge resulted in 486 communicants, $132.16 offerings, and an addition of 4.

Wapwallopen. — Rev. W. D. Donat. The spring communion services in the Wapwallopen charge were concluded on Sunday, May 10th. The number of guests was large, and the season was a truly refreshing one. Additions—by confirmation 21, by certificate 7, total 28. Offerings—St. Peter's, $14.90; Wapwallopen, $27.95; Emmanuel's, $25.07; Mt. Zion, $21.65; special Easter offering in St. John's chapel, $6.91. Total, $96.48.

MARYLAND.

Manchester.—Rev. N. J. Miller. Easter communions were postponed because of the snow drifts but concluded May 3rd, 1891. Confirmation 7, certificate 7, reprofession 2, total 16, alms $45, object, classical apportionment.

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A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

For Reformed Church Messenger.

IT MEANS WORK THIS TIME.

The annual meeting of the Woman's Missionary Society of East Pennsylvania Classis, organized last year at Plainfield, was held in Christ Reformed church, Bethlehem, Pa., on Ascension Day, May 7th. The spirit of the day was missionary, bringing new encouragement to those attending the convention. Seven of the twenty-six charges of Classis were represented; there are, however, several more missionary societies in the Classis, and, as we are told, others to be organized. Delegates from the following charges were enrolled: Third Street and St. Mark's, Easton; Christ church, Bethlehem; Catasauqua, Kreidersville, Freemansburg and Hoovertown. From the reports we gather that the societies devoted $300 to missions during the year.

In an organized way, that is as a Classical society, no work was accomplished during the first year. At Plainfield the ladies had resolved to gather all they could toward a $500 Church-building Fund, but no money was forwarded for this purpose, in fact the first amount to gladden the treasury was an impromptu contribution at the evening service, which amounted to $8.55. We are assured, however, that the future will bring a measure of prosperity, that the new inspiration received will work out worthy results. Rev. A. C. Whitmer, Superintendent of the Home Mission Board, gave one of his delightful addresses at the evening service, presenting the field, the work and the encouraging features of the missionary work operated under the care of the Bisynodic Board, and no doubt succeeded in persuading the members to better activity.

The following officers were elected for the ensuing year: Miss Kate Laux, president; Miss Anna S. Pomp, vice president; Mrs. G. A. Schwedes, secretary; Mrs. W. H. Bartholomew, treasurer.

G. A. S.

"WHILE YOU WAIT."

"Earth has no sorrows that heaven cannot heal." "Every one wants to go to heaven, but every one will take a great deal of nasty medicine rather than go." The second quotation may seem, at first sight, a little irreverent, but this is not the case, and both are strictly true. We all cling to life, and most of us are unwilling to leave it. This feeling is perfectly right and natural, and is sanctioned by the highest authority. For those who have taken a great deal of medicine without avail, and for those who wish to avoid doing so, but still desire to be restored to health, we present a few testimonials showing what has been accomplished by the Compound Oxygen Treatment of DRS. STARKEY & PALEN.

DRS. STARKEY & PALEN:—"I was in a miserable condition from a complication of diseases, the most troublesome of which was bronchitis. Your Compound Oxygen Treatment set me up and made a new being of me." Mrs. ANNA F. HOUGH, Morgantown, W. Va., April 30, 1889.

DRS. STARKEY & PALEN:—"I received especial benefit in bronchial trouble, from the use of your Compound Oxygen Treatment." Mrs. C. W. HILL, Wilkinsonville, Mass., April 27, 1889.

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the remedy you need. They tone up the weak stomach and build up the flagging energies. Sufferers from mental or physical overwook will find relief from them. Nicely sugar coated.

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Acknowledgments.

*Receipts for Foreign Missions for April, A.*D. 1891.*

Apr. 1—Pennsylvania, Rev O F Shaeffer, East Berlin, Evening Easter offering,		$3 60
Mr A K Swartz, Bethlehem,		25 00
Ohio, Rev F Strassner, Canton, Mrs M A Behmer, 10.00, part Easter coll, 1st Ref ch, 15.00,		25 00
Rev Abm Schneck, New Knoxville, from a friend of missions,		5 00
Rev F Kalbfleisch, Stone Creek, Jerusalem ch, Stone Creek, Tus Co,	2 75	
Christ Zurcher, do, do,	1 70	
X	5	
Daniel Kuhn,	2 00	
		6 50
" 3—Rev L C Rettig, Bucyrus,		5 68
Penna, Geo R Julius, Littlestown, Redeemer's Ref ch, coll at prayer meetings during Lent, to reduce $5,000 debt,		8 76
" 2—Rev E S Hassler, Turtle Creek, Easter offering, S S,		10 00
Rev A Houtz, Orangeville, St Peter's Ref S S, Wapwallopen,	3 40	
Orangeville Easter offering,	5 10	
		8 50
" 3—Gertrude O Russell, tr, Lewisburg, 4th semi annual payment for support of "Nakamuri Chonosuki,"		30 00
Ohio, Rev Parley Zartman, Columbiana, Easter offering, Grace Ref ch, Woman's Miss Soc,		35 00
" 4—Missouri, Rev J Matter Boeger's Store, from J Hemeyer,		2 00
Penna, Rev J B Shontz, Chambersburg, St John's Ref cong,		30 00
" 6—Mr W H Ebright, Phila, from S S 1st Ref ch,		10 93
" 7—Ohio, 2d Ref S S, Tiffin, J W Behm, supt,		25 00
Y M C A, Heidelberg Univ, for support of student for ministry,		10 00
Virginia, Rev J C Hensel, Mt Crawford,		1 00
Pennsylvania, Rev Wilson F More, Catasauqua, Easter offering, Salem Ref ch,		50 00
Penna, Isaac G Gerhart, tr Tohickon Classis,		
From Rev Jacob Kehm, For Miss Union, Indiana Co, for Training school, Sendai,	50 00	
For Foreign Miss, genl work,	4 29	
Tohickon cong,	13 94	
Rev Danl Rothrock, St Luke's Miss Soc of Nockamixon,	41 00	
St Luke's S S, do,	2 25	
Revere S S,	10 75	
		122 23
An Allentown Friend,		1 00
Ohio, Rev J A Keller, Hartville, Mrs Maggie Kling,		5 00
Penna, W D Frank, sec, Elizabethville,		
From Mrs A J Bressler and her baby,	2 00	
Salem Ref S S, Elizabethville,	4 66	
		6 86
" 8—Ohio, Rev J H Beck, Orrville, Adam Fogel, 5.00, personal, 5.00,		10 00
Illinois, Rev Henry Bair, Forreston, from Mrs Dora Zumdahl, 10.00, John Zollinger, 1.00, members of Forreston charge,		11 00
Indiana, Rev E W Henschew, La Fayette,		10 00
" 9—Rev Wm Wohlfahrt, New Middletown, John Bickel, 1.00, personal, 1 00,		2 00
Pennsylvania, Rev T J Barkley, treas Gettysburg Cl, Rev J D Peters, 2d Hanover chge,		7.28
" 10—Maryland, Paul C Hauser, Baltimore, From S S, Immanuel cong,	10 00	
" "	8 00	
		18 00
Ohio, Mrs J G Miller, treas W M S, Beaver Creek chg, Alpha, for support of "Hino O Daisan" (Mary Steele), Girls' school,		15 00
Penna, Mrs S E P Mosser, tr W M S, E Synod, from Manheim cong,		10 00
Rev D H Leader, Saegertown, Mrs R Mosier, treas,		
From Saegertown cong and S S, Easter offering,	26 62	
Do, regular coll,	3 54	
		30 16
Jonas Deisinger, Hellam,		10 00
Rev A J Heller, tr Somerset Cl,		
Paradise chg, per P S Hay, tr,	27 20	
Miss Fina B Baer, Somerset,	10 00	
Amity Ref S S, Myersdale, W H Holtzshu, tr,	25 00	
		62 20
Rev J C Bowman, Emanuel's Ref church, Easter offering, Hanover,	35 28	
Sunday-school classes, Easter offerings, as follows:		
Mrs Mattie Barnitz,	7 82	
Miss Emma Barnitz,	4 60	
Miss Mary Forney,	7 32	
Miss Martha Grove,	1 53	
Miss Blanche Schmuck,	4 65	
Mrs Jesse Bollinger,	6 65	
Miss Emma Hostetter,	5 00	
Mr David Winebrenner,	7 70	
Miss Mabel Trone,	3 15	
Mrs Jacob Slagle,	4 95	
Miss Kate Schriver,	7 95	
Mr Geo N Forney,	3 40	
	64 72	
		100 00
Ohio, Rev Moritz Noll, Ragersville, Miss Soc, Zion's cong,	3 00	
M, 5.00, L, 25 cts, No Name, 75 cts,	6 00	
		9 00
Penna, Rev O H Strunck, Schuylkill Haven, St John's Ref ch, Schuylkill Haven, Easter coll,		50 00
Isaac G Gerhart, tr Tohickon Cl, A B Koplin, DD, Hellertown cong,		25 00
" 13—Ohio, Henry Reichenbach, Wooster,		3 00
Penna, Rev C B Schneder, Pinegrove chge,		6 10
" 14—Rev S L Messinger, Blain,		
Buffalo S S,	5 00	
Zion S S,	40	
Mrs Prof L B Kerr,	5 00	
		10 40
Rev A Houtz, Orangeville, personal,		25 00
Mr Mahlon Metzger, tr, Watsontown, Easter coll, Watsontown Ref S S,		5 00
D B Mauger, treas Goshenhoppen Cl,		
From Pennsburg cong, Rev A L Dechant,	5 00	
New Goshenhoppen cong, F S Fluck, tr,	50 00	
Trinity cong, M L Fluck, tr,	50 00	
		105 00
Ohio, Rev J A Seitz, Stoutsville, Easter col, Heidelberg S S,		2 25
" 15—Penna, Rev W M Deatrick, DD, treas Mercersburg Cl,		
Waynesboro charge, Rev F F Bahner,	18 00	
Rev W M Deatrick, D D, personal,	5 00	
		23 00
Ohio, John Doerschuk, Shanesville, Ref S S, Shanesville, coll at Easter S S festival,	2 84	
Mrs Deiker,	25	
		3 09
New York, Rev J F Busche, DD, New York city, from Elder Geo Breit,		25 00
" 17—Missouri, Rev W F Horstmeier, St Louis,		
From J Bruse, treas Ger Prot Orphans' Home,	1 00	
N N,	1 00	
		2 00
Iowa, Grace E Lower, sec, Tipton, from Willing Workers Ref ch,		5 00
Penna, Rev G B Walbert, Orwigsburg, from Orwigsburg chge,		9 00
" 18—Rev S P Mauger, Stone ch, from Willing Workers Soc, do,		10 00
Mr Reuben Stoudt, Myerstown, personal, 10.00, Mrs Stoudt, 10.00,		20 00
" 23—Rev S L Messinger, from Blain S S,		6 72
Ohio, Inez R Oberlin, treas West Brookfield, from St John's Ladies' Miss Soc, Tuscarawas chge,		30 75
Penna, John C Blenner, treas S S, Ger Ref Emmanuel's cong, West Philadelphia,		10 00
Ohio, Mrs J C Reber, Dayton, for support of "Sakai Katsutoki,"		60 00
Penna, Jacob K Funck, treas Lebanon Classis,		
From Bethany cong, Rev T M Yundt,	4 36	
Christ Ref ch, Annville, Easter offering,	5 30	
J B Karch, treas 1st Ref S S, Lebanon, for Japanese students,	49 10	
For Foreign Miss Board's debt,	150 00	
For support of new lady teacher, W M S G S,	26 35	
		235 11
Maryland, Rev U Henry Heilman, tr Maryland Cl, from Cavetown charge, Rev Dr Santee,		10 00
Per Rev Aug Becker,		
California, Mrs L Penn, Kelseysville,	1 00	
Wisconsin, E E Wfckersburg, Appleton,	75	
Do, Rev C Bonekemper, Manitowoc,	5 56	
Canada, John Hoffmann, Wellesley,	10 00	
Iowa, Ad Lange, P A Froelich,	7 00	
Ohio, Carl Mauser, Cleveland,	1 00	
Illinois, Claus Ruben, Washburn,	5 00	
Ohio, Ernstine Weigel, S Brooklyn,	5 00	
		35 31
Penna, Grace Ref ch, Harmony, Offerings of Sadie J Stamm,	5 00	
S A Stamm,	5 00	
		10 00
Rev J E Smith, Bath, from Big Moon cong,		11 85
Ohio, Rev G H Souder, Bellevue, from Miss Band, St Paul's Ref ch,		5 00
" 24—Dr D C Lichliter, Dayton, from Trinity Ref ch,		15 00
" 25—Penna, Rev S N Callender, DD, from "A Friend," for support of student, first semi annual payment,		30 00
" 27—Isaac G Gerhart, treas Tohickon Cl,		
Rev H F Seiple, Hellertown,	9 00	
Rev R C Weaver, Friedensville,	30 78	
		39 78
Rev Phil Vollmer, Phila, S S, Germ St Paul's Ref ch,		10 00
" 28—Mrs P J Bachman, tr Shaefferstown Miss Soc, St Paul's Ref ch,		20 00
Ohio, Rev Abm Schneck, New Knoxville, from H Lutterbeck, 83-year-old father,		5 00
Penna, Rev W A Haas, treas W Susq Classis,		
Dreisbach Ref S S, New Berlin chge,	10 35	
Ref cong, Middleburg, do,	4 62	
Centre Hall chge,	16 00	
Rebersburg chge,	20 00	
		50 97
Rev N W Helfrich, Fogelsville, from Ziegel's chge, as follows		
Mrs Fiana Rabenold, Heidelberg cong,	1 00	
Mrs Abby Adams, do,	3 00	
Balance of charge,	100 00	
		104 00
Ohio, Mrs S B Yockey, Xenia, from Miss Band of Ref ch, for support of a scholar in Girl's school,		27 75
Penna, Mrs M F Adolph, Philadelphia, for support of student in Theol Sem, Sendai,		30 00
Rev Stefellen E Stofflet, Waynesboro, from St Paul's chge, do,		18 00
" 30—Wisconsin, Rev H W Stinecker, Medina, from H J Leuthold, Sala, Wis,		5 00
Ohio, Rev I H Reiter, DD, tr Miami Cl, from Highland chge,		8 16
North Carolina, H A Forney, Esq, tr N C Classis,		
Newton cong, 67 cts, Smyrna cong, 1.89, Catawba chge,	2 56	
Hickory cong, Hickory chge,	10 00	
Pilgrim cong, Upper Davidson chge,	5 34	
Hebron cong, 4.60, Bethany, 3.35,	7 95	
		25 85
Penna, Rev J W Steinmetz, tr Schuylkill Classis,		
New Jerusalem cong,	20 90	
St John's Miss Soc (Gernant's),	13 20	
Trinity Ref ch, Pottsville,	20 00	
		54 10
Ohio, R F Alspach, Upper Sandusky, Emanuel's Ref Miss Soc,	20 00	
Mrs Christian Foucht,	10 00	
		30 00
Penna, D B Mauger, tr Goshenhoppen Classis, Douglassville, from Wentz charge,		35 00
Illinois, Rev A Heinemann, Chicago, from Jas Opitz,		2 50
Ohio, Rev J M Grether, Beaver, from Beaver chge,		3 00
Total		$1979 33

April 18—The Treasurer was obliged to make a loan for pressing need in Japan, $4300 00

N. B.—Part of this loan has been paid off.

JOS. L. LEMBERGER, Treasurer.

Lebanon, Pa.,

2 CTS, PER YD. | Is what the Philadelphia Carpet Cleaning Company, at 21st and Race Streets, charges for cleaning all kinds of carpets.

MEETING OF THE CLASSES.

Eastern Synod.

East Pennsylvania, St. John's church, East Mauch Chunk, Pa., May 21, 1891.
East Susquehanna, Millersburg, Pa., May 20, 1891
Lancaster, Hummelstown, Pa., May 21, 1891.
Lehigh, Fleetwood, Berks Co., Pa., May 18, 1891.
Philadelphia, Trinity church, Collegeville, Pa., June 4, 1891.
West Susquehanna, Madisonburg, Pa., May 20, 1891.
Wyoming, Wilkesbarre, Pa., May 20, 1891.

Pittsburgh Synod.

Allegheny, Pittsburgh, Pa., May 18, 1891.
Clarion, St Petersburg, Pa., May 26, 1891.
St. Paul's, Saegerstown, Pa, May 28, 1891.
Somerset, Frostburg, Md, May 27, 1891.
Westmoreland, Pleasant Unity, Pa., May 20, 1891.

Potomac Synod.

Carlisle, Duncannon, Pa, May 28, 1891.
Gettysburg, Bender's church, Adams Co., Pa., May 21, 1891.
Juniata, Saxton, Pa., May 20, 1891.
Maryland; Woodberry, Md., May 21, 1891.
Mercersburg, Heidelberg church; Marion, Pa, May 21, 1891.
Portland-Oregon, Seattle, Wash., May 28, 1891.
San Francisco,
Virginia, St. John's chapel, Harrisville, Va., May 20, 1891.

Synod of Ohio.

Eastern Ohio, Germano, O., May 21, 1891.
Lancaster, Salem church, Kinnickinnick charge, O., May 21, 1891.
Miami, Germantown, O, May 28, 1891.
St. Joseph, Three Rivers, Mich, May 21, 1891.
Tiffin, Lima, O, May 21, 1891.
Tuscarawas, Canal Fulton, O., June 4, 1891.

Synod of the Interior.

Iowa, Brandon, Iowa, Sept. —, 1891.
Kansas, Hiawatha, Kansas, May 21, 1891.
Lincoln, Sioux City, Ia., May 21, 1891.
Illinois, Buckhart, Ill., May 20, 1891.

UNCLE SAM BUYS IT.

On May 7, 1891, the contract for supplying the U. S. Army with baking powder was again awarded the Cleveland Baking Powder Co. The fact that the Government requisition calls for baking powder "equal in quality to Cleveland's" is a high tribute to the great merit of the powder. Cleveland's is the standard.

For restoring the color, thickening the growth and beautifying the hair, and for preventing baldness, Hall's Hair Renewer is unsurpassed.

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Don't you *want to save money*, clothes, time, labor, fuel and health? All these can be saved if you will *try* Dobbin's Electric Soap. We say "*try*," knowing if you try it *once*, you will always use it. Have your grocer order.

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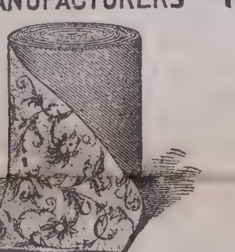

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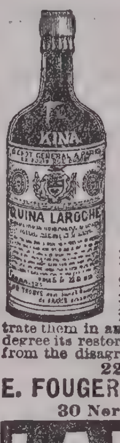

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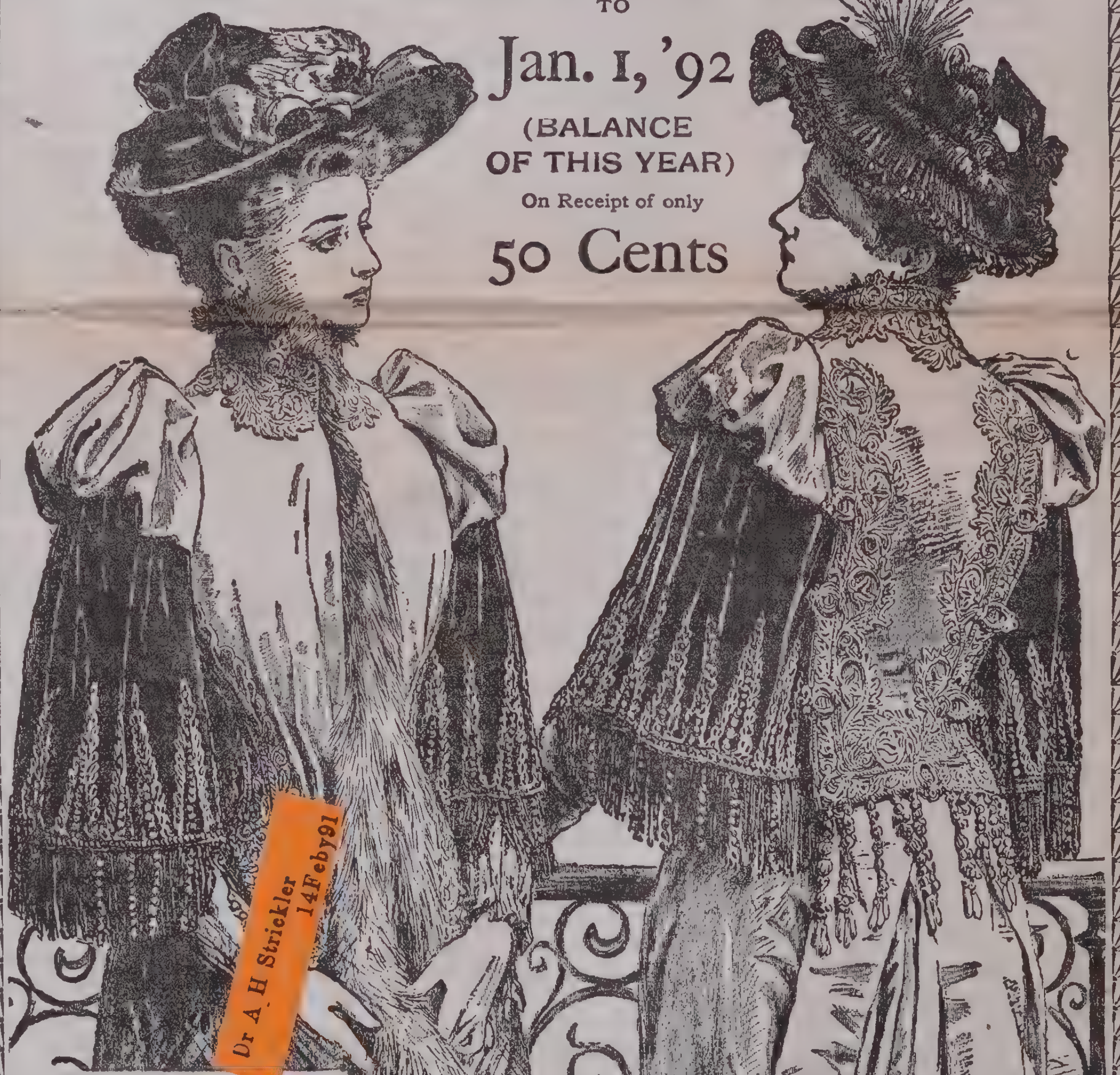

Dr A H Strickler 14Feby91

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CURTIS PUBLISHING COMPANY, - - Philadelphia, Pa.

Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

VOL. LIX.—NO. 21. PHILADELPHIA, THURSDAY, MAY 21, 1891. WHOLE NO. 2941.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.
ISSUED WEEKLY
IN THE INTERESTS OF THE
REFORMED CHURCH IN THE UNITED STATES
BY THE
REFORMED CHURCH PUBLICATION HOUSE,
CHAS. G. FISHER, Proprietor,
Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—The Third Convention of the Brotherhood of Andrew and Philip will be held in Baltimore city during the latter part of September next. The brethren of the "Monumental City" will no doubt give it a warm welcome.

—The Sunday-school Helps for the *third* quarter will soon be ready for mailing. The schools that purpose increasing orders would confer a great favor upon our Publication House if they would notify it of the same without delay.

—We must request a little patience upon the part of those who have ordered copies of the new Hymnal, as it must be remembered that it takes time for the publishers to have copies of it ready for distribution. Our orders are placed for a supply and we are expecting them every day.

—*The Monthly Call* is the title of a sixteen paged pamphlet issued by Rev. A. R. Thompson, pastor of the Rockingham charge, Bridgewater, Va. Like all such congregational publications it is designed to be the medium of information to the people upon things of a local character and of the Church in general. Its pages are filled with sprightly and interesting matter.

—The Railroad arrangements for members of General Synod will be found under the call for the Special Meeting of the Synod in this city on the 4th of June. Those who purpose attending the meeting should study them carefully and endeavor in every respect to comply with the conditions there stated. And it is hoped that there will be a *full* attendance of delegates, at least indeed enough to form a quorum. The matters that call for the special meeting are important, and it would be a mortifying as well as a sad thing if there should not be a quorum present to act upon them. Nothing of a trivial character should cause any delegate to fail to be present.

—In calling the attention of the Stated Clerks of the Classes, two weeks ago, to the importance of officially reporting to the General Synod the vote of their Classes upon the Hymnal, we find upon further examination of the Constitution of the Church, that we erred in saying that they were to report to the General Synod direct, as an amendment to Article 80. says that the District Synods are at the annual meeting succeeding the meeting of the Classes at which, the Constitution says, they must decide upon any ordinance, to make a distinct record of the vote of each Classis which has taken action upon the proposed ordinance, and note those that have not done so, and thus through the Minutes of the District Synods the General Synod is to arrive at the result and officially proclaim the same.

—From the brief account of the *Sixty-sixth* Anniversary of the Theological Seminary, given elsewhere, it may rightly be judged that the occasion was a marked one in the history of this School of the Prophets. Those who were present at the different exercises during the three days occupied in the performance of them, will be ready to say that in all was exhibited an increased interest and advanced stage of progress in the Institution. The examinations, the addresses by Dr. Coe and Professor Bowman, and the essays of the graduating class, all composed, if nothing else, a rich literary treat. The Professors have surely done their part well, and the class that left the halls of learning goes forth well equipped to do the Master's work, and though in number it was less than those of years past, still it is composed of those who will give, it is believed, full proof of their ministry and reflect great credit upon the Seminary. The induction of Professor Bowman into his Chair was an event of no little moment. It has not only had the effect to show that the Church, when properly appealed to, will nobly respond to a call from her institutions, but also to augur well for the future of the Seminary in its thus affording increased advantages to the students in their training for the work of the ministry. All this shows more and more the importance of the erection of a building for the use of the Seminary at the earliest moment. Any serious delay in the matter only retards the onward progress of the Seminary and hampers the College because of the crowded state of its halls. We still think that there are one or more persons in the Church who are able, and should be willing, to erect such a building, under the name of ——— Theological Hall. Once again we ask, Whose name will fill the blank?

—We publish a communication from a correspondent on the Union Question, which, whilst it favors the union of the two Reformed Churches, makes some reflections on the apparent haste with which the action on this subject passed the General Synod at Lebanon. It must be remembered, however, that the action there proposed referred only to the general question of union, which had been discussed and duly considered before the Synod met, and most of the members had made up their minds on the main question, so that the Synod did not need to have the subject discussed anew. We hope, however, that full time will be taken at the meeting in this city, and that there may, in the end, be as much unanimity in passing the details of the union as there was at Lebanon in passing on the main question. The movement is a good one and should be decided finally for the glory of God and the best interests of the Church.

—The *Kirchenzeitung* last week made a statement that needs correction. The same has been made by others, who, if they were aware of the facts we are sure would not make it In an editorial it speaks of the German Publishing House at Cleveland being the *only* Publishing House of the Church, and as it is conducted and owned by the three German Synods, in that respect it differed from the two English Publishing Houses, they being owned by private individuals. That may apply to the Publishing Co., at Dayton, O , but it does not, by any means, apply to our Publication House in this city. It is verily a Publication House of the Church to day as much as ever. The periodicals and plates of books are all the property of the three English Synods, East, and the present proprietor of the House is only the lessee of them, and for the right to publish the same for the Synods, he pays an annual royalty, which royalty increases as the business of the House increases, and bears all responsibilities and takes all risks. Hence it is of more advantage to the three English Synods to have its interests managed for it than managed by it through a Board. The Synods retain their property, derive an annual income from it, and have no risks or losses, and the value of the same is increased from year to year. If the German House undertakes a risk and a loss is sustained by it, its owners, the three Synods, have to bear that loss. In the case of the three English Synods, no matter how much the lessee of their property loses they do not sustain any loss, but receive their annual royalty. Any one, therefore, can see that the *Kirchenzeitung* and the friends of the German Publishing House greatly err when they assert that their Publishing House is the only one that is a Publishing House of the Church. The three English Synods are interested in the one in this city and all its operations, and are rightly so, because its publications are, as said before, their property.

—We wish to have no controversy with our German brethren on this matter. They have done nobly in their publication operations, and have met with well deserved success. And that success is mostly to be attributed to the fact that all the German brethren have been loyal to it and its interests, and have worked for it. Had the English brethren done the same in behalf of their Publication House of more than fifty years standing, it would never have reached that condition as to be necessary in order to save it from financial ruin that one should step forward and assume its liabilities for its assets, and conduct its affairs under a lease upon a contract, involving, as has been said, the payment of a royalty for such a privilege. Our well wishes have always been with the German brethren, and every step forward they take we rejoice with them in it, as their success is that much honor to our Reformed Church. The real state of the case as regards our Publication House only calls forth the above answer to the editorial in the *Kirchenzeitung* referred to.

Poetry.

MORGENGLANZ DER EWIGKEIT.

[From the German of Christian Knorr von Rosenroth, A.D. 1681. He was a learned man who had traveled much, and wrote seventy-five hymns. He died 1689.]

Morning Ray of endless day,
Light of uncreated splendor!
Now Thy beams of grace display,
As to Thee our praise we render;
By Thine all-prevailing might
End our night.

Let Thy mercy's morning dew
Fall upon the conscience weary;
Let Thy comforts, ever new,
Cheer life's desert, dark and dreary;
Still refresh Thy faithful fold,
As of old.

Grant Thy glow of love may kill
Our cold works, to sin inclining;
Wake each heart, renew each will,
While the crimson morn is shining;
Let us, ere we miss the prize,
Truly rise.

Bright effulgence of the skies!
Grant that on Thine awful morrow
Our dead bodies may arise,
Freed from every stain and sorrow,
And in bright, robes fair to see,
Stand by Thee.

Let us now our garb of sin
With Thy precious blood make glorious,
That Thy righteousness may win
Robes immortal, palms victorious;
When released from toil and care,
Bliss we share.

Light our way to yon bright home,
Ever beaming Sun of Beauty!
Through this vale of tears we come
To the land whose joy is duty;
Where the love, that bids us rise,
Never dies!

—*Standard of the Cross.*

Communications.

For the Reformed Church Messenger.

A PRACTICAL TALK.

A fruitful subject of complaint with congregations in cities is the fact that so many members of their own denomination move from other places, especially from the country, within their bounds, but fail to connect with them, as it would be their duty to do. Sometimes these people are blamed, and sometimes the pastors of the churches from which they come are blamed. The people are to blame when they know their duty in this matter and do not do it, and that, in the majority of cases, is just where the difficulty lies. Generally the people know what would be the right course of action. They know that they ought to connect with some congregation of their own Church, but put off from time to time the taking of the necessary steps to that end, simple and easy as they are. They invent excuses which they well enough know themselves are of no account. In this way they grow indifferent and lose in large part the realizing character which they once had. But how about their pastors? Well, they are not without fault, either, as already said; at least in all such cases where they can, and yet fail to, urge the proper course upon the members which move out of their bounds.

Parents who move to the city and neglect to connect with their own Church run great risks with respect to their children. When Sunday comes, what are their children to do? The right thing for the parents to do would be to take their children by the hand and go with them to their own Church, if a congregation of it is anywhere within reach. Have the children feel that it is to be their place of worship and its Sunday-school theirs also. That will give the young folks the sense of having, "really and truly," as the children say, a spiritual home. Parents sadly fail in discharging their duty to their children, when they fail in this, however little they often think of it. It is a pity that in these very cases they think so little of it. "Train up a child in the way he should go," the Scripture says. That injunction does not lose its force by the fact that a family moves from one place to another. In fact the solicitude of the parents ought to increase just because they are placing their children amid new, untried surroundings.

It is commonly made an excuse that children will anyhow find some Sunday-school and Church to go to. So; and what do the parents know about such such school or Church? Are they likely to look into its character, when they do not take the trouble to go to their own? We doubt it. They take it all on trust, with the least possible care on their own part. We would like to tell such parents to think of the promises which they took upon themselves when they offered these same children to God in holy baptism. They then entered into solemn covenant with God, pledging their truth that they would do certain things for their children. Among those things were these: that they would bring them up in the true Christian faith, and train them in the nurture and admonition of the Lord. But they are not doing it; they are letting these very things go hap-hazard. That is making light of the covenant they have made with God in Christ their Lord, for which there will surely come a reckoning, sooner or later. We have seen a reckoning take effect in many a household in the fact of the family becoming sorely divided in opinion, in children becoming disobedient to their parents, in sad separations, in manifold sorrow coming at the bidding of this negligence.

Speaking of the covenant leads us to remind church members that we all stand within its holy bounds. In our baptism our parents did the best thing for us they could by putting us into covenant relation with God our heavenly Father, and this covenant we voluntarily accepted and declared as our own on the glorious day of our solemn Confirmation. And when God gave us children we placed them also into this same relation. How are we standing up to all this, which we know to be right and good? How are those standing up to it, who, simply because they have moved out of the bounds of their home-congregation, connect with none, and let their children pick up their religious views and training by chance? With this covenant goes a definite faith and a definite training, which faith ought to be our own, grown into every fiber of our being, and which training ought to be a prime work of our life both with respect to ourselves and our children. If we wish to make earnest with them we need the congregation and the fellowship of the saints; not just any congregation but such a one as stands in that same true faith and is loyal to that same Christian training.

Why is this covenant relation taken so lightly, especially when people become detached from their old local moorings? It strikes us that a main reason lies in a lack of penetration of our membership, and not *ours* only, by the right Christian principles and views of duty. One thing our Christianity in its more popular form to-day does; another thing of equal importance it leaves undone. It is very weak on the force and reach of the covenant, and per consequence of the sacraments. It has degenerated from the position of our forefathers in these respects. People who reglect proper church connection by membership in some particular congregation standing surely in true faith, and who let their children go anywhere for spiritual nurture, make no conscience of the covenant and feel slight need of the holy sacraments. There can be little doubt about that. Many other evils from which we suffer ecclesiastically must be traced to the same cause.

WYOMING.

For Reformed Church Messenger.

OUR OWN.

The caption of this article has reference to the Reformed Church and her literature. There is nothing so closely allied to a church as her literature. The preservation of the latter means the perpetuity of the former. We have heard persons boast of their being brought up in the Church, and those are often the ones that oppose everything in the way of reform, or any methods devised to advance her interests. We measure a man's devotion by what he does, and not by what he says. Words are cheap! The church paper makes friends for the Church, and firmly establishes those who are her friends. It stimulates its members to work and to give of their means for the support of the Gospel and the various interests of the Church. It makes friends for the pastor, who are ready to hold up his hands when they become heavy. Through the church paper, we learn what our colleges and seminaries are doing; new churches being built and dedicated; new fields opening up for the Church, and that she is going forward to possess the land. Such news as this we hail with delight and it stimulates us for our work. How are we to know all these things if we do not read its literature.

The MESSENGER is a welcome visitor to my home. Why it is not to every Reformed home I cannot understand. Let us notice some reasons alleged by many members of the Church why they do not take the church paper. It is too high; too poor; no time to read it. How inconsistent are these excuses! Let us notice them separately.

Too high! The political paper is not too high at one dollar and fifty cents, or the story paper at two dollars and fifty cents or three dollars; but a religious paper is at two dollars. Many will tell you they can get a political paper for one dollar. But they do not tell you that all that it costs to publish such a paper is the paper and ink, as it is made up from the forms of the daily. But is it just to compare the political with the religious paper?

I am too poor, not too poor to pay the above-named for a secular story paper, but too poor to pay the price of the church paper. I have gone into homes where I found two or three secular papers, but they will tell you they are too poor to take the church paper.

I have no time to read it. If we can afford to live without knowing what is going on in the Church, the world can afford to leave us. God did not intend that we should. He has given us a mind, and also time to acquire knowledge. "Wisdom is the principal thing, therefore, get wisdom; and with all thy getting, get understanding." Is it not disloyal not to support and read our Church literature?

J. J. W.

For Reformed Church Messenger.

THE FEDERAL SYNOD AND CHURCH UNION.

I have been deeply interested in the articles of Drs. Apple and Kieffer on Church Union that lately appeared in the MESSENGER. They seem to fear that the proposed Federal Synod will prove a very expensive piece of Church machinery and in the end will be more for ornament than for use. I recollect well how they deprecated the lack of discussion and deliberation when the matter came up for action at Lebanon. Both were standing within a few feet of me in the reporters' corner when the snap judgment process was resorted to of rushing the report on federal union through without question or comment. One remarked "this is entirely too fast," and the other "this proceeding is all wrong," or words to that effect, while nearly everybody else was carried off by a kind of sentimental rhapsody, and the President intimated that anybody not heartily in favor of the proposed action had better keep his seat or leave the building. The General Synod had apparently ceased to be a deliberative body and any one like the writer anxious to point out the cost and difficulties of federal union as being perhaps too great for the practical benefits likely to accrue would have been refused a hearing had he even demanded it in the most vociferous manner. Then I thought a little criticism was in order respecting the tardy discovery by our Dutch brethren of the fact that there were insuperable obstacles in the way of organic union with our Church. It was evident, however, that any effort to call a halt or start a discussion would be regarded as an impertinence and so important matters concerning the welfare of Zion were allowed to go by default.

In all this we have a lesson by which to profit in the future. Let brethren speak out frankly the thought that God puts into their heart as members of our Church judicatories and let their right to do so be fully recognized and protected. And now as to the merits of the case itself.

I deem the cause of Church Union between all branches of the Reformed family so important and so obligatory in view of the sacerdotal prayer of our blessed Lord, see John 17 : 21, etc., that I am willing to favor almost any movement looking in that direction even though it be defective in its methods and give but small promise of immediate results. I felt however that many enthusiastic voters on the floor of Synod were not counting the cost and might regret their action when increased contingent assessments confronted them. As it was remarked of an important political issue a few years ago we can say of this union question "It is not so much the length of the step as the direction in which it is made that concerns us." The Dutch are constitutionally cautious. For centuries their ancestors were building dykes against the German ocean and it is natural that they should be chary about so important a matter as ecclesiastical union with their German brethren, especially when so many vested endowments are at stake. We are told that such warm advocates of union as Dr. Chambers feel assured that if only the smallest beginning can be made at this time the final outcome will be all right. The matter of expense can be lessened by reducing the number of delegates composing the Federal Synod until closer union and more practical results can be achieved. But in face of all drawbacks and difficulties I believe our Church ought to go forward in faith, hope and charity, sanctioning the Federal Synod project and doing all in its power to make it a success.

The other item coming before General Synod relating to the preparation of a Consensus Creed by the different members of the Presbyterian and Reformed family of Churches acting conjointly is in some respects a more important movement than the formation of a Federal Synod by the two Reformed Churches. That will be a vast stride, if judiciously managed in the love of the Master, toward organic union on the part of the entire family of Reformed Churches. I have always felt that organic union between any Reformed Church and the main body of Presbyterians is entirely feasible and will be heartily welcomed by the best representatives of that Church in this country on terms honorable and profitable alike to all parties concerned.

C. C.

For Reformed Church Messenger.

AS IT IS AND WAS.

Recently Edward E. Hale, a prominent Unitarian minister in the city of Boston, invited an English monk to preach in his church. The priest expressed his surprise at this request and asked Mr. Hale whether he and his people would be willing to have him preach to them Jesus Christ as the Saviour of men. The Unitarian divine promptly replied that he, the priest, might preach what he liked and convert them all if he had the power so to do. The Anglican monk accepted the invitation and proclaimed the Gospel in Mr. Hale's Church.

This is characteristic. Of course it is somewhat out of the ordinary current. Now very many would be ready to do just as that famous Boston preacher did. Still his case with the English Roman Catholic emissary may be taken as a pretty fair test of the temper of the times. The narrowness of rigid partisan divisions is passing away. However radically people differ, the feeling is growing more and more that every one ought to be allowed the largest possible freedom in the promulgation of his views. There is danger in this. People may be swayed by wrong influences and led into error, but the greater their freedom and the larger their experience the more able do they become to take care of their own best interests. Self-help is after all the best help, and it is a specifically happy tendency of modern life that it develops self-helpfulness in a broad and generous spirit. There is weakness and confusion abroad, here and there, just because individualism runs mad and gets into a wrong course, but such waywardness can't last long if it puts itself into violent antagonism with the ruling sense of safety and of right. And when public sentiment combines on a broad scale for general ends, as it readily and cheerfully does, confusion and weakness disappear with marvelous speed. This is the case especially in political, industrial, and commercial matters. Modern Christendom will not fail to catch the meaning of the sign of the times and to strike for influence and mastery by the union of its forces. And a change, an advance, a growth of this kind must not be a surrender of the truth. Opinions change, confessional angularities drop, methods come and go, all the while the life that is back of all these comes to greater perfection and force. If this is not an approach to the highest possible earthly human bliss, then there can be no blissful future of the race. The day of outward constraint is gone by. Intellectual and moral forces are gaining larger and larger sway. There can be no backward step. We must either go on and rise, or fall and perish.

But to many minds it seems as if we were going backward already, as if material rather than intellectual and moral forces were ruling supreme. It is no wonder that purely secular matters claim a great deal of attention and rule the aims and energies of very many, yes of the masses of the people. This is one of the needs of the times. People will have the benefit of all that is stored up for them in nature, and hence their inventions and improvements. It is true, they go too far. They are made the slaves of an earthly carnal greed, and forget the higher and better interests of the mind and the soul. But all do not do this. There are thousands who do not bow the knee in this blind way. The popular heart is after all responsive to the humane and spiritual claims of the Gospel, and Christian ideas and manners rule the issues of the times. With all our worldliness and our untiring efforts to improve our secular gain, we are perhaps more positively and more thoroughly Christian than many generations that have gone before. Truly the spirit of Jesus is not that of outward constraint, but that of free cheerful devotion and self-sacrifice. In the matter of freedom we have come up to this high level, and in the matter of good will and mutual support our age is noted for its generous munificence. And just because we have an abundance of the good things of earth and are secularly prosperous, we have the power to make the Gospel of "peace on earth and good will to men" a tangible reality throughout the length and breadth of the earth. The Apostles were not thus favored. The early Christians had neither freedom nor riches. In the middle ages the faithful had none of our modern conveniences. Even after Protestant reform came, the churches were much hampered in their resources and limited in their spheres of action. Yet all helped to make the kingdom of God grow and the condition of the world improve. It is for us to follow their example and to do the same work they did, only in a larger and more effective measure because we have greater means and better opportunities.

We look to the future with hope and strong faith—that is Christian. It has always been the habit and the strength of the Church. The Bible is full of it in the Old and the New Testament. It is the glory and triumphant power of modern society. Heathendom never had such hope. It sang eloquently of a past golden age, but knew nothing of a millennium to come. Blessed be God that we have come to a better inheritance.

I. E. G.

For Reformed Church Messenger.

CHRIST AND THE GREEKS.

(JNO. XII. 20-36.)

The scene presented in the first portion of the passage here noted is one of the most remarkable and significant in the entire life of our Lord. One wonders how Christ would act and what He would say, if He were confronted during His lifetime on earth by the civilization and culture of Greece, say in the person of some of its greatest representatives, of Socrates or Plato. It would no doubt be a disappointment. So the visit of St. Paul to Athens and his preaching there produced no apparent results. "*Lange* has profoundly remarked that this saying" (John xii. 25, "he who loves his life loses it, and he who hates his life in this world shall preserve it unto life eternal") "contains in particular the judgment of Hellenism. What was Greek civilization? The effort to realize an ideal of human life consisting in enjoyment and escaping the law of sacrifice," (Godet). And how utterly insignificant and worthless would the whole resplendent fabric of Greek culture in itself, erected on this spurious foundation appear to Christ! But to the scene presented by this passage in St. John.

Our Lord's ministry, except in a few rare instances, was absolutely confined to the Jews. On the occasion of His last visit to Jerusalem and the temple, while the plaudits of the multitude over His kingly entrance into the holy city were still sounding in the air, certain Greeks desired to see Jesus. They first apply to Philip, who telleth Andrew, and both then come and tell Jesus. What effect has this request upon Christ? They were genuine Greeks, of the race of Homer, and Socrates and Plato, whose resplendent works of learning, philosophy and art have been the admiration of the ages. Does Jesus feel complimented by this request? Does He even grant them an interview? This effect is at least left in doubt. Without directly even answering their request he simply spake the wondrous words which follow, most likely in their hearing, though not addressed to them : "Jesus answered them" (*i. e.* Andrew and Philip), "The hour is come when the Son of man is to be glorified. Verily, verily, I say unto you, unless the grain of wheat dies, after having fallen into the ground, it abides alone; but if it dies. it bears much fruit. He who loves his life, loses it; and he who hates his life in this world, shall preserve it unto life eternal." And then follow that mysterious soliloquy, and those words, as of thunder, from heaven, in response to the prayer of Jesus: "Father, glorify thy name. I have both glorified it and I will glorify it again," and the scene closes, though it forms the basis for further words from Jesus to the Jews. The Greeks are not even named. They seem to be utterly ignored, except as their presence and request form an occasion for further teaching from the Lord to His Jewish hearers. Are these Greeks, then, so utterly insignificant to Jesus as compared with the message which He has to proclaim to His disciples and their fellow-countrymen? Even if themselves humble individuals, are they not representatives of a cultured race, and countrymen of the greatest poets, orators and philosophers, in the annals of the world's history? But how utterly insignificant in the estimation of Jesus are the products of Greek learning and art when compared with this one proclamation of *self sacrifice*, His own sacrifice for the rccovery of a lost world! To the Jews the cross was a stumbling-block, and to the Greeks foolishness, yet how infinitely superior the lesson it teaches to Jewish self-righteousness and Greek self-sufficiency!

Let us endeavor to penetrate further into the profound mysteries presented by this scene.

1. The time had not even yet fully come for the Gospel to be proclaimed to the Gentile world. It was impending, and in the mind of the Saviour it was virtually come, so that this request of the Greeks seemed to him as a signal of its presence; yet before the Gospel could be preached to the Gentiles there remained the tragedy of the crucifixion and the triumph of the resurrection and glorification. This accounts for the still studied reserve of the Lord in regard to making the Greeks, as Greeks, His auditors. What He had to say to them in their character as Gentiles, and which still lay as a precious burden on His heart, would still have to wait for utterance until He could say to His Apostles, Go ye into all the world and disciple all nations.

2. There seemed to rise within His breast an overwhelming sense of the heavy burden of sin that rested upon the Gentile world, a burden of which they were as yet almost totally unconscious. If such was the case even with the Jews, who had for centuries the law as a pedagogne to lead them to Christ for the removal of this burden, how much more with the Gentiles. And it would require the powers of heavenly grace streaming down through the Holy Spirit to awaken that Gentile world from its sleep of death. When Nicodemus came to inquire of the Redeemer's Kingdom, and Christ opened to him the necessity of a new birth to see and enter it, He concluded His statement with the ponderous "*and*," as if this above all Nicodemus must understand as a necessity before that kingdom could come, "and as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," etc. So now, if not addressed directly to the Greeks, yet as spoken in their presence and hearing, He utters that great truth of which the Greek mind and heart had as yet no apprehension, that salvation could not come to them except by *death*, by heaven's greatest sacrifice, and that Greek civilization and culture, self-satisfied within itself, must learn, not how to save their life by enjoying it, but how to lose their worldly life in order to save it unto life eternal.

Just here, indeed, lay the danger of heathen civilization and culture. The great defect of heathenism, as a whole, was its lack of a deep consciousness of sin, but the lack became all the greater in the degree in which it found a certain satisfaction in mere human culture. Learning without the grace of the Gospel of Christ leads away from God. It awakens pride and satisfaction with self, it leads man to imagine himself a lord when he is only a slave. It required two centuries of bloody persecution and martyrdom of Christians before even the grace of the Gospel could conquer Roman pride and self-reliance. Much then as Christianity appreciates human culture and learning, yet when compared in itself with the wisdom of the cross they are utter vanity.

3. But the scene described in this passage from St. John opens to our view the real and true humanity of our Saviour. He was troubled in His soul ("Now is my soul troubled") in view of His impending death. The word soul, psyche, is carefully chosen in distinction from spirit, pnenma, for the soul is the seat of the natural affections. In John xi: 33, it is said the Saviour shuddered in His spirit. That was some thing quite different, expressing righteous indignation over the diabolical hatred and plotting of His adversaries. But here it is a sense of the weakness of human nature, or rather the repugnance of death which dwelt even in the soul of Jesus, yea more keenly in His soul than in that of any other man. This is not sin, it is not even weakness, but it is a susceptibility to the fear of death. And so, also, the Saviour asks Himself, "what shall I say?" shall I say, "Father, save me from this hour? But for this cause came I unto this hour." It shows no shadow of sin to ask this question, but it shows that whilst He *could* pray for deliverance from it, yet He freely chooses not to save Himself from death and leave the world in its lost condition. How purely human this, and how purely sinless and holy! How fully it reveals the perfect freedom and boundless love of Christ! Though His Father would send Him twelve legions of angels to defend Him from His enemies, yet He freely chooses death in order to glorify His Father's name and save the world from sin and death. It was, indeed, the holy and loving will of His Father that He should give Himself a sacrifice for the sin of the world, yet our Saviour's obedience to this will was at all points free, not constrained. If, as *Dorner* says, the Father represents the eternal, unchangable law of necessity in the Godhead, and the Son the spirit of absolute freedom, then in God these two, necessity and freedom, are joined in everlasting union. And so also they are one in love, for it required the same infinite love in the Father to give His only begotten Son up to an ignominious death for man, that it required in the Son to die for man's redemption. And how utterly erroneous is the view that the Father stands as the angry Judge and demands the death of His Son as the price for man's redemption! There is no such dualism in the Godhead, for it is boundless love that moves the Father as also the Son in the communion of the Holy Spirit. But who can depict such a scene with all that it involves? We may imagine the anxious, yet reverent Andrew and Philip, filled with a desire to bring their fellow men to Christ, as they await the Lord's answer, and the expectant Greeks standing apart, as if waiting for the partition-wall between Jew and the Gentile to be entirely broken down, and Jesus central personage, and the people around, amazed, whilst the pealing thunder utters the words of the Father, but who can ever describe the fathomless thoughts and the boundless love of Him, who is the image of the Father standing thus, as it were within the shadow of the cross, and looking upon His beloved disciples as they present the petition of the Gentile world, in the persons of these Greeks, to see Jesus! Is it not a picture of all the accessories of the Missionary spirit of the church through all the ages bringing the world to Christ? X.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

83 children in the Home, 49 boys and 34 girls.

The masons began work on the new building on Monday, May 11th. One can already form some idea what a large and convenient addition to the House the new house will be.

The surroundings of the Home never looked more beautiful than this Spring. How thankful we are that God has placed this work, which carries with it many cares and burdens, into such a beautiful spot.

Judging from present indications we will have an abundance of fruit this year, also a good grain harvest but the prospect for the hay crop is not so promising.

Mountain fires have been unusually numerous throughout the country this Spring. One, on the South Mountain, came very near to the Home. It raged fearfully for a few hours, there being a very high wind, and in consequence the mountain back of the Home shows a number of large, dark spots where the trees were killed by the fire. The Superintendent and Home boys, with many of the neighbors, fought it as best they could but accomplished very little, and it was not until the Robesonia furnace company sent some fifty men to fight the fire that it was gotten under control. The wind was away from the Home and there was a clear space between the fire and the house which it would scarcely have been possible for the flames to jump so that we did not think the buildings in danger yet we were very thankful and felt greatly relieved when we were assured that the fire was out.

Some of our boys are exceedingly fond of flowers. They cultivate little patches of ground and nothing pleases them more than to have some one give them seed for their gardens. The supply at the Home does not always reach for all. Perhaps some of our friends could send them small packages of selected flower and even other seeds. I am sure they would be appreciated.

To-night, on the play-ground, I noticed a boy with his pockets very much distended. I do not ofen ask the boys what they have in their pockets (though it would prove a curiosity nearly every time) but I asked this boy to show me his possessions. Among his most precious treasures was a paper bag, tied into several compartments, holding different kinds of seeds one of which was a quantity of melon seed sacredly treasured since last August (when we had a melon feast) and now brought out to be planted Another boy kept twelve onions locked up in his box since last fall for planting this spring. Who can realize the self-denial which this boy exercised during the winter?

Missions.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

A PLEASANT SURPRISE.

As is well known, we have in St. Joseph, Mo., quite a number of people, some of them faithful souls who are anxiously awaiting the coming of a missionary, that the Reformed Church may make even this late beginning in that large city.

Less than a year ago one of these sent a "ten," with a letter full of longing for the day when they may have their own Church home.

Lately the same person again sent a "ten," adding: "As I have seen in the MESSENGER and *Missionary Guardian*"—these earnest people get both, and so keep up in Church news and warm their hearts at a great distance from the fire—"what a happy effect the collection of 'tens' had upon our treasury last year, I now send my Easter offering to increase the list. Here in this great city, without our own Church, we can more than ever realize the benefit of home missions. Since I wrote you last May, we have been making every effort to organize a Reformed Church here, with the prayer that our great desire may be granted this year, a matter of much importance to us as a family."

This second "ten" was a pleasant surprise; and if five or seven hundred of our people who are indifferent had the spirit of this earnest woman, our Board conld locate a man in St. Joseph in less than six months. Nothing hinders us but a lack of money. Oh, when will our people hear the calls of God? Many do not hear them because the pastor does not tell them; and many within reach of the cry turn a deaf ear to it. Our Board has had St. Joseph under earnest consideration for many months, but for want of money we dare not enroll it. We have just gotten our finances into good shape, and we feel that we have no right now to throw them back into their former state. Both privately and publicly I make the effort to secure money, special gifts of $10, $50 and $100, but the result is not large. I often weary of these fruitless efforts, and wonder what the good Lord thinks of the matter; but then such letters as the above revive my courage, and I go on in faith and hope. Oh, dear people, give large offerings promptly and cheerfully, that the kingdom may come.

THE THINGS THAT REMAIN.

One of the sad things in Church life is the dying out of congregations that once were strong and vigorous—changes that come slowly and usually by no man's fault, bnt only in the course of events beyond control.

The Superintendent some weeks ago found an illustration of this on an exploration to which he was urged by Rev. T. Derr, of Millersburg, Pa.

William's Valley lies along the western side of Schuylkill county, and in it are the towns of Lykens, Williamstown, Tower City and Johnstown, in a distance of about nine miles. In Lykens is a public hall that once was a Reformed Church sold for debt, with a neat parsonage beside it. No Reformed service has been held in the town for a long time. Tower City and Johnstown, forty or fifty years ago, evidently were strong Reformed communities; for an aged member deeded eight acres of ground in the former place for Church and school purposes, on which stood the old log Union Church which has long since been torn away. Many years ago an effort was made to build another, and even the foundation was laid; but on the day of corner-stone-laying, the Reformed and the Lutherans had a quarrel and the work ceased. The stones have all been hauled away, the old people have all gone and the young people are not sure what the quarrel was about. For many years no stated Reformed service has been held there and yet we to-day have manymembers in the community. In Tower City alone there are about forty; and in the United Brethren Church of that place are twenty families originally Reformed, to say nothing of those that have gone into other churches. The Lutheran congregation has kept up its organization; and two years ago, they and our scattered members built an elegant frame church, our people having equal right with them in it as to use. In Johnstown, about a mile distant, we own half of an old Union church, and have perhaps twenty members. An effort is about to be made to reclaim this ground, especially as the community is growing both in population and importance.

Our Serial.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER XXI.

ETERNAL SNOWS.

The ascent soon began. The green valley of the Ursern vanished, and the long line of pilgrims entered the chill regions of eternal snows.

Otho early took the precaution of forbidding all singing that day, and even ordered the banners to be furled, lest their fluttering should, in the electric Alpine atmosphere, entail disaster. So, in silence the long column toiled on.

The snow, as the day advanced, softened under the rays of the sun, thus greatly retarding the march. The scene quickly became savage in the wildness and barrenness of its awful sublimity. The rocks, riven and torn by the convulsions of nature and the corrosive action of water and ice, were devoid of all vegetation; the lofty summits and peaks shone and glittered in the keen rays of the sun; huge chasms and dark fathomless abysses yawned by the side of the path; and as on the day previous, the children crept along the faces of cliffs where the narrow and treacherous path seemed actually to overhang the violent torrents, that buffeting the rocks and raging in the madness of their fury, filled the air with tumultuous clamor. The winter's avalanches in rude, mis-shaped and chaotic masses lay on the slopes of the monntains, often obtruding themselves on the rugged and treacherous path.

For the first time the children crossed the very rim of the glacier. Sometimes the surface was smooth, but more frequently it was seamed with great fathomless crevasses, and broken and disfigured by sharp, ragged, pointed crests. Often the shapes which the ice assumed were grotesque and phantasmic. At intervals, as the day advanced and the heat of the sun increased, sudden and violent explosions, like discharges of heavy artillery, succeeded by hollow and sullen reverberations, waked the Alpine echoes, and made the iron cliffs tremble. The children felt the rocks vibrate under them. With each explosion the surface of the glacier was violently disrupted, and from the clefts came puffs of air insufferably cold, with clouds of pulverized and broken ice, like snow showers discharged from the very bosom of the earth.

The scene was wild, appalling, oppressing the sense with monitions of impending calamity, and stirring the imagination with horrid suggestions.

There was now no need to command silence, the murmuring of voices ceased along the whole line. The countenances of the children were awe-struck. Otho's look was stern and resolute, but as the defiles deepened in the intensity of their accumulated horrors, his face grew perceptibly thin. Madeleine shrank to his side and thrust her hand, cold and clammy, into his. In his effort to retain self-control, the boy turned his dauntless eyes upon the chaotic scene, hoping thus to lessen his sense of oppression by familiarity. But in the majesty and sublimity of their demoniac shapes, those masses of rock and ice could not be disarmed by any human glance, and with a tremor of the lips he turned away to concentrate his attention on the path he was pursuing. At one period he was startled by a sudden sense of mental confusion; with a chilling shock of dismay, he thought he detected the ominous signs of the approach of the terrible tourmente in the darkening of the rim of the glacier, and the subtile change in the hue of the snow; but a few moments steady survey of the scene assured him that these effects were only imaginary; heaving a deep sigh of relief, he pushed on.

It was probably about noon of this eventful and terrible day, that, raising his eyes, Otho caught sight of the three peaks designated by the monk. From the toothlike spire of the most gigantic shelved a mass of snow and ice, which, though at a vast altitude above the pass, was at once perceived to be of immense proportions. The entire base was so worn away, that, held in subtile suspense, the incumbent mass seemed to rest without support in its precarious position, while the declivity beneath was cumbered with what seemed the *debris* of avalanches that had paused midway in their devastating sweep, as if to prepare themselves for a final and more desperate plunge.

Pointing to the threatening danger, Otho called a halt once more to warn his comrades of the need of caution, and to perfect, as far as possible, his preparations for passing the perilous point in complete silence. Noticing a band of the younger children about a hundred yards in the rear, he went back to them, hoping by his presence to keep them calm. Heintzpeter had submissively followed him all day, but now, for some reason scarcely explicable, even to himself, he held back.

"Come," called Otho, observing this.

"I stay here, my friend Otho," returned the boy, quietly.

"No," was the authoritative answer. "Come with me; I want you to be near me."

"Let me stay here, Otho; I wish not to go back there," pleaded the poor fellow.

"Come with me now," persisted Otho, determined to have him by his side that day, "we will take the lead again after the mountain is passed."

Thus urged, Heintzpeter followed his friend to the point at which he wished to be; Madeleine went also. That night, Otho buried his face in the snow and cried in anguish of soul: "Why did I call him back? My God! My God! Why didst Thou let me call him back?" That his efforts to protect the poor lad were to lead him to certain destruction, he could not know then.

After addressing a few words of assurance to those immediately around him, he cast one last scrutinizing glance backward;—the children's faces were whitening all along the line; then waving his staff to those in front, he set forward.

All went well for a while; no voice was heard; no censer chain clanked; the silence was broken only by the crunching of the snow beneath the tread of innumerable feet, and the deep breathing of the pilgrims as they labored heavily on. The van had reached a point of safety; even Otho and the band about him had passed from beneath the shadow of the impending avalanche, when from far to the rear came the sharp and piercing scream of mingled pain and fright. The crust of the snow had suddenly yielded to the tread of a young boy; he fell forward, lacerating his forehead on a sharp piece of ice. The suddenness of the fall, coming at a moment of scarcely endurable suspense, overcame the child, and he screamed.

Otho wheeled as on a pivot, and at the instant

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glanced upward. The avalanche trembled, swayed, then as if discharged from a catapult, shot downward.

"For your lives! In God's name, for your lives! The avalanche! This way for your lives!" he screamed at the top of his voice.

Many sprang forward at the word and escaped. Others, in a position of safety, turned and ran back to their certain destruction. In their efforts to save themselves, they opposed and impeded one another.

As the avalanche leaped from declivity to declivity, great masses of snow and ice along the slope began to tremble and fall. This increased until the whole side of the mountain was in motion, precipitated outward and downward as by some internal convulsion or the strength of a maddened Titan. From peaks, entirely isolated from the pinnacle from which the main avalanche descended, masses, shaken from their poise by the disturbance of the atmosphere, began to fall. With sharp, stunning reports fragments burst from the cliffs on the opposite side of the gulf and shot far out into the air. Snow in clouds, rose like the smoke of a battle-field, obscuring the light. The sounds accompanying these convulsions resembled at first the discharge of distant artillery, accompanied by sullen reverberations, tumultuous and confused rumblings, deepening rapidly until they could be likened to nothing but the thunder and crash of falling mountains. For an instant, Otho maintained his stand, then he was hurled violently upon his face to the ground.

How long he lay there, he did not know. He was sensible of a dull pounding, falling and roaring as the avalanche, rushing on its way, was precipitated in a torrent into the gorge: then came silence.

Dazed and confused, he struggled to his feet. He was unharmed. For hundreds of yards back, the path was entirely obliterated, buried under the *debris* of the avalanche. Hundreds must have perished. Catching sight of a gray cloak at his feet, he laid hold of it, and dragged Madeleine, unhurt, though half stunned, to her feet. He saw now that nearly all that marched in front of him had escaped, though, like himself, some had been for the moment buried under the falling snow, but to the rear, for a long distance, the line had been entirely swept away.

Where was Heintzpeter? He was nowhere to be seen. A moment before he had been at Otho's side. Now, the latter scanned the snow about him for some sign of his presence, but in vain. He shouted, and shouted again, and at length heard a piteous voice from a distance plead :—

"Help me, my friend Otho, help me!"

Looking in the direction from which the voice came, Otho at length caught sight of Heintzpeter. He was lying on the surface of a steep, hard slope of snow, that shelved over the gorge near which the path wound. Near him were a score or more of small dark forms, some motionless, others endeavoring to creep slowly up the slippery incline. They made little or no progress, though some gained the top, the efforts of others simply resulted in their slipping down nearer the perilous verge. As Otho looked, he saw one or two slide over it. Heintzpeter was endeavoring like others to clamber back to a place of safety, but was continually losing his hold and sliding further down.

"Lie still! do not move!" shouted Otho, "I am coming to your help!" and beckoning to several of his companions, he began to run as rapidly as possible to a point above Heintzpeter, from which he hoped in some way to reach him. The poor fellow did not hear, or at least did not comprehend the injunction given him, for he cried again in the same pitieous voice: "Help me, my friend Otho, help me!" and once more endeavored to crawl upward. He slipped as before.

"Lie down on your back and do not move! I am coming!" screamed Otho.

He was now at the top of the shelf of snow, and was rapidly unwinding from about his body, a long thin rope, with which he had provided himself before the ascent of the Alps began.

Heintzpeter now evidently heard and comprehended the importance of the command, for he turned himself on his back, and lay with head and heels pressed hard against the smooth, slippery surface. But he had either reached a spot where the decline was more steep, or the impulse downward given him by his last effort to escape, was so strong that the attempt to prevent himself from sliding further altogether failed: slowly but certainly he was drawing nearer the awful verge.

"Dig your heels into the snow, I am coming!" shrieked Otho, and with a rapid and hasty movement, he unwound the last coil of the cord from his body, and, without waiting to see whether or not his friends grasped the end, flung to them, he sprang down the decline. He slipped and fell almost as soon as he began his descent, but with desperate energy, sliding and rolling, he made his way downward as rapidly as possible, for it was plain that not an instant was to be lost. Just in time, the boys above him grasped the cord flung them, and passing it from hand to hand, hastily prepared to pull, the moment their assistance was required.

Otho was within a few feet of Heintzpeter, had actually reached out his hand to grasp him, when the unforunate boy began to slide more rapidly. He felt that he was going, and in his despair rose to a sitting position. He beat his poor, frail hands against the hard, unyielding snow in futile efforts to stay his progress. He clawed at the snow almost like some wild animal. Otho lunged forward to grasp him. It was too late. Turning his face, all petrified with horror and fear, upon his friend, he uttered a piercing scream of anguish and horror, and went over the verge into the abyss. Trembling with horror, Otho fell on his face, for the moment caring not whether he lived or died.

But his friends from above saw that a new peril was impending. The ledge of snow on which Otho lay, began to tremble and move. With a loud noise a crevasse, which rapidly widened, opened at their very feet. They began to pull on the rope at once with all their strength, and succeeded in dragging Otho, wounded and bleeding, to a place of safety, as, increasing to a headlong motion, the vast decline or shelf slid forward and was precipitated with a crash into the gulf, carrying with it the score of hapless children that still lay on its surface.

That night the army slept in the snow. Hundreds never rose again; they had slept their last sleep. Terror, fatigue, cold and hunger had done their work. With knees drawn up, alone, or in little groups of two and three, their faces pinched and blue, they lay, stiff and motionless. The army filed by, but they heard it not. Their Crusade was over.

(*To be Continued.*)

WANTING AND GETTING.

It has been said that the reason so few people get what they want in this world is that they do not want it hard enough. There is profound truth at the bottom of this odd conceit. Earnest striving and perseverance are rare qualities. A little struggle, and then a falling off; a few faint efforts and then despair—this is the usual story of attempts to "get anything," whether it be a physical, mental, or spiritual good. But to long for a thing so strongly that for the sake of its attainment one can conquer obstacles, live down opposition, ignore discouragement, and work persistently and through years of trial and obscurity toward the fulfilment of a hope—is not this the record of all grand achievements and the history of all successful lives?

Many more wishes might be realized if people were willing to pay this price for them. Anything worth having in this world is dear, including experience. Genius itself has been defined as only unlimited patience, or an endless capacity for hard work.

It was told of some celebrated general that he never knew when he was defeated. By-and-by he could not be defeated. A little of the same spirit infused into ordinary lifework would make many a dream possible that now seems to the wistful dreamer as extravagant as the cloudiest castle in Spain—*Harper's Bazar.*

The Family.

FAITH.

BY EDWIN ARNOLD.

Who, by faith,
Finds the far Father in the close, sweet Son,
Is one with both. Yet faith, ofttimes He taught,
Was nowise bare believing; since belief
Comes hard or easy, as winds go; and He—
Not once ungentle to bewildered minds
Seeking the truth and fearful lest they take
A wrong road in the maze—spake graciously
Even to one who, craving mercy, cried:
"Lord, I believe! Help thou mine unbelief!"
What faith He asked of whoso entered in
The slave may have in bondage, if he lifts
Eyes of sad hope; th' unlettered hind may have,
Who, at his toil, hungers for better bread
Than what toil buys; the little child may have,
Content to love and trust; all souls may have,
Which, when the light shines, turn themselves to light,
As field-flowers do; and, like the flowers of the field,
Are glad of the great sun for the sun's sake;
And, being evil, are for good; being weak,
Will give what thews they own for righteousness,
Will give what gifts they may at Love's fair feet,
And follow, with quick step or slow—through faults,
Through failures, through discomfitures, through sin—
The march of that majestic King whose flag,
Distant and dim, they hail, and with true hearts—
Though will be wilful and though flesh be weak—
Burn to obey.

—"*Light of the World.*"

HOUSE CLEANING TIME.

The sun that shines into our windows in the spring-time, although it is so welcome and cheering, makes the defects in our homes very prominent. The good housekeeper looks at the soiled spots on the carpet, and the dingy ceilings, and unwashed paint, and sighs, as she says, "I must begin to clean house just as soon as possible." House cleaning is a necessity, and must be done, but it always brings discomfort to the members of the household, and therefore it is to be dreaded as an innovation in the home life. And yet the discipline it brings with it, the trying of men and women's souls, the need of constant self-control, is really a great promoter of growth in Christian character, if we only master the situation, "for we can clean house to the glory of God, and honor Him even in that work." But we are too apt to let the conditions of this yearly upheaval in our homes, master us. We get weary and hurried, and then we feel cross, and are fretful and aggravating to those who are working with us and helping to get our homes back again to their usual state of order and comfort. Let us not be in too much of a hurry this year to get our house cleaning done in a specified time, tearing up and putting to rights, at the risk of health and temper.

Let us also make a point of doing our duty in the way of thorough overhauling of cellars and garrets and dark corners that everything that is fraught with danger to health and cleanliness, be cast out, root and branch. But let us be sure to have some rooms where the weary ones can rest in peace and quiet, and where at evening time the family may gather with a degree of comfort. Some people have a way of turning everything upside down and inside out in the house at once, which is a very poor and hard way of renovation.

In every house there is always an accumulation of things that do not seem to have any important mission to fill any longer in the home, and are put away in boxes or trunks, and rise up at house cleaning time to hear the good housekeeper's disparaging remark, "I am sure I do not know what to do with these things."

Instead of putting them back to be idle another year, when the same experience must be gone through with again, give them to some needy person, who will use them to advantage. It is astonishing what useful and pretty articles can be made by deft fingers out of "odds and ends," in homes where there is but little in the way of decoration. In all the trying duties consequent upon this uncomfortable season, let us all remember that important duty of being pleasant at all times, and under all circumstances.

You young people can do many things to help mother in her work of house cleaning. The boys can give many a lift, and the girls can help put to rights the closets and pantries and their own rooms. Take all the steps you can to save mother's weary feet. Be cheerful and willing. It is wonderful what an influence for good the cheerful, willing worker has in the household. The whistling boy and the singing girl, who are working about the rooms, are an incentive to the older ones who are getting discouraged and tired.

"O, there is such a difference in the ladies I work for, ma'am," said good old Nora, who helps clean house for us and our neighbors, every spring. "Some of them are so kind-spoken and easy going, that the work isn't half as heavy as it is at other places." Those who serve us faithfully are entitled to our respect and consideration. There are many things we can say and do to brighten their lives. Think of one whose life is mainly made up of house cleaning for people! Is there anything very uplifting or satisfactory about it, taken as a whole? And yet how patiently and faithfully these poor workers take up their especial duties every morning. See that such ones get good, warm, generous meals while they are working, and that they take a restful nooning in some easy chair. There are many noble lives lived by hard-working men and women, who have so little in their work to encourage them. "Of all the men I have ever known," said a gentleman, in a high position in life, "I never felt any stronger impulse to raise my hat to any one of them, than to a faithful old man who mowed my lawn; who was as honest as the day, and as faithful as the sun."—*Susan Teall Perry.*

THE POINT OF VIEW.

The same face will make a very different impression on different people. In it one may see only the traces of infirmity, sorrow, pain, disappointment, adversity. In it another may see resignation, patience, gentleness, hope. In it still another may see lack of culture, undeveloped capabilities, untried powers.

To some, a certain face, having harmony of outline, richness of color, symmetry of feature, may be beautiful; while to others who see below the surface, this fair face may suggest, above everything else, selfishness, willfulness, emptiness.

So it would appear, that what is in a face, or seems to be there, depends very much upon the eye that sees. If that eye is kindly, and the organ of a soul that is looking for the best in every face, it will rest on a few faces that will not give it a reflection of its own quality.

Love makes the plainest face lovely. Who has not seen multiplied instances of this? When the writer was a little girl at a mixed school she learned to pick out from the expression of their faces the young people who were "in love." A certain glow of the cheek, a certain light in the eye, a certain warmth of manner, a certain blending of all the features, not always regular or comely, into a harmonious whole—these meant one thing.

Under the inspection of a cold, cynical, critical, distrustful eye how one's soul will close up and show only its hardest, most uninteresting qualities. Under the magnetic sunshine of a friendly, sympathetic, compassionate eye, how the soul will unfold and bring out its best expression, its hrppiest thoughts, its choicest treasures. There is a possible angel in every human being, and the eye that can and will discern that possible angel helps make it a substantial reality.

"I try to see the good in everybody," said an old man the other day, "and I find the world a very pleasant place to live in. I am not anxious to die and go to heaven. It is pleasant to live here. Try to see whatever good there is in those you meet. It will make you happier."—*Christian Advocate.*

Youth's Department.

A POOR RULE.

Said Mary to Johnny, "Oh, dear!
This play is too poky and slow;
There's only one bubble-pipe here—
O Johnny, please, *I* want to blow!"
"No, I'll blow them *for* you," said he,
"Just watch, and you'll see every one;
That leaves all the labor to me,
While you will have only the fun."

Said Johnny to Mary, "Oh, my!
That apple, so big and so bright,
You can't eat it all if you try;
O Mary, please, *I* want a bite!"
"No; I'll eat it *for* you," said she,
"And show you just how it is done;
I'll take all the labor, you see,
And you will have only the fun!"

—*Selected.*

GOD CAN SEE THROUGH THE CRACK.

A lady came home from shopping one day, and was not met as usual by the glad welcome of her little son. He seemed shy of her, skulked into the entry, hung about the garden, and wanted to be more with Bridget than was common. The mother could not account for his manner.

When she was undressing him for bed, "Mother," he asked, "can God see through the crack in the closet door?"

"Yes," said his mother.

"And can he see when it is all dark there?"

"Yes," answered his mother, "God can see everywhere and in every place."

"Then God saw me, and He'll tell you, mother. When you were gone I got into your closet, and I took and ate up the cake; and I sorry, I very sorry," and bowing his head on his mother's lap, he burst out crying.

Poor little boy! all day he had been wanting to hide from his mother, just as Adam and Eve, after they had disobeyed God, tried to hide from *H*is presence in the Garden of Eden. Guilt made them afraid, and guilt made him afraid. It put a gulf between him and his mother. You see how his wrong-doing separated him from her. He was no longer at ease in her sight. His peace was gone. This is the way sin divides us from God. We don't love to be in His sight. We are not happy there. We hide away from Him, and try to forget Him.

How did George get back to his mother? How did he get rid of his feeling of guilt and shame? He took the best—indeed, the only true way—by repenting and confessing it. His mother forgave him, no doubt, and he tasted again the sweets of nestling close beside her, and loving to be in her dear society. He was restored to her confidence and love.

Precisely so must we do towards God. We must repent and confess our sins, and pray God for Christ's sake to forgive us. Then we may taste the sweets of forgiveness, and be no longer afraid and far off from Him. As a little child is never happier than at its mother's side, so nearness to God is one of the most delightful feelings which can fill the bosom of the child of God.—*Children's Paper.*

A KIND BOY.

In Broadway I heard a lad's voice ring out above the noisy roar of the vehicles, clear and distinct, "Hold on, blind man! Stop still, blind man! Wait till I get to you!"

Looking for the owner of the voice, I discovered a slender but agile messenger boy, of fifteen or sixteen years, threading his way through a mass of vehicles to a spot just by the opposite curb, where a gray-haired man was standing as if riveted, with a look of mild despair on his face.

It needed only a glance to see that the poor man had sightless eyes; that he had become bewildered, and was likely to be run over; that the quick-witted messenger boy alone of all the vast crowd had seen the dilemma, and had rushed in to the unfortunate man's assistance.

As the lad brought the blind man safely to the sidewalk, I could not help thinking of that one touch of nature that "makes the whole world kin."—*Youth's Companion.*

FRED AND JOE.

Fred and Joe are boys of the same age. Both have their way to make in the world. This is the way Joe does: When work is before him he waits as long as he can; he hates so to touch it. Then he does not half do it. He is almost sure to stop before it is done. He does not care if fault is found. He says: "I can't help it," or "I don't care."

Fred's way is not the same. He goes staight to his work, and does it as soon as he can and as well as he can. He never slights work for play, though he loves play as well as Joe does. If he does not know how to do a piece of work weil, he asks some one who does know, and then he takes care to remember. He says:

"I never want to be ashamed of my work."

Which boy, do you think, will make a man to be trusted?—*Selected.*

Pleasantries.

Young lady teacher (to Johnnie, in the grammar class)—"I didn't have no fun at the seaside. How should I correct this Johnnie?"

Johnnie—"Get a feller."

Someone asked an old lady about a sermon—"Could you remember it?" "Remember it? No, the minister couldn't remember it himself. He had to have it written down."

NOTICE.

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☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

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THURSDAY, MAY 21, 1891.

SUPERSTITION.

Aristotle said that true religion is bounded by superstition on the one side and infidelity on the other. Plutarch looked at the matter in the same light and taught the same thing. Both were far-sighted men, oppressed by the spiritual darkness and gross superstitions of the times in which they lived. In our day, even in our own country, we are still confronted with these opposite forms of error, always active to seduce men from the straight line of truth and duty. Undeniably we have most to fear from rationalism and infidelity that come in under false colors and insidiously seek to undermine our Christian foundations. But there is no lack of superstition also among us, which as something natural and hereditary has descended to us from former ages; much more among Roman Catholics, who have come to us from Ireland, Germany, Italy or Spain; Protestants are more in danger from the other extreme. Will this dark spirit survive and propagate itself to any considerable extent there in America? We think not, in this atmosphere of light and freedom. Roman Catholic priests or officials, more or less under European influences, may favor the repetition of the religious extravagances of the middle ages or their survivals in Europe and South America, but we doubt whether they will be able to keep up the enthusiasm of their people in empty vanities, in old relics, in dead men's bones, or traditions that have outlived their day. The reformation here will come most probably from educated, intelligent laymen, more so than from their teachers, who may be afraid of their shadows.

THE LORD'S DAY.

A correspondent of a Philadelphia daily thus writes from St. Louis: "One of the prettiest sights in and around St. Louis is to be seen every Sunday in the Campus at the Christian Brothers' College (Roman Catholic.)—The players were attired in pretty uniforms, and the scene was a most picturesque one.—At regular intervals of 100 feet or so, one of the Christian Brothers stood looking on at the game, and their presence helped to keep good order. Hundreds of ladies sat around on the camp stools on the field, and witnessed the cavorting in the grass. There was good order everywhere, and the proceedings were conducted with as much decorum as a church festival. Had those who are shouting against Sunday ball at Cincinnati and in other ultra, religious latitudes, witnessed this scene, they would change their tune and shout in another strain." The reporter informs us that here are facts "for extremists to ponder over."

It is coming to be conceded that the old Puritan view of the Sabbath, which changed it from a Christian festival into a fast day, or the next thing to it, was an extreme view, not altogether in harmony with what St. Paul said on the subject; but it must be remembered, that it was a reaction in its day against another extreme, which tended to destroy, to a great extent, the Christian or religious character of the Lord's day altogether, so as to make it a mere worldly or secular holiday. That extreme still exists among Catholics and Protestants on the continent of Europe, and is trying to assert itself in this country. Here it maintains itself still, mostly among Roman Catholics and worldly people. Which is ultimately to prevail? Time must decide. As truth always lies between two extremes, we may hope a more rational and scriptural view of the Sabbath will grow up among us. In fact it has already commenced to grow, and may be said to be truly American in its manifestations. These are facts for extremists, on the Roman Catholic and worldly side, to ponder over, no less than among Puritan Christians, to which evidently the St. Louis correspondent refers.—We were much interested in reading the life of Cardinal Newman, but it did not increase our respect or reverence, when we read that he was accustomed to go out and play with the members of his institution on Sunday after worship. Neither Paul, nor John, nor Peter could have done anything of the kind, nor any of the early Church fathers. They all had put away childish things as a matter of course.

DYING TESTIMONY.

The testimony of men in favor of the truth of Christianity when they come to die, is very striking, and in fact probably more convincing than anything they may have said previously in their life. It is well known that some sceptics or unbelievers have changed their minds at the last hour, and by their fears at least have confessed that there is a hereafter, of misery or happiness, that the Gospel is true, and that they also desired to be saved. Men of this world, in the whirl of business or pleasure may not give any attention to religion, but they often awake to a deep sense of the solemn reality confronting them in another world when life begins to fail, and with the greatest degree of earnestness seek to make their peace with God. What once seemed to them mere dreamland beyond the grave now becomes a world of the most intense reality, whilst that which they are about to leave seems to be simply an empty dream—a transient chimera. Sometimes sincere Christians have their doubts and fears when they come to stand on the banks of Jordan and fear to launch away. Their doubts, however, in this case, spring only from their fears that they are not properly prepared to meet their Saviour in glory, not because they have any doubts in regard to the truth of divine revelation itself. At that time their faith in all that is contained in the Bible is in fact intensified as it never was before. But the testimony of martyrs at the stake or on the block, who willingly sacrifice all things, because they have an unwavering faith in Christ, instances of which we have all heard or read, is the strongest testimony in favor of the truth of which we can form any conception. No wonder it has become a proverb that the blood of the martyrs is the seed of the Church The faith of the dying Christian is remarkably pure and simple. In the warfare of life he may have been troubled with a variety of questions concerning doctrine or practice, all important in their place; but with him such matters are things of the past. His trust or faith is simply in Christ, in the facts of the Gospel, in the few articles of the undoubted Christian faith. Dr. Rauch, who had a wonderful talent for investigating the deepest problems in theology and philosophy, once said on his dying bed that he had ceased to speculate, and that he now simply threw himself upon Christ and trusted in Him entirely for salvation.

AN INCIDENT.

Once we had the pleasure of a visit to Easton, Pa., and whilst there we learned some interesting facts concerning the early history of the Reformed Church in that place and surrounding country An incident which we heard impressed itself upon our mind at the time, we here relate. The Rev. Thomas Pomp, or father Pomp as he was called, was pastor in the town and of a number of other congregations in the county. As a consequence some of them had preaching at intervals of from two to four or six weeks. His father the Rev. Nicholas Pomp owing to advancing age had retired from the ministry and had come to live with his son. From time to time he preached for him, at Easton when he was called away or had a funeral to attend to in the country. The Plainfield congregation not having an oppertunity to hear the Gospel as often as the people wished sent a delegation down to the town to invite the father to preach for them occasionally on vacant Sundays. This request he was compelled to decline, as his physical weakness was of such a character that he could not endure riding on horseback on in a carriage. The Plainfielders then proposed to convey him up to their church on something like a stretcher or an easy bed, and as he thought he could endure that method of transportation he consented to their proposition. Accordingly four able bodied men with broad shoulders came for him on Sunday and carried him all the way to the church a distance of perhaps nine miles, and after he had ministered to a large congregation of the bread of life, they took him back again in the same way. It must have been an interesting, impressive and edifying sight to see the party wending their way through the country, resting every now and then under some shade tree, or refreshing themselves at some fountain or spring of pure water, and then taking up their der Pfarrer—to resume their self-imposed journey. No doubt they rejoiced in it, and considered it an honor.—The Plainfield congregation has been growing in grace ever since. The Plainfield Bonds for the relief of the Seminary in its time of need—and useful in their day were started by Judge Keller, one of the members, and hundreds of them also emigrated to the west, where they became useful members of the Church.

OUR NEW NAVY.

Not long since, some of our nervous citizens were disquieted by the apprehension that our Behring's Sea contention might lead to hostilities between the United States and England. And when the daily papers gave currency to the unfounded rumor, that a British fleet had been ordered to the North Pacific coast, then timorous mortals began to quake in their boots, in view of the immense superiority of the English navy to our own. True we are building a new modern navy, but what would avail our comparatively few new ships against the scores and hundreds which would be available against us.

Very recently, however, the outlook seems to be changing. Not that our contention concerning our rights in the Behring Sea is settled, but that the very remote possibilities of their issuing in hostilities are growing beautifully less. England, both by experience and observation, has learned that the American genius for invention, counts for a good deal in an estimate of comparative strength In the war of 1812 our device of fast sailing privateers, sadly deranged her calculations, and when the little Monitor overthrew the Merrimac in Hampton Roads, the practical effect was to destroy the whole wooden navy of Great Britain. As the result growing out of this last exhibition of our inventive skill, the nations of Europe have been rivalling each other in building iron clads. And they have been increasing the weight of armor, until it will require well nigh a half dozen fathoms to float the unwieldy hulks, and yet withal, projectiles have been invented which will pierce their heaviest plating. The matter of heavy armor was carried to an extreme, to use a cant phrase, "was run into the ground." There was a pause, and the question arose, what next? American inventive genius again answers the question, Fast sailing cruisers! Vessels of American design and construction, with sufficient armament, which can make twenty-one knots an hour steady sailing. Commerce destroyers, from which our present ocean racers would find it difficult to escape; dispensing with the outward appearance of a vessel of war, that its true character could not be discovered until close upon its victim; avoiding conflict with heavy armored ships, whose office it would be to do blockade and bombarding service, and take their chances of being blown up by insignificant torpedo boats. Two such cruisers are now to be constructed by our government, and the British Admiralty are looking on with solicitude, for they acknowledge that they have nothing to compete with them.

Now commerce is to England, as the apple of her eye, and no doubt she now sees the blunder she made when during our late war, she refused to admit the United States into the anti-privateer league. No nation will be slower to enter into entanglements which will endanger her ocean commerce. We may rest assured that England will sooner abandon the seal fishery question and all Canada in the bargain, than engage in hostilities with the United States.

For Reformed Church Messenger.

THE PITTSBURGH SYNOD'S PROFESSORSHIP.

THEOLOGICAL SEMINARY, Lancaster, Pa.,
April 28th, 1891.

To the Editor of the MESSENGER:

Some weeks ago I took occasion to address a letter to the Hon. H. P. Laird, Esq., Greensburg, Pa., in the interest of the endowment of an additional professorship in the Theological Seminary by the Pittsburgh Synod, a work which a Committee of that Synod is now vigorously prosecuting. In reply, I received the following letter which I lay before the membership of the Pittsburgh Synod through the medium of the REFORMED CHURCH MESSENGER.

Yours very truly, E. V. G.

Greensburg, Pa., April 20, 1891.

REV. E. V. GERHART, D.D., Lancaster, Pa.

Dear Sir:—Your favor of 10th April, reached me by due course of mail. Accept grateful acknowledgments for your kind expressions of consideration.

The Theological Seminary, Lancaster, Pa., stands high in public estimation, and has enjoyed this reputation for more than forty years. Not to speak of the living professors, I may say of the late Dr. John W. Nevin, who was for so many years at the head of this institution, that in power of expression, in profundity of thought and in graceful, calm and dignified utterance, he was unsurpassed by any other thinker or writer of his day in America. This institution, therefore, in advance, enjoys the sympathy, the respect, and I might almost say, the veneration of our whole communion. The Committee, therefore, intrusted with the duty of raising funds for an additional Chair or Professorship in this theological institution will need only to point out the character of the contemplated Professorship and demonstrate the necessity for such additional Professorship, and satisfy our people that no one will be permitted to occupy the Chair so endowed who is not in hearty sympathy with the inherited belief of the Church in the divine inspiration of the Scriptures of the Old and New Testaments. I have had occasion lately to examine with care the criticisms on the Pentateuch of Julius Wellhausen, Professor of Oriental Literature in the University of Halle, and am surprised that an argument so weak and indefensible should have shaken the faith, in the authenticity of the Mosaic record, of any educated and intelligent minister. If Professor Wellhausen has said the most that can be said for the "Higher Criticism" then the Church has nothing to fear from that quarter.

There must be some ultimate authority to have the supervision of the appointment of theological professors and teachers, and I am satisfied to leave the question with the Trustees of the Seminary and the General Synod: and being in hearty sympathy with making this Theological Institution the Sorbonne of America I can cheerfully join with the other members of the Second Reformed congregation of Greensburg in raising our quota of the endowment fund called for by the Pittsburgh District Synod.

I take the liberty of forwarding you (via Adams Express) a photographic likeness of the first Christian Banner of the Cross with its inscriptions which was borne by the Sacred Guard of Constantine the Great. The accompanying printed paper will explain the reason why it was exhibited in the church on Sunday, April 11, 1891. I beg of you to present my respects to our distinguished Semitic friend, Dr. Gast, and invite his attention to the resolution of the monogram "Labarum" or "Laborum." With sentiments of profound respect,

I am truly yours, H. P. LAIRD.

P. S. If you think it would promote the endowment enterprise you are at liberty to have this letter appear in the MESSENGER.

WHAT THE RELIGIOUS PRESS SAYS OF DR. GERHART'S INSTITUTES.

The *Presbyterian Banner* says:

"While there is nothing new in the object of the author or in the mode of treatment, he gives evidence of careful study and writes with clearness and force, and in his system magnifies the person and work of the Lord Jesus Christ."

Christian Observer, (Southern Presbyterian):

"Deep subjects are looked into here, and thoroughness marks every step of development and investigation. The author's aim is to make answer to the call for a doctrinal system in which Jesus Christ stands as the central truth; not only as the instrument of redemption and salvation, but also as the beginning and the end of revelation. He treats his subject in a scholarly and masterful manner, and brings to it all the reverence of a true and humble believer. His work is not for the general reader, but for the scholar and student."

The *Christian Advocate* (M. E. Church, South):

"Dr. Gerhart has evidently written the volume before us from an independent standpoint. He says:

'This work is in sympathy with the Christological trend of the Christian sentiment and scholarship of our age. It is an earnest effort to make answer to the call for a doctrinal system in which Jesus Christ stands as the central truth; not only as the instrument of salvation, but also as the beginning and the end of revelation.'

"Certainly a theology constructed on such a basis is a *desideratum*, For there can be no doubt that the divine-human person of Christ is the sum and substance of Christianity. . . .

"Dr. Gerhart divides his treatise into four books. . . The first of these books we have read very carefully; the others more rapidly; all with much pleasure. The style is easy and agreeable. We have not lately taken up a theological work that offered so few difficulties and obstructions in the way of labored utterance and obscure construction. Especially do we commend the plan according to which the main thesis of every section is distinctly stated at the outset, and in large type.

"When we say that we heartily commend Dr. Gerhart's book, we shall not be understood as indorsing all its contents. What we mean is that it is a very fresh, thoughtful, and stimulating volume, written by a man of broad, scholarly attainments and of a genuinely reverent spirit. We measure books not by their exact agreement with all our own views, but by the power that they have to stir us out of our mental stagnation, and to force us to do a little original thinking."

Lutheran Observer:

"The author 'confesses fidelity to the universal Christian Creed, and for substance accepts as valid the exposition of the Creed given by the Heidelberg Catechism.' He pursues the following order of presentation: 1. The Source of Theological Knowledge; 2. Principle of Christian Doctrine; 3. Doctrine on God; 4. Doctrine on Creation and Providence.

"The system he elaborates in this order, is a Christocentric system, in distinction from the Theocentric system of Calvin. Its central and supreme doctrine is the person and work of Christ; while that of Calvin is the sovereignty of God. In this respect, it represents a marked advance in Reformed theology towards a more accurate interpretation of St. Paul to the Romans than that of Calvin. It is an able, learned and discriminating work. It is not only a very valuable addition to the science of Christian theology, but also an honor to the Church which it represents."

The Presbyterian:

"Dr. Gerhart proposes to set forth a system of Theology, which is to be Christological, that is, is to be 'developed from the Christ-idea as its stand-point.' His work, he says, is an earnest effort to make answer to a call for a doctrinal system in which Jesus Christ stands as the central truth, not only as the instrument of redemption and salvation, but also as the beginning and the end of revelation. For substance, however, the author says he 'accepts as valid the exposition of the Creed' given in the Heidelberg Catechism. These statements indicate the general theological position of Dr. Gerhart, but this can only be thoroughly understood in detail by following the author in the exposition of his views contained in this volume. The Word of God, he teaches, rests on a 'mystical ground,' which mystical ground is a 'divine-human personality.' Jesus, the Christ of God, is the original, the true and only source of the Christian knowledge of God. To it the Bible stands subordinate, though the question instantly starts up, what do we know of this personality, except as it is revealed to us in the Scripture? Dr. Gerhart, however, depreciates the Word as a source of knowledge, to exalt Christ as the 'living personality,' and as the source of all knowledge of God and His self revelation. 'The divine Person takes precedence of all words, thoughts and doctrines.' This is his fundamental position, 'the concept' which dominates his entire theology. Dr. Gerhart is a scholar, as every page of this volume shows. He has read much and thought much, and he is therefore competent to fulfil with intelligence and ability the task which he has proposed to himself, to develop and set in order 'the particular branches of a Christological system of dogmatic theology.'"

—The following is not a bad suggestion made by the *Sunday school World.* A trial of it at least, would do no harm; it might result in much good to the Sunday-school and its members.

"Ministers sometimes exchange pulpits to the mutual advantage of preachers and hearers. People tire of monotony. A man does not wish to take dinner always in his own house with only his own family. He likes to visit at times and again to entertain company at home. New faces and new voices stir lives which otherwise may be so placid as to become stagnant. The same principles apply in Sunday-schools. Teachers and scholars like change. They do not wish to be limited always to the same circle. How would it do for teachers to exchange classes now and then for a Sunday? All parties might learn something."

Poetry.

THE PILGRIM ENTERED IN.

At length the door is opened, and, free from pain and sin,
With joy and gladness on his head, the pilgrim enters in;
The Master bids him welcome, and on the Father's breast,
By loving arms enfolded, the weary is at rest.

The pilgrim's staff is left behind, behind the sword and shield,
The armor dimmed and dinted on many a hard-fought field;
His, now the shining palace, the garden of delight,
The palm, the robe, the diadem, the glory ever bright.

The blessed angels round him, 'mid heaven's hallowed calm,
With harp and voice are lifting up the triumphs of their psalm;
"All glory to the Holy One, the infinite I Am,
Whose grace redeems the fallen! Salvation to the Lamb!

"Another son of Adam's race, through Jesus' loving might,
Hath crossed the waste, hath reached the goal, hath vanquished in the fight.
Hail, brother, hail! We welcome thee! Join in our sweet accord;
Lift up the burden of our song, Salvation to the Lord!"

And now from out the glory, the living cloud of light,
The old familiar faces come beaming on his sight;
The early lost, the ever loved, the friends of long ago,
Companions of his conflicts and pilgrimage below.

They parted here in weakness, in suffering, and gloom;
They meet amid the freshness of heaven's immortal bloom,
Henceforth in ever-enduring bliss, to wander hand in hand,
Beside the living waters of the safe and sinless land.

O! who can tell the rapture of those to whom 'tis given,
Thus to renew the bonds on earth amid the bliss of heaven?
Thrice blessed be His holy name, who for our fallen race
Hath purchased by His bitter pains such plenitude of grace.

—*The Advance.*

Selections.

Each suffering is a new flower added to the crown which is prepared for us in eternity.—*Liguori.*

To hear, to understand, and to bring forth fruit, are the grand evidences of a genuine believer.—*Dr. A. Clark.*

Humility, that low sweet root
From which all heavenly virtues shoot.
—*Moore.*

Every day is a golden opportunity which the Father of mercies has put into our hands for moral and religious purposes.—*Bruce.*

Know His love in full completeness,
Feels the measure of thy weakness;
If He wound thy spirit sore,
Trust Him more.
—*S. D. Carter.*

There is no greater fool than he who thinks himself wise; no one wiser than he who suspects he is a fool.—*Marguerite de Valois.*

Science and Art.

Prof. Pickering, of Harvard, who has for something like a year been devoting a great portion of his time to observations of the planet Mars, says that the general color of the planet is dark red. On one night it appeared darker than before, but not so dark red as New Jersey mud, with which he had compared it.

Decorating Walls.—A rich and brilliant effect, according to *Furniture and Decoration*, is obtained in walls intended to be decorated by mixing an equal quantity of marble dust with the lime used in making the plaster. This gives a softness of tint which cannot be obtained with ordinary plaster. In Italy it has long been the custom to give a final coating of marble dust to walls intended to be treated by the wet process.

Trees and Soils.—An authority tells us that pines and their companions, birches, indicate a dry, rocky, sandy, or gravel soil; beeches, a dryish, chalky or gravel soil; elms and limes, a rich and somewhat damp soil; oaks and ashes, a heavy clay soil, and poplars and willow a low, damp, or marshy soil. Many of these trees are found growing together, and it is only when one species predominates in number and vigor that it is truly characteristic of the soil and that portion of the atmosphere in connection with it.

Items of Interest.

A Scotch lady has left a legacy of $350,000 to General Booth for the purpose of the Salvation Army.

The Salt Lake papers say that 2,000 Mormon families will leave Utah for Mexico during this year.

Donna Isidora Cousino, in Chili, is supposed to be the richest woman in the world. Her monthly income is eighty thousand dollars.

The nineteenth congress of the Young Men's Christian associations of all countries is to be held in Amsterdam, Holland, from the 12th to the 16th of August. Each country will send delegates in the proportion of one delegate to every five local associations.

Thirty-two Evangelical denominations now report more than 15,000 Societies of Christian Endeavor. The Presbyterians are at the front, with over 3,500 Societies, followed in order by the Congregationalists, Baptists and Methodists, with more than 2,000 Societies each.

The historical old log cabin, in St. Louis county, Missouri, which the late General Grant erected with his own hands, and with logs cut and hewn by himself, is about to be removed from its present site and shipped to Chicago, where it will be re-erected for exhibition at the World's Fair.

The construction of the railroad from Jaffa (Joppa) to Jerusalem has been delayed by an accident to the apparatus for unloading the plant from the ships, but the work is being pushed on. In the distance of sixty-one miles there are to be five stations. The line will be a single one at first. The engines come from Philadelphia; the plant and rolling stock have been made in France. The engines are named "Jerusalem," "Jaffa," and "Ramleh."—*S. S. Chronicle.*

The *Independent* in a recent issue publishes letters from ninety-seven bishops in answer to the question: "Should the gates of the National Columbian Exposition be opened on the Sabbath?" Three Roman Catholic archbishops are in favor of closing, and three in favor of opening in the afternoon; of the Roman Catholic bishops, four favor closing, eleven would have gates open in the afternoon, and one declines to express an opinion. Of the bishops of the Protestant Episcopal Church, twenty-two would close altogether, two favor opening on Sabbath afternoon, and one is in doubt. The bishops of the different Methodist churches, of the Evangelical Association, and of the United Brethren, forty-four in all, are unanimously opposed to opening, with the single exception of Bishop Turner of the African Methodist Episcopal Church, who would open the gates in the afternoon.

Hints and Recipes.

To keep glassware bright, wipe directly from the hot suds. Tumblers used for milk should be thoroughly rinsed in cold water before being immersed in hot suds, as hot water seems to drive the milk into the glass and give them a dingy appearance.

Ordinary grated horse-radish, eaten at frequent intervals during the day and in connection with food at the table, if food is eaten at all, has been found remarkably efficacious in banishing the distressing cough that frequently lingers after all the other symptoms of the grip have gone.

Teeth and Gums.—Take four drachms of camphor, one ounce of tincture of myrrh, one ounce of tincture of bark, and one ounce of rectified spirits of wine; mix them, and put thirty or forty drops in a wine-glass of water. Pour a little of this upon your brush before you apply it to the powder, and when the teeth are clean, wash the teeth, mouth and gums with the remainder. It will, in ordinary cases, prevent toothache.

Before packing away winter garments, shake, brush and clean them thoroughly, remembering that moths have a decided preference for soiled clothing. Trunks and chests in which woolen materials are to be stored, should be washed with salted water, and when dry lined with newspapers. Sprinkle the bottom of the drawer with salt and powdered alum, lay in a few garments, then cover with a second paper and more salt and alum. Tuck the papers well over the top of the pile, sprinkle the preventives with a lavish hand, and you need not be disturbed with fear of moths. Camphor gum may be substituted for the salt and alum if desired. It is more convenient to use, but is said to fade some fabrics.

Farm and Garden.

Radishes grow fastest and do best under a liberal dispensation of wood ashes. Apply soon as the seed is sown; if the ashes are leached cover the bed half an inch thick; of unleached much less is required. If the flea-beetle troubles, dust on dry ashes. This vegetable is very liable to attack by various kinds of earthworms. Ashes prevent this after the first rain upon them.—*Tribune.*

How to Get Fertilizers.—Some one makes the good suggestion that farmers in a community who grow the same crop or crops requiring similar fertilizing ingredients may combine in purchasing chemical manure in car-load lots and save a large percentage. If they can agree upon a formula, most manufacturers will mix car lots for them, and they can thus get the chemicals of the kind and in the proportion they need. Farmers who co-operate in this way save money.

Because certain crops cannot be grown on some soils, however, does not imply that soils cannot be adapted to other crops than those already grown. The underdraining of a field, the application of lime, the use of special fertilizers, and a change in the methods of preparation, may render a soil capable of doing what it never before did. The heavy, cold soil, saturated at all seasons, may become warm and of a different quality, more profitable crops grown thereon, and less labor expended in the process. The problem of adapting the crop to the soil is more difficult than to adapt the soil to the proposed crop, and the importance of thoroughly understanding the soil is more important than the kind of a crop grown.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

The Church Review. The January number of this Quarterly is on our table. It contains thirteen articles, besides a copious memorandum of Contemporary Literature. This is a very ably conducted periodical, and for one who would keep abreast with the thought of which it is the exponent is of great value. The articles give evidence of decided ability, are written in choice English and superior style. It is the leading advocate of extreme high churchism, and as such one feels annoyed and unpleasant, by its pervading assumption of the illegitimacy of all non-episcopal Churches, and its definition of the Catholic Church, as comprising only, the Anglican, the Greek, and the Roman Communions. This we regard as presumptuous and as offensive, and as calculated to weaken its power, and to impair the force of its otherwise excellent contents.

Popular Science Monthly. Edited by W. J. Youmans. Contents for May—New Chapters in the Warfare of Science, XII. Miracles and Medicine, Ice-Making and Machine Refrigeration, Fortifying against Disease, Some Games of the Zuni, An Experiment in Moral Training, Professor Huxley on the War-Path, My Garden on an Onion, Evolution of Patent Medicine, The French Institute, The Mexican Messiah, The Education of Children, Sketch of Niels H. C. Hoffmeyer, with Portrait; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; and Notes.

Published by D. Appleton & Co., 1, 3 & 5 Bond street, New York.

The Atlantic Monthly for May. Contents—The Brazen Android, in Two Parts, Part II., A Voyage on the Grand Canal of China, Leaves from an Unpublished Journal, A Native of Winby, Capture of Louisbourg by the New England Militia, The Ethics of Horse-keeping, The Last Bowstrings, Jeremy Belknap, The House of Martha, Modern Teaching of Arithmetic, The Ideal, Goethe's Key to Faust, Second Paper, The Tragedy of the First Part, Mrs. Kemble's Letters, A System of Political Science and Constitutional Law, Gildersleeve's Essays and Studies, Comments on New Books, and The Contributors' Club.

Houghton, Mifflin & Company, Boston, Mass.

In the May Cosmopolitan there is begun a story to run through three numbers: The story of a man, who three times in his life undertakes to paint Jesus. It also contains two war stories, one by Archibald Forbes, the other by Albion W. Tourgee, and an illustrated article on the Cleopatras of the Stage, New Philadelphia, A Leadville Silver Mine, Kennels and Kennel Clubs, and Dr. Koch and his Lymph.

Price 25 cents, Cosmopolitan Publishing Co., Madison Square, New York,

The Youth's Companion. The double numbers of this valuable paper are well ladened with interesting reading matter. The May number is fully up to the high standard aimed at by the publishers—Perry, Mason & Co.

LITTELL'S LIVING AGE. The number of The Living Age for May 16 contains—Politics in Fiction, Blackwood's Magazine; A Strange Passenger, Gentleman's Magazine; Anglo-Saxon Unity, By the Earl of Meath, Fortnightly Review; Towards the Willandra Billabong, Murray's Magazine; A Stone Book, Nineteenth Century; The Muqaddam of Spins, Blackwood's Magazine; Ibsen's "Brand," Westminster Review; Lord Beaconsfield—After Ten Years, National Review; Carrara, Cornhill Magazine; Geographical Expeditions, Nature; Modern Goths, Graphic. Poetry—A Lost Legend, A Spring Day, and A Rainy Day in Spring. Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

On the 28th ult., by Rev. William W. Clouser, at White Deer Mills, Pa., Thomas Bennet to Miss Catherine A. Huff, all of Union county, Pa.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

RESOLUTIONS

Of the Ladies' Aid Society of Grace Reformed church, Philadelphia, Pa., on the death of Mrs. Susanna Eberhard, wife of Dr. J. O. Eberhard.

WHEREAS, It has pleased our Heavenly Father in His all-wise providence to call from our midst our beloved sister in the Lord, be it

Resolved, That we bow in humble submission to the will of our Heavenly Father, "who doeth all things well."

Resolved, That we strive to imitate her grand example of patience in suffering and abiding trust in God.

Resolved, That we look upon this death as a reminder and admonition to work diligently for the Master while it is day, "for the night cometh when no man can work."

Resolved, That while we miss her gentle spirit we recognize the voice of our loving Heavenly Father calling her to her rest. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Resolved, That we extend to her sorrowing husband and dear children our heartfelt sympathy in their sore bereavement and commend them to the care of our loving Saviour who alone can bind up the wounded heart.

Resolved, That the family be presented with a copy of these resolutions, and that they be published in Grace Reformed Herald, also the REFORMED CHURCH MESSENGER.

MRS. S. U. SNYDER, Pres.
MRS. WILLIAM HARLACHER,
MRS. JOHN FURNEY,
Committee.

RESOLUTIONS OF RESPECT.

At a meeting of the Ladies' Mite Society of Trinity Reformed church, Altoona, Pa., held March 19, 1891, the following resolutions were unanimously adopted:

WHEREAS, God, in His all-wise providence, has for the second time sent death into our circle, and removed one loved by us all, therefore,

Resolved, That while we mourn our loss we bow submissively to the sovereign will of our Heavenly Father who doeth all things well.

Resolved, That we cherish the memory of our deceased sister (Mrs. Lucy Peters), we feel her loss in the home, in the church, and in the community where she lived; she is missed, but we sorrow not as those who have no hope, knowing that our loss is only her eternal gain, ever remembering that our days on earth are as a shadow and there is none abiding.

Resolved, That we extend to the bereaved husband and family our sympathy, commending them to the Father of mercies and God of all comfort.

Resolved, That these resolutions be recorded in our minutes, a copy sent to the family of the deceased, and printed in the REFORMED CHURCH MESSENGER.

MRS. E. K. BRICKER,
MRS. BARBARA FREET,
MRS. MARY WELTMER,
Committee.

DIED.—Philip J. Vonada was born near Zion, Centre county, Pa., March 6th, 1857, and died April 9th, 1891, aged 34 years, 1 month and 3 days.

The deceased was a life-long member of the Reformed church, having been baptized when but a few months of age by Rev. Wm. Yearick, and confirmed at the age of fifteen years by Rev. D. M. Wolf. At the time of his death he was a member of St. John's Reformed church, Bellefonte.

In the fall of 1875 Bro. Vonada entered the Freshman Class of Franklin and Marshall College, from which institution he was graduated in the class of 1879. After graduation he taught school for several years, when he took up the study of law, in the practice of which profession the disease that finally ended in his death overtook him.

The deceased was unmarried, and leaves his father, mother, a sister and four brothers to mourn his death. The funeral took place from the residence of his father, Elder Adam Vonada, on Monday, April 12th: A large number of relatives and friends followed his remains to the grave in the cemetery at Zion, Center Co., Pa. PASTOR.

DIED.—Near Saegertown, Pa., March 22d, 1891, Charles Woodring, Sr., aged 78 years.

Mr. Woodring was one of the pioneer settlers of Crawford county. He came out from East Pennsylvania while yet a young boy with his father. He was married at the age of 25, and became the father of thirteen children, ten of whom are still living. Mr. Woodring was for many years a member of the Reformed church at Saegertown, and as long as his health would permit was found in his place in the sanctuary. He was stricken with apoplexy during the night of March 19th, from which he never rallied, and passed away as above stated. He was a worthy man, widely known and much respected.

DIED—Near Salona, Clinton county, on Easter morning, Elder Samuel Kryder, aged 82 years, 5 months and 4 days.

Father Kryder was born in Penn Valley, and at mature age was confirmed by Rev. Yost H. Fries, then Reformed pastor in parts of Union and Clinton counties.

For more than fifty years he resided on his homestead in Nittany Valley, and was a faithful member of the Reformed congregation at Salona, during the greater part of the time serving as an officer of the church, first as a deacon and then as an elder, until old age and infirmity compelled him to ask to be relieved from official duties.

He was a constant and careful reader of the MESSENGER and other periodicals of the Reformed church, and comparatively few laymen, in his day, understood the doctrines of his church better, or was better able to defend them than he was.

His later years were years of suffering, but he bore his affliction with true Christian fortitude, always expressing himself to his pastor as anxious to be relieved when the Lord's time came.

On the 31st of March we committed his remains to the grave in the Mt. Bethel Cemetery, alongside those of his wife, who preceded him to the eternal world almost five years ago.

He leaves three sons, a number of grandchildren and great-grandchildren, all residing on farms near the old homestead, and are among the leading citizens of the community. D. O. S.

DIED.—Near Martin's Creek, Northampton county, Pa., April 7, 1891, Miss Flora, daughter of Jacob and Sophia Kern.

For over four weeks she was an intense sufferer of sciatic and inflammatory rheumatism, which drew to her brain. She was reduced to such great weakness that when the disease was overcome, her frail body could not rally. During her conscious hours she gave evidences of her full trust in her Saviour, and a pious resignation to the Lord's will.

In early life she united with the Reformed church, and was an active and faithful member, always interested in every work of the congregation. It was her delight to be found with the congregation in the sanctuary, and only absent when providentially prevented.

The funeral services were held at the home of her parents on Saturday, April 11th, conducted by her pastor, Rev. S. P. Mauger.

Although a driving eastern wind and rain continued for hours, yet many assembled to show their respect and esteem for her with whom were spent many seasons of pleasure and Christian fellowship. She always made home pleasant, and everybody found in her a spirit of true entertainment and good will.

Her body rested in a beautiful metallic casket, rosewood design, ebony finish. Loving ones prepared a beautiful pillow of lilies of the valley, which put forth a sweet fragrance, reminding one of the sweetness of heaven.

The remains were laid in the vault in the beautiful cemetery near the church. In this the hour of sad bereavement the family have the prayers and Christian sympathy of their many friends and neighbors. PASTOR.

EXCURSION TO HAGERSTOWN, MD.

The Baltimore and Ohio Railroad Company, the Baltimore and Southwestern Railroad Company, and the Ohio and Mississippi Railway Company will sell Excursion Tickets to Hagerstown, Md., and return, at the rate of ONE FIRST CLASS LIMITED FARE FOR THE ROUND TRIP, on account of the Annual Meeting of German Baptists, to be held at Hagerstown, Md., May 28th to June 5th, 1891.

From points west of Pittsburgh, Wheeling and Parkersburg, these tickets will be on sale from May 20th to June 1st, inclusive, and will be good for return passage until June 30th, inclusive, with privilege of one stop off west of the above named cities and one stop off east of the above named cities, on the trip to Hagerstown, and the same privilege on the return trip. From Pittsburgh, Wheeling, Parkersburg and points east of those cities, excursion tickets will be on sale from May 25th to June 5th, inclusive, and will be good for return passage until June 15th, inclusive, with one stop off on the trip to Hagerstown, and the same privilege on the return trip, This offers a rare opportunity to visit points in Western Maryland, Virginia and West Virginia.

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CHILDREN'S DAY SERVICES.

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Miscellaneous.

For Reformed Church Messenger.

THE SIXTY-SIXTH ANNIVERSARY OF THE THEOLOGICAL SEMINARY, LANCASTER, PA.

The exercises incident to the 66th anniversary of the Theological Seminary opened on Sunday, the 10th, at which time the annual sermon before the graduating class was preached by Rev. H. J. Ruetenik, D.D., President of Calvin College, Cleveland, O. The sermon, which was a learned and thoughtful one, was based upon the text, 1 Thess. v. 23.

The Board of Visitors assembled at 2 P. M. on Tuesday, 12th, and was organized for the year by the election of Rev. A. H. Kremer, D.D , as *President*, and Rev. Theodore Appel, D.D,, as *Secretary*.

The examinations of the students by the Professors before the Board of Visitors took place on Wednesday and part of Thursday. These were all considered very satisfactory, showing much care on the part of the Professors and great diligence on the part of the students.

The Board of Trustees of the Seminary met at 2 P.M., on the 12th inst., in the College Building. Geo. W. Hensel, Esq., as vice-president, presided. This Board attended to the routine business claiming its attention.

The Joint Committee of the three Synods upon the Seminary Building also met at this time. At a later hour the Board of Trustees met with this committee and discussed the question fully. The Synodical committee reported some success in securing funds for this purpose, and had good hopes of securing further sums. The majority of this committee favored the purchase of the Griel lot, which is opposite the college campus, for site for the new building. There were intimations that other places in the church would probably offer inducements to have the Seminary removed to them. But this is not likely to be taken into consideration, as it is not probable the church would be willing to make another removal.

On Tuesday evening the inauguration of Rev. John C. Bowman as Professor of New Testament Exegesis, took place. The programme arranged and already announced in our columns was fully carried out except that the place of Rev. W. M. Deatrick, D.D., the venerable Stated Clerk of Potomac Synod, who was absent, was taken by Rev. Jno. P. Stein, Stated Clerk of the Eastern Synod. All the addresses were very appropriate and well received. As, no doubt, all will, especially that of Prof. Bowman, be published in full, we will not occupy space in giving even abstracts of them.

On Wednesday evening the annual sermon before the graduating class was delivered by Rev. Edward B. Coe, D.D., LL.D., of New York City. He chose as his text, Matt. xiii. 52. His theme was—"All things are not new but are only apprehended in new lights." The effort was a learned one and showed that the Doctor is keeping abreast with the thought of the day. It was listened to with great attention, and no doubt will be long remembered by those who heard it. Dr. Coe was warmly and cordially received and as a gentleman and a scholar made a very favorable impression upon all who met him.

An informal reception was tendered Prof. Bowman and wife, after the sermon by Dr. Coe, at the residence of John W. Apple, Esq., which was attended by nearly all the members of the faculties and their families and the visiting clergymen then in the city.

The anniversary services proper were held in the College Chapel on Thursday evening. The chancel of the chapel was very tastefully decorated under the direction of Mrs. Prof. J. B. Kieffer. The religious service was conducted by President Gerhart. The College Glee Club rendered the musical part of the program. The following was the order of exercises: Glee Club, "Gloria in Excelsis;" Essay, David Scheirer, Jr., Laury's Station, Pa., "The Wisdom Literature of the Old Testament;" Essay, Francis M. Lire, Marquette, Neb., "Judas Maccabeus;" Glee Club, "Shadows of the Evening Hour;" Essay, Wm. J. Muir, Emaus, Pa., "Birthday of the Church;" Essay, Albert Snyder Glessner, Meyersdale, Pa., "New Testament Doctrine on Holy Baptism;" Glee Club, "Sun of my Soul;" Essay, George P. Stem, Stemton, Pa., "Christ the Condition of the Revelation of Sin;" Essay, Henry D. Patton, Lancaster, Pa., "Faith in Relation to Practical Life;" U. O. H. Kerschner, of the Glee Club, solo, "Saviour, breathe an evening blessing;" Essay, Henry E. Snyder, Bouquet, Pa., "The Crusades, their causes and effects;" Essay, Thomas K. Cromer, Hagerstown, Md., "The Permanent and Transient in Christianity;" Glee Club, "Abide with Me."

The testimonials were then presented by Rev. A. H. Kremer, D.D., President of the Board of Visitors.

The essays read by the members of the class were fully up to the average and evinced much thought and careful and diligent study by the authors. The benediction by President Gerhart concluded the interesting exercises of the evening.

FIFTY-SIXTH ANNIVERSARY OF DIAGNOTHIAN LITERARY SOCIETY OF F. & M. COLLEGE.

The fifty-sixty anniversary of the Diagnothian Literary Society of Franklin and Marshall College, took place on the evening of the 8th inst.

The programme was as follows:

Prayer, by Dr. J. Max Hark. Salutatory, delivered by C. L. Leonard, Lancaster, was "Two Leaders of Men." Oration, "The Authority of the Law," by H. Newcomer, Rohrerstown, Pa. Oration, "Society as a Factor in Man's Culture," by O. K. Spessard, Leitersburg, Md. Oration, "The Gilded Soul," by W. A. Reinœhl, Lancaster, Pa. Oration, "The Development of Irish Character," by L. C. Harnish, Lancaster, Pa. Eulogy, "Count Von Moltke," by A. F. Harrold, Manor Station, Pa. Anniversary Oration "The Drift of Modern Society," by G. S. Gill, Woodstock, Va. Benediction, by Dr. J. S. Stahr.

The stage decorations were beautiful, buff and blue drapery falling in graceful folds, with many plants and flowers, and dogwood blossoms artistically arranged here and there.

The presiding officer was J. H. Apple, and the committee of arrangemants were: Luther D. Reed, chairman; A. A. Heller, C. H. Lefevre, H. W. Bright, J. W. Baker, J. J. Rothermel, J. E. Goodell.

For Reformed Church Messenger.

MEETING OF THE WOMAN'S MISSIONARY SOCIETY OF LEBANON CLASSIS.

The annual meeting of the Woman's Missionary Society of Lebanon Classis convened in St. Paul's Reformed church, Schaefferstown, Pa., May 7, 1891.

The meeting was opened at 9 30 A.M., with singing "Nearer, my God, to Thee," followed with Scripture reading by the president, Mrs. Wm. C. Schaeffer, and prayer by Miss Elvy Kilmer.

The morning session was devoted exclusively to the transaction of business.

The different delegates presented their credentials, and certain amounts of money were pledged by them in behalf of their respective societies, for mission work. Twenty-seven delegates were present, representing fourteen congregations, and their united pledges amounted to $150. All the different societies represented were reported in a flourishing condition.

Rev. D. E. Klopp, D.D., of Lebanon, appeared before the society, and reported the status of his own congregation relative to the subject of missions.

All presidents of societies were urged to work up the subscription list of the *Missionary Guardian* to the best of their ability.

The following officers were then elected to serve for the ensuing year: President, Miss E. Kilmer, Myerstown; vice-president, Miss E. Witmer, Annville; recording secretary, Miss S. Capp, Jonestown; corresponding secretary, Miss L. Heister, Annville; treasurer, Miss F. Brunner, Campbellstown; editress, Mrs. Geo. W. Stein, Annville; who, with Mrs. John Krall, of Myerstown; Mrs. Gilroy, of Lebanon, and Mrs. Epler, of Schaefferstown, were constituted an executive committee. The society was invited to hold the executive meeting at Jonestown in November.

More money was received and the reports offered during the session were more favorable than ever heretofore. After the transaction of business the meeting adjourned to meet at 2 P.M.

In the afternoon the following programme was rendered before a well filled house.

The exercises were opened with an anthem by the choir, "Jehovah's Praise," after which Rev. Dr. Callender read, as a lesson, part of the 2d Psalm, and was followed in prayer by Rev. O. P. Steckel. Mrs. A. J. Bachman delivered the address of welcome to the representative delegates, which was responded to by Mrs. Geo. W. Stine. Miss Virgie Seidel of Lebanon, sang a solo entitled "Judith." The president then presented her annual report, which was both interesting and encouraging in its account of the work done by the society. "The Drowning Singer" was recited by Miss Annie R. Becker of Lebanon The Misses Sorg and Brown of Jonestown, also sang a duett, "Jesus, Lover of my Soul." Miss Minnie Bodenhorn of Annville, read a carefully prepared essay entitled, "Women." The choir of St. Mark's church, Lebanon, sang the chorus, "Rise, Crowned with Light," after which the annual address was delivered by Rev. George B. Resser of Lebanon. He was followed by the Secretary of the Board of Foreign Missions, Rev. Dr. Callender, who made some touching remarks upon woman's work in the church.

A collection was then taken amounting to $15 37, after which the meeting was closed with the doxology and the benediction pronounced by Dr. Callender.

C. H. STEIN.

For Reformed Church Messenger.

CHARLES HOTTENSTEIN, ESQ.

The death of Charles Hottenstein, Esq., which occurred at his home in Turbut township, Northumberland county, on Sunday morning, March 8th, 1891, removes one of the old landmarks of Northumberland county, and a man who was identified with the civil history of the county for almost half a century.

He was born in Maidencreek township, Berks county, Pa., on the 25th of May, 1811, his parents also being natives of that county. He was educated in the pay schools of his time, and at the Reading Academy, then taught by an Englishman by the name of Middlemiss, of whom the deceased used to speak as "a fine man and a good teacher." He was the second German in the township, that was considered competent to teach an English school, which occupation he followed for ten years. He, at the same time, studied surveying, in which he became quite an expert. Like the lives of so many of the older generation, his life also illustrated the truth, that, in spite of their superior facilities and opportunities, the present generation do not become as good schol

Continued on Page 13.

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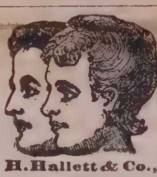

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ars and useful citizens as did their forefathers.

In 1840 he moved to Columbia (now Montour) county, and in 1845 he settled in Turbut township, Northumberland Co., on the farm where he died. He had held several offices of trust and honor in his native county, and in 1855 he was elected one of the board of commissioners of Northumberland county, and in 1858 was chosen as a member of the State Legislature. He was twice elected county auditor, and at the time of his death he was serving his eighth term as justice of the peace in Turbut township. During the War of the Rebellion he was treasurer of the bounty fund of Turbut township for three years. In that time he received and paid out thirty thousand dollars, without having been required to give bail or security of any kind whatever; for which mark of their confidence he always held his fellow-citizens in the township in the most affectionate regard. He was a man of the strictest integrity, and discharged the duties of the many public offices to which he was elected with the utmost fidelity. Would to God such integrity and fidelity characterized public officials in our day!

But best of all, Mr. Hottenstein was a consistent and faithful member of the Church of Christ. He was received by confirmation into the Reformed church by Rev. William Pauli, somewhat late in life; but after he was in it, he loved it, and supported it liberally. Some months before he died he said to his pastor that before identifying himself with any one denomination, he examined carefully and prayerfully the creeds and customs of them, and that he joined the Reformed church because of her catholic and irenical spirit. The Universalists, he said, were too broad, or liberal; others were too exclusive. However, he thought it was better to put too much honor on the work of Christ, as the Universalist does, than too little, as the Calvinist does. He took an intelligent interest in the affairs of our church; was a reader of the MESSENGER since 1854, if not longer; read nearly all the books published by our church, including the "Life and Work of Dr. Nevin," and had a warm heart and a helpful hand for her literary institutions.

At the time of his death he was a member of the Paradise Reformed congregation, Rev. D. E. Schoedler, pastor. In this congregation he held office for upwards of thirty years. He was its treasurer for many years, and he was a model treasurer, very methodical in his work. He bequeathed to this congregation five hundred dollars, two hundred dollars to be held in trust for making repairs in the graveyard, and three hundred dollars to be held in trust for the support of the pastor, or of an institution of learning, or of missions, as his executor may at any one time deem best.

He was twice married, his first wife having been a Miss Kauffman, of Berks county, by whom he had twelve children, and who died in 1877. His second wife was Caroline S. Elwell, of Olean county, New York, who, together with four sons and four daughters, survives him.

He was buried at the Paradise Reformed church, on Thursday, March 12th, Rev. D. W. Ebbert, of Milton, officiating at the house, and the pastor in the church. Although the weather was very unfavorable, many of his neighbors and friends turned out to honor the memory of a good man and useful citizen. His pastor preached from the words found in Daniel, 12th chapter, 13th verse: "But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

Mr. Hottenstein was a member of the renowned von Hottenstein family, whose history was compiled and published in pamphlet form, by Mr. William Hottenstein, of Maxatawny township, Berks Co. in 1878.

He belonged to the old school Christian gentlemen, which is dying out only too rapidly in our day.

He rests in peace in Him in whom he believed, and to whom alone he looked for grace and the pardon of his sins.

D. E. SCHOEDLER.

Turbotville, May 8th, 1891.

RESOLUTIONS OF RESPECT.

At a meeting of the Consistory of the Reformed Zion's church held on Monday evening last the following resolutions were unanimously adopted:

WHEREAS, Infirmities of age and ill health have compelled our pastor, the Rev. Dr. Rudolph Duenger, to cease his labors as a minister among us,

WHEREAS, His interest, as that of a parent, his kindest regards, as that of a friend, his prayers, as they always have been, for the advancement of the church and its people, are unceasing; but a much needed rest to both body and mind has caused the Doctor to dissolve his pastoral labors which were continued among us for a period of thirty-five consecutive years.

Resolved, That it is with the greatest reluctance that the Consistory of the Reformed Zion's church of Ashland, Pa., accept of his resignation.

Resolved, That in the resignation of the Rev. Dr. Rudolph Duenger from our charge, the congregation has lost a zealous and conscientious worker in the Lord's vineyard, a pastor who was ever watchful over her every interest and welfare, its people a safe counsellor and ministerial advisor, the children, a children's friend, the sick and afflicted a kind and sympathetic visitor and our church an irrevocable loss.

Resolved, That it is the prayers of the church and its people that he be speedily restored to health and strength.

Resolved, That a copy of these resolutions be presented to the Rev. Dr. Rudolph Duenger; that the same be published in the REFORMED CHURCH MESSENGER.

WM. LANDEFELD,
FREDERICK YOUNG,
WM. C. ESTLER,
Committee.

For Reformed Church Messenger.

ATTENTION DELEGATES TO GENERAL SYNOD.

In order to secure for members of the General Synod reduced rates on railroads according to the "certificate plan," the undersigned committee were obliged to guarantee an attendance at the special meeting in Philadelphia of at least 100 persons who will purchase tickets in that form. Now, in order to avoid a failure to secure the attendance of 100 persons, pastors holding clergymen tickets on the different railroads throughout the country are urgently requested to co-operate in this matter with the committee, and procure tickets according to the certificate plan, as set forth in the official notice for this special meeting of Synod, instead of using their regular clergymen tickets. The rates are the same, and certificates can be easily obtained at the starting points.

Brethren, East and West, North and South, are earnestly urged to help the committee by complying with the request here made. Let all concerned become interested and active. The case is imperative, and the result to be achieved is very important. Let us have a *large* attendance, and thus aid in meeting the conditions of the railroad companies and secure a quorum without any peradventure.

Respectfully submitted.

CYRUS CORT.
ISAAC H. REITER.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Walker.—Rev. D. O. Shoemaker. In connection with the recent communions held in the Nittany Valley charge, twenty-two were received by confirmation, four of whom received adult baptism, one by certificate and one by reprofession.

Conyngham.—Rev. J. B. Kerschner, pastor. The spring communions closed on Sunday, May 10th, in Christ church. The recently repaired and much beautified church was tastefully decorated, as to altar and pulpit, with fragrant flowers. A very large number communed. A class of ten was confirmed on Saturday previous. The offerings of the people were $21.17. Three were received by letter. In *St. John's* church the communion was held on April 26th. The pastor was assisted in the services by Rev. H. Daniel, of Nazareth, Pa. A class of twenty-four was confirmed. The church was handsomely beautified with flowering plants. The offerings were $40.34. It is said to have been the largest gathering, on similar occasions, in the history of the congregation. The communion was held in *Trinity* church, Mountain Grove, on May 3rd. All but eleven of the members communed. The alms amounted to $8.46 On April 5th the Lord's Supper was celebrated in *St. Paul's* church. The offerings were $2.85. Accessions during the present classical year—Trinity, 4; Christ, 13; St. John's, 24; total 41. Amount of alms, $72 82.

St. Clairsville Charge.—Rev. S. Z. Beam, D.D. The Holy Communion was held in Trinity church, of this charge, on May 10th. Four persons were added by certificate, and $26 contributed for classical apportionment. This closed the spring communions for the year. The whole amount received at these collections was about $40. It seems a small sum, but it is proper to state that all the Sunday collections in this charge are made for that purpose, and hence we do not expect large amounts at any one time. We received, during the classical year, by letter and confirmation, 25 new members. Lost by removal and death, 15, leaving a net increase of 10 members. This is fully as large as could have been expected, since our young people, as soon as they are old enough to look out for themselves, are compelled to seek employment away from home. Any actual increase in membership over all losses, therefore, is regarded as an evidence of scccess.

There are two missionary societies in

Continued on Page 14.

A Feast of Good Things.

One Pound of Cleveland's Baking Powder will make everything in the following list:

20 tea biscuit,
1 chocolate cake,
20 batter cakes,
1 orange cake,
1 ice-cream cake,
30 cookies,
1 coffee cake,
1 cocoanut cake,
1 loaf ginger bread,
1 Minnehaha cake,
1 apple pudding,
8 snowballs,
1 cottage pudding,
12 apple fritters,
6 crumpets,
1 suet pudding,
12 English muffins,
1 strawberry shortcake,
15 egg rolls,
1 Boston pudding,
1 chicken pie, or Yankee potpie,
1 spice cake,
1 Dutch apple pudding,
12 corn muffins,
6 baked apple dumplings,
1 fig cake,
1 roll jelly cake,
20 Scotch scones,
1 pound cake,
15 waffles,
1 lemon cream cake,
12 crullers.

Housekeepers always have "good luck" with Cleveland's Baking Powder, and find it the most economical.

The Cleveland Cook Book, containing over 350 proved receipts, FREE. Ask your grocer for a copy. If he does not have it, send your address, with stamp, to Cleveland Baking Powder Co., 81 Fulton Street, New York.

SCOTT'S EMULSION
DOES CURE
CONSUMPTION
In its First Stages.
Be sure you get the genuine.

WESTERN FARM MORTGAGE TRUST CO.
Capital paid up $1,500,000 Surplus over $100,000
DENVER, COLORADO.
First Mortgage Loans and Gold Debentures.
Loans fully guaranteed. Safe as Government Bonds.
Philadelphia Office, Room 302 Bullitt Building,
ROBT. FORESMAN, Manager.

DEER PARK and OAKLAND.
ON THE CREST of the ALLEGHANIES,
3,000 FEET ABOVE TIDE WATER.
SEASON OPENS JUNE 15th, 1891.

These famous mountain resorts, situated at the summit of the Alleghanies and directly upon the main line of the Baltimore and Ohio Railroad, have the advantage of its splendid vestibuled express train service both east and west, and are therefore readily accessible from all parts of the country. All Baltimore and Ohio trains stop at Deer Park and Oakland during the season.

Rates, $60, $75 and $90 a month, according to location. Communications should be addressed to GEORGE D. DESHIELDS, Manager Baltimore and Ohio Hotels, Cumberland, Md., up to June 10; after that date, either Deer Park or Oakland, Garrett county, Md.

BLATCHLEY WOOD FORCE PUMP.
Cheap, efficient. Just the thing in case of fire. Pump to Tank or Bath, or for Milk Coolers. Write for descriptive circular. CHAS. G. BLATCHLEY, Philadelphia.

I CURE FITS!
When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.
H. G. ROOT, M. C., 183 Pearl St., N. Y.

BAILEY'S COMPOUND light-spreading Silver-plated Corrugated Glass REFLECTORS, A wonderful invention for lighting CHURCHES, Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue and price list free. A. J. WEIDENER, 36 South 2d St. Philada.
ALSO CHANDELIERS for OIL and ELECTRICITY
For Gas
For Oil

CHOICE CARPETINGS
IN ALL GRADES,
AT POPULAR PRICES.

A full line of OUR OWN MANUFACTURE and Standard Domestic and Imported Carpets.

☞ We request only an OPPORTUNITY to show you our stock.

IVINS, DIETZ & MAGEE.
NEW STORE,
1217 Market Street,
PHILADELPHIA.

the charge whose contributions aggregate about $125, none of which is applied to classical apportionment, but all is appropriated to home and foreign missions. Besides this the Christmas and Children's Day contributions go to the St. Paul's Orphan Home at Butler.

The spring communions were more largely attended, in all the congregations, than at any time during the present pastorate, for which all thank God and take courage.

St. Thomas Charge.—Rev. J. F. Mackley. Spring communions. *St. Thomas*, Trinity, by confirmation 4, united previously during the year 7, total 11. *Keefer's*, Zion's, by confirmation 9, reprofession 1, united previously during the year 4, total 14. *Strasburg*, by reprofession 2, united previously during the year 3, total 5. Total in the charge during the year 30.

Hanover.—Trinity, Rev. Jos. D. Peters. The Mite Society of Trinity church raised $514.40 last year and promises better results this year. Received three new members Sunday, 10th inst., making 203 during a pastorate of one year and nine months. The services are generally measured by the seating capacity. The Sunday-school has more than doubled its number. The indebtedness was recently reduced $800, making a reduction of $2,000 in two years.

Philadelphia.—At a special meeting of the Classis of Philadelphia on the 15th inst., in Heidelberg church, this city, Rev. R. C. Zartman was received from the Tuscarawas Classis, Synod of Ohio. A call to him from the Heidelberg church was confirmed and a committee consisting of Revs. F. C. Yost, C. B. Alspach and S. U. Snyder was appointed to install him. This committee attended to this duty on Sunday evening, May 17th. Rev. F. C. Yost delivered the charge to the pastor, Rev. C. B. Alspach to the people, and Rev. S. U. Snyder conducted the liturgical services.

At the same special meeting of the Classis of Philadeiphia the time of the annual meeting was changed from June 4th to May 28th. Members of the Classis and the members of the Woman's Missionary Society will note this change.

—*Christ*, Rev. James Crawford, D.D. At communion services on Whitsunday six persons were added to the church—two by confirmation, three by certificate, and one by reprofession, making twenty-two in all.

—Rev. S. N. Callender, D.D., Secretary of the Board of Foreign Missions, was in this city during the past week and on Sunday, the 17th inst. On Thursday evening, 14th, he presented the cause of Foreign Missions before the Missionary Society of the First church, and occupied the pulpit of the First church on Sunday morning and that of Christ church in the evening, and presented the same cause. Dr. Callender has, by his appearing before the churches, already awakened quite an increased interest in our foreign work.

Mahanoy Charge.—Rev. A. R. Hottenstein, confirmation 42, reprofession 3, total 45, two received adult baptism, alms $40.19, object, classical apportionment.

MARYLAND.

Frederick.—Rev. E. R. Eschbach, D.D. The observance of the festival of Ascension by the several departments of the Sunday-school connected with the Reformed church took place May 7th. The large church was taxed to its utmost capacity. The services throughout were of a highly interesting character. The programme was introduced by a processional hymn. The children of the infant school, arrayed in white, singing sweetly as they came, surrounded the chancel, from whence after continued song they countermarched. Among the number were some so tiny that they needed help to keep them in line, while their faces beamed with joy because they were marching. A more charming and impressive effect it is hard to produce. The opening services were conducted by the superintendent of the school, Mr. Samuel Dutrow, after which the programme was under the direction of the pastor. The controlling thought of the services was Praise, and its first and chief emblem was a large and beautiful harp that stood on the pulpit. As the various sections of the school brought their offerings of money and flowers, many of the latter were of chaste and expressive design, they were grouped in such a way about the pulpit and altar as to produce a most charming effect. Among the many designs we name the anchor, crescent, triangle, shepherd's staff, cross, crown, star, sickle, etc. The offerings were for beneficiary education. The address by Rev. Warren J. Johnson, of Baltimore, was well conceived and eloquently delivered. The subject being "Praise." In the morning services of the day, Mr. Johnson delivered the sermon from Acts, 1st chap. and 8th verse, dwelling upon the descent of the Holy Ghost upon Christ's people. The address of Rev. Harry F. Dittmar, of Jefferson, was of a more general character and delivered in an earnest and acceptable way. The pastor of the congregation was as usual in his address most happy. This festival in all its appointments came up to the usual high standard peculiar to the festivals of the Reformed church here. The offerings amounted to about $90.—*Frederick Examiner.*

Middletown.—The Sunday school of the Reformed church at Middletown, Md., held its anniversary and Ascension Day services on Ascension Day, Thursday, 7th inst. The following programme was observed on the occasion: Anthem by the choir. Invocation by the pastor, Rev. T. F. Hoffmeier. Hymn, "We Praise Thee." Responsive reading of the Ascension Canticle. Gloria Patri. Creed. Singing, "Gloria in Excelsis." Scripture Lesson. Prayer by the Pastor. Hymn, "Come Sing to His Glory." Address by the Pastor. Hymn, "Wake, Wake the Song." Catechetical exercises, offerings and song by the Infant department. Reading of the report of school for the year. Hymn, "Praise the Lord of Heaven." Contributions and floral offerings. Hymn, "Work for Jesus." Address by Rev. H. F. Dittmar, of Jefferson, Md. Collection and hymn. Memorial offering, Gates Ajar. Hymn. Short address by the pastor, in memory of the children of the school who died during the year. Hymn, Lord's Prayer and Benediction.

This was one of the most pleasant, interesting and instructive services of the kind ever held by the school, and was so pronounced by quite a number of the persons present. The address by Rev. Dittmar was interesting and instructive, and was listened to with marked attention. The offerings of the school and congregation amounted to $29.70, and were devoted to foreign missions.

Mount Pleasant.—Rev. A. Shulenberger. Communion was held at this place on Sunday, May 10th. Nine members were added to the church, two were heads of families, one received adult baptism. The missionary society connected with this church celebrated its tenth anniversary on the evening of the 3rd inst. A good programme was rendered in the presence of a large congregation. The society enters upon its eleventh year with a bright future before it.

PERSONAL.

Elder Jacob B. Hillegass, New Buena Vista, Bedford county, Pa., died May 4th, after an illness of fifteen weeks. He was a member of the church for over fifty years, and an elder for many years, and represented the Schellsburg charge on the floor of Juniata Classis and Potomac Synod at different time. He was a reader of the MESSENGER for over a quarter of a century. A man indeed who is quite a loss to the church in that section.

Change of Address.

Rev. H. Hilbish from Myerstown to *Slonecker, Chester Co., Pa.*

Rev. C. B. Schneder from Pine Grove to *Shamokin, Pa.*

Rev. F. Mayer from Apple Creek, O., to *117 W. Wood St., Youngstown, O.*

FOR OVER FIFTY YEARS.
Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Sold by druggists in every part of the world. Be sure and ask for "Mrs Winslow's Soothing Syrup," and take no other kind Twenty-five cents a bottle.

THE BEST
protection
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changes in the weather
is to purify
the blood
with
AYER'S
Sarsaparilla
It vitalizes
and enriches
the life-current, and
makes the weak
strong
Has Cured Others
will cure you.

A CARD.

I would take this opportunity to return my thanks to the many kind friends who by letter have tendered me their sympathies in the sorrow occasioned by the death of my husband, Rev. J. S. Wagner.

MRS. M. E. WAGNER.

Glade, Pa., May 11, 1891.

MEETING OF THE CLASSES.

Eastern Synod.

Philadelphia, Trinity church, Collegeville, Pa., May 28, 1891,

Pittsburgh Synod.

Clarion, St. Petersburg, Pa., May 26, 1891.
St. Paul's, Saegerstown, Pa , May 28, 1891.
Somerset, Frostburg, Md , May 27, 1891.

Potomac Synod.

Carlisle, Duncannon, Pa , May 28, 1891.
Portland-Oregon, Seattle, Wash., May 28, 1891.
San Francisco,

Synod of Ohio.

Miami, Germantown, O , May 28, 1891.
Tuscarawas, Canal Fulton, O., June 4, 1891.

Synod of the Interior.

Iowa, Brandon, Iowa, Sept. —, 1891.

AMERICAN FIRE
INSURANCE COMPANY,
Office, Company's Building,
308 and 310 WALNUT STREET,
PHILADELPHIA.
A.D. 1810
CASH CAPITAL,..........................$500,000.00
Reserve for Reinsurance and
all other claims..........................1,994,685.25
Surplus over all Liabilities,...... 455,708.82
TOTAL ASSETS, JAN. 1, 1891.
$2,950,394.07.
THOS H. MONTGOMERY, President.
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SHOPPING COMFORTS.

Our efforts to contribute to the comfort of our customers have always met with hearty recognition and we desire to renew our invitation to them to freely use the facilities that have been established and continued for their convenience.

At the Buffet in the Basement at Eighth and Filbert Streets, Coffee and Lemonade are served without charge.

The Parlors and Toilet Rooms on the different floors are always open; attached to these will be found Telegraph and Telephone offices, and a Bureau of Information, where packages may be checked without charge. Suburban Time Tables are provided for gratuitous distribution, and on the tables are the periodicals of the day, writing materials, etc., for the free use of our patrons, while inviting arm chairs afford pleasant resting places after the fatigue of shopping, or while waiting for friends.

Courteous attendants are connected with these different departments, and are at all times on the alert to render service or impart information to customers.

For the convenience of customers who do not wish to leave the store for luncheon, a doorway on the second floor leads into Mosebach's Restaurant.

STRAWBRIDGE & CLOTHIER,
Market St. Eighth St. Filbert St.
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A SLEEP INDUCER.

Horsford's Acid Phosphate.

Dr. J. E. Lockridge, Indianapolis, Ind., says: "*From my experience, I would say that as a nerve-restorer in exhaustion from any cause, and as a sleep inducer, it is of the greatest value.*"

For Reformed Church Messenger.

ANNUAL MEETING OF TOHICKON CLASSIS.

Tohickon Classis convened in Christ Reformed church, Lower Saucon, Northampton county, Pa., May 8th, 1891. The sermon was by the retiring president, Rev. J. J. Rothtrock, from 2 Tim. ii. 15, first part.

Rev. A. B. Koplin, D.D., was elected president, Rev. N. Z. Snyder is stated clerk, and Mr. Isaac G. Gerhart was reelected treasurer.

Rev. R. C. Weaver, who for many years served the Friedensville charge, was dismissed to East Pennsylvania Classis.

Mr. J. Lewis Fluck, a student of Ursinus College, who spent three years in the study of theology at Ursinus, Yale and Union Seminaries, was licensed to preach the Gospel.

The *Missionary Guardian* was recommended as follows:

Resolved, That the limited circulation of the *Missionary Guardian* is a just cause for humiliation, that this publication is specifically entitled to the widest circulation, that pastors state its character and claim from the pulpit, and that the consistories of each congregation appoint proper persons to solicit subscribers.

The various causes of Home and Foreign Missions, Church Building Funds and Orphans' Home, were respectively urged upon the attention and interest of the ministers and people.

"The Reformed Church Hymnal" was approved.

Advisory members were Rev. Dr. W. M. Reily, President of the Allentown Female College, Rev. A. C. Whitmer, Superintendent of Missions, and Rev. S. N. Callender, D.D., Secretary of the Board of Commissioners of Foreign Missions.

Delegates to Synod: Revs. L. C. Sheip, Jacob Kehm and B. B. Ferer, *primarii;* and Revs. F. J. Mohr, J. G. Dengler and J. J. Rothtrock, *secundi;* and Elders M. D. Althouse, Tobias Scholl and Wm. B. Fluck, *primarii;* and Elders J. R. Weber, Richard Deemer, and Francis Sellers, *secundi.*

Next annual session, Friday after Ascension Day, May 27, 1892, 7.30 P.M., in the St. Peter's Reformed church, South Easton, Northampton county, Pa.

Statistics.

Ministers, 17; congregations, 38; members, 8,701; unconfirmed, 4,210; adult baptisms, 61; infant baptisms, 447; confirmed, 418; received by certificate, 210; communed, 6,600; dismissed, 83; excommunicated, 1; erased, 33; deaths, 269; Sunday-schools, 57; officers and teachers, 581; scholars, 4,493; students for the ministry, 8; benevolent contributions, $4,322; congregational purposes, $25,751.

STATED CLERK.

SPECIAL MEETING OF GENERAL SYNOD.

In accordance with the instruction of the General Synod at its triennial meeting in Lebanon, Pa., in May, A.D. 1890, and the request of the Joint Commission on Federal Union of the two Reformed Churches, official notice is hereby given to all concerned that the General Synod of the Reformed Church in the United States will convene in special session in the First Reformed Church, Tenth and Wallace streets, Philadelphia, Pa., on Thursday, June 4th, A.D. 1891, at eight o'clock in the evening, for the purpose of considering and acting upon the following matters, namely:

1. To receive and take action upon the Report of the Joint Commission on Federal Union of the two Reformed Churches, and to consider any question growing out of said report and requiring the attention of Synod.

2. To consider a communication from a committee of the General Assembly of the Presbyterian Church in the United States of America in regard to the matter of a Consensus Creed for the use of the Reformed churches holding the Presbyterian system.

A full and punctual attendance of the delegates and those having business with the Synod, is hereby respectfully requested. In behalf of the officers of the General Synod, ISAAC H. REITER,

Stated Clerk of General Synod.

Miamisburg, O., April 28, 1891.

Railroad Arrangements.

Excursion rates are granted to delegates and others desiring to attend the special meeting of the General Synod of the Reformed Church at Philadelphia, June 4th, on the "Certificate Plan," by

1. The Trunk Line Association, whose territory includes different railroads in Pennsylvania, New York, New Jersey, West Virginia, etc.

2. The Southern Passenger Association, operating roads south of the Ohio and Potomac and east of the Mississippi rivers.

3. The Central Traffic Association, with headquarters at Chicago, including different roads in Ohio, Indiana, Illinois, Kentucky, West Virginia, etc.

Conditions and Directions: Persons in going to the said special meeting must (1) pay full fare, and they will be returned over the same line to the starting points, at one-third the highest limited fare of such line. (2) The certificates must be obtained of the ticket agents at the starting points, and on returning from Synod, the certificates, having been endorsed by the Stated Clerk at Synod, must be presented to the ticket agent at Philadelphia to obtain the specified reduced fare. (3) The going tickets (in connection with the certificates) must be purchased within three days before the opening date of Synod; and for the return journey the certificates must be presented within three days after the final adjournment of Synod. (4) All persons should present themselves at the railroad offices for certificates and tickets in going and returning at least thirty (30) minutes before the departure of trains. (5) Certificates, and return tickets secured on certificates, are *not transferable.* (6) No refund of fare will be made on account of any person failing to obtain a certificate. (7) Persons in attendance at Synod having procured return tickets and afterwards selling them to "scalpers," will be proceeded against to recover full fare.

This special meeting of General Synod, being the same body as was constituted at the previous triennial meeting at Lebanon, should be *largely attended*, because

1. It is one of great importance and significance to the Reformed Church.

2. It requires a representation from a majority of the Classes to constitute a quorum.

3. There must be present at least 100 persons, who have availed themselves of the "certificate plan" of railroads, in order to secure reduced fare.

4. Hence ministers holding clergymen orders should not use them, but purchase tickets on the "certificate plan," as the fare will be the same.

STATED CLERK.

Tutt's Pills
CURE CONSTIPATION.

To enjoy health one should have regular evacuations every twenty four hours. The evils, both mental and physical, resulting from

HABITUAL CONSTIPATION

are many and serious. For the cure of this common trouble, Tutt's Liver Pills have gained a popularity unparalleled. Elegantly sugar coated.

SOLD EVERYWHERE.

When drowning men for aid implore,
Some people run along the shore,
And weep and pray and hope,
Till others with some common sense
Come like a blessed providence,
And throw a saving rope.

If you are diseased, a word concerning the remedy for your trouble will be a saving rope to you. Observe what the rescued have to say:

Drs. Starkey & Palen:—"Since using your Compound Oxygen Treatment, I have a wonderful appetite and my nerves also are much stronger." Mrs. A. Q. BROWN, Janesville, Wis., Aug. 5, 1889. *Drs. Starkey & Palen:*—"I used your Compound Oxyxgen Treatment seven years for a bad cough and general debility with good results." MARY S. BOYD, Sandwich, Illinois, June 28th, 1889.

BEECHAM'S
PAINLESS. PILLS EFFECTUAL.
☞ WORTH A GUINEA A BOX. ☜
For BILIOUS & NERVOUS DISORDERS SUCH AS
Sick Headache, Weak Stomach, Impaired Digestion, Constipation, Disordered Liver, etc.,
ACTING LIKE MAGIC on the vital organs, strengthening the muscular system, and arousing with the rosebud of health
The Whole Physical Energy of the Human Frame.
Beecham's Pills, taken as directed, will quickly RESTORE FEMALES to complete health.
SOLD BY ALL DRUGGISTS.
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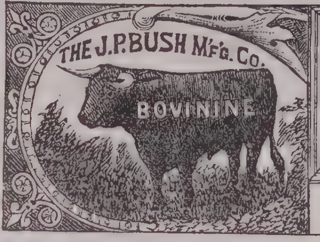
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Centre Hall chge, Rev S H Eisenberg, per Rev W A Haas, treas W S Cl,	$13 83
Second Hanover chge, Rev Jos D Peters, per Rev T J Barkley, treas Gettysburg Cl,	5 18
Per I G Gerhart, tre s Tohickon Cl, per Rev Jacob Kehm, Indiancreek, Tohickon cong, 21.75, Rev D Rothrock, Nockamixon cong, 7.00, do, Keller's cong, 3.00,	31 75
Per Rev T M Yundt, from a Friend, York, Pa,	5 00
Per Jacob K Funck, treas Lebanon Cl, from Rev R S Appel, 5.05, from St John's Ref S S, Rev Geo B Resser, 24.00,	29 05
Per Rev N Z Snyder, from 1st Ref church, Sth Bethlehem, proceeds of an entertainment given by some of the Orphans from the Home,	22 45
Per Rev Jno W Steinmetz, treas Schuylkill Cl, from St Thomas Ref ch, Reading, Pa, Rev A S Leinbach, DD, pastor, 7.10, from 1st Ref S S, Reading, Rev H Mosser, Easter offering for new building, 144.00,	151 10
Per Rev T M Yundt, Supt, as follows:	
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Salem's Ref S S, Elizabethville, Pa,	10 00
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St Stephen's cong, Lancaster, Pa,	13 91
Calvary Ref cong, Reading, Pa,	25 22
Benevolent Aid Society, St John's Ref cong, Quakertown, Pa,	1 52
Total for current expenses,	$198 17
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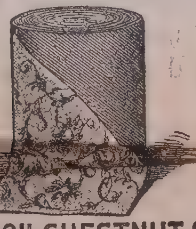

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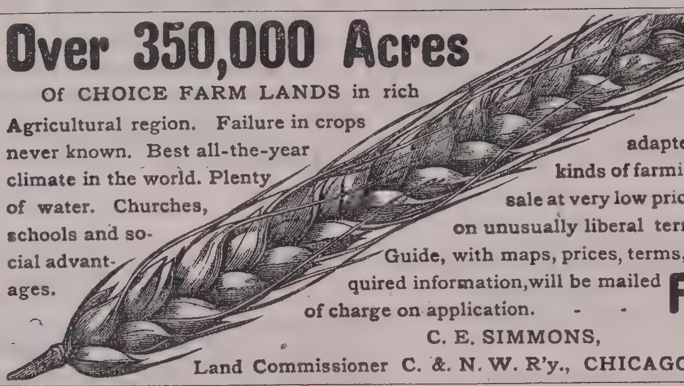

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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

VOL. LIX.—No. 22. PHILADELPHIA, THURSDAY, MAY 28, 1891. WHOLE No. 2942.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.
ISSUED WEEKLY
IN THE INTERESTS OF THE
REFORMED CHURCH IN THE UNITED STATES
BY THE
REFORMED CHURCH PUBLICATION HOUSE,
CHAS. G. FISHER, Proprietor,
Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—We hope the members of the General Synod whilst in our city will make themselves at home at our Publication Rooms, 907 Arch St. They will always find the "latch string out," and be sure of receiving a hearty welcome.

—According to the report made to the General Assembly of the Presbyterian Church, now in session at Detroit, Mich., the total membership of the Churches holding to the Presbyterian system, including German and Dutch Reformed Churches, in the world in 1890, was 20,205 588

—The General Assembly of the Presbyterian Church which met in Detroit, Mich., last week, organized by the election of Rev. Prof. W. H. Green, D.D., of Princeton Theological Seminary, as President. This is regarded as a victory for Dr. Briggs' opponents. The report of the Committee on Revision of the Westminster Confession was sent down to the Presbyteries for criticism ; the subject being thus postponed for another year. The overtures sent up by a number of the Presbyteries, requesting the Assembly to consider the matter of confirming the appointment of Dr. Briggs to a Professorship in the Union Theological Seminary, New York, because of his inaugural address, were referred to a committee. At the present writing it would appear that the appointment will not be confirmed by the Assembly. This no doubt will bring about a conflict in the Church that may not soon end, the result of which cannot now be determined. The Special Committee appointed last year to investigate the affairs of the Publication Board in this city, which has been investigated *seven* times in nine years, reported it to be in a good financial condition and managed in as economical a manner as possible.

—The General Synod of the Evangelical Lutheran Church met last week in Lebanon, Pa. Rev. J. A. Clutz, D. D., President of Midland, College, Atchison, Ks., was elected President. It is a large body. The question of the Common Service which has been agitating the Church during the past year was postponed until the next Synod.

—The Lutheran Ministerium met last week in Pottstown, Pa. Rev. G. F. Krotel, D.D., was re-elected President. Rev. Dr. Hilsprecht was elected as Assistant to Rev. Dr. Mann, and Rev. Jacob Fry, D.D., of Reading, Pa., was elected to a Professorship, in the Theological Seminary, Mt. Airy, Philadelphia. The question of establishing a Publication Honse under its own direction has been under discussion Would it profit by the experience of other denominations that have tried the experiment, it would not embark in the enterprise.

—*Christ Church Companion* is the title of the monthly paper issued by Rev. G. A. Schwedes, pastor of Christ church, Bethlehem, Pa. It is a tasty little sheet and contains a great deal of information to the members of his congregation of a local and general character. The reading of it should create a desire for the regular church paper.

—*The Oriflamme* for 1892, Vol. IX., published by the Junior Class of Franklin and Marshall College, Lancaster, Pa., has made its appearance. Its frontispiece is an excellent portrait of Rev. R. C. Schiedt, A.M., Adjunct Professor of Modern Languages and Natural Science. Its editors have done very creditable work, and the printers have gotten it out in the highest style of the art.

—A young pastor, earnest and successful in his work, sends us the names of five members of his recently confirmed class of catechumens as subscribers for the MESSENGER, accepting our offer to all newly confirmed members. He has certainly the correct idea of the needs of his people and we are quite sure he will see the fruits of their being readers of the church paper.

—The Chairman of the Railroad Committee of General Synod, Rev. C. Cort, wishes us to call the attention of delegates of that body who expect to attend the coming special meeting to be held in this city, to the fact that the three days before the opening date of the meeting, June 4th, includes June 1st. The members of Committee of Conference with the Dutch Reformed Church, who will meet in New Brunswick, N. J., June 2d, can also procure tickets to Philadelphia on the certificate plan. This will enable the Railroad Committee with safety to guarantee tickets according to the arrangement elsewhere announced. Delegates will pay strict heed to the conditions so as to assure the reduced rates.

—The Theological Seminary at Tiffin, O., has, as will be seen elsewhere, held its Commencement, and five young men have gone forth from it to enter the ranks of the Gospel ministry. These, with the eight from the Theological Seminary at Lancaster, Pa., and the six from the Theological Department of Ursinus College, Pa., make the number of additions to our ministry this year in all, *nineteen*. But what are these when so many more fields are open for workers? The Church needs more men, and the young men of the Church should be led to see their duty to become ministers. In almost every congregation there is at least one young man that possesses the qualifications to engage in the holy calling. It is only necessary to speak the word and such will see their duty. If we would possess the land before us as a Church we must have more laborers to send forth.

—*The Presbyterian* in keeping with the above, very truthfully says :

"Unless the Church soon casts overboard that miserable humbug in the shape of 'the dead line of fifty' theory, our theological seminaries will rapidly thin out, or lack in the quality of their students. There is no doubt but that it is already responsible for keeping many of our best young men out of the ministry. How can it be otherwise? The bright and wide-awake observe that in other callings and pursuits men are in the greatest demand at middle age, or are then most sought for as physicians, lawyers, professors, and presidents, while in the ministry, when they have reached their prime, have experience, and really know how to preach, a few gray hairs, notwithstanding their physical, mental and spiritual vigor, shelve them. After that they have nothing more to look forward to, although, with the greater longevity which ministers as a class possess, they have from fifteen to twenty years of valuable activity before them. The young nowadays read and think, and look ahead, and when they see and hear how the churches turn men out at their prime and call in the younger generation, they say that is not the calling for us. It is good enough while we are young, perhaps better in this respect that in law and physics, but it is bad for us at the latter end of life, when we most need to be employed. Besides, this wretched dead-line invention of modern times acts as a discouragement to parents, who would otherwise educate their sons for the ministry. Practical and thoughtful fathers hesitate greatly about spending $1,500 to $2,000 in preparing their sons for the sacred calling when they must retire from it at a time when they see that their other sons, educated at less expense, are in other professions at their very best. When will the day of common sense return to our churches, and the question in regard to the vacant pulpit be, not one of age, but of fitness?"

—The *Sunday school Times* has the following to say about the extremes in church work on the Lord's Day :

"'I thank God there is but one "day of rest" in the week,' an eminent doctor of divinity was heard to say ; 'for if there had been two, they would have been the death of me.' Yet he was not a pastor of a church, but was liable only to the demands for Christian work which fall upon the best trained and educated members of our churches. Many a church member will echo his saying, especially in our high pressure churches in the great cities, where the demands of church, Sunday-school, prayer and fellowship meetings, of services in hospitals, asylums, and jails, and of other good works in various lines, have become so extensive as to absorb nearly all the waking hours of Sunday. The original idea of a weekly day of rest has been lost sight of, and the active and zealous church member goes to his bed on Sunday night more fagged out than on any other day of the week. In our reaction against the old idea of mere receptivity on the part of all but the preacher, we have gone, in some cases, to the other extreme of making it a day of excessive activity. And this quantity is at the expense of quality. It is 'the running of Ahimaaz, the son of Zadok,' who was much more intent on getting there first than on learning rightly the message he was to bear. Meditation and prayer are the indispensable background to any Christian work worth the doing. Our modern church methods leave insufficient room for either, since they take up so much of the one day when these things must be cultivated, if at all, by the average man. And, without them, Christian living fails of acquiring that depth without which Christian doing is sure to be superficial and ineffective."

Poetry.

"LET HIM RETURN UNTO THE LORD AND HE WILL HAVE MERCY UPON HIM."

Isaiah lv. 7.

Wanderer! retrace thy steps
To the path which thou hast left;
Safety can alone be found
In the Rock for sinners cleft.

Dost thou dread the wrath of One
Who has seen thee go astray?
Learn that He will welcome back
All who leave the night for day.

Yes! forsake the night of sin,
Seek the Light that leads to Heav'n,
Then shall come a flood of peace,
Even that of sin forgiv'n.

Wanderer! slight not the call
That in love bids thee return,
Lest thou lose the way of life
When thou dost this mercy spurn.

Wanderer no longer now
If thou hast accepted Him
As thy Leader, who will dry
From thine eyes the tears that dim.

All thy scarlet sins shall be
Washed as white as purest snow,
By the pain of Him Who died
That His love each one might know.

Be not then forever lost,
When thou canst thy safety see,
For the blood of Jesus was
Shed upon the cross for thee!

—*A. E. Richings.*

Communications.

For Reformed Church Messenger.

MISCELLANEOUS ITEMS.

The following paragraph came lately under our eye, and it struck us that there was much of hard sense in it.

"Two Hard Classes. A pastor says: 'There are two classes of people which, in my fifteen years' pastoral work, I have never yet been able to reach. The first class is made up of worldly husbands, who have Christian wives as worldly as themselves. I have never seen one converted yet. The other class is worldly wives who have Christian husbands as worldly as they are, and I have never seen one converted yet. The husband sees in the Christian wife nothing better than he has; the worldly wife sees in the Christian husband nothing better than she has; and why should they think of being converted? In the name of sense, what is there to be converted to?'"

"The Germans are collecting funds for a large Protestant church to be erected in the city of Rome, 38,000 marks having already been received. Pastor Terlinden, of Duisburg, is the leading spirit of the movement."

The Pope at Rome is getting used to having Protestant churches within the bailiwick over which not many years ago he still held autocratic control. They will multiply more and more, and the day will not come again when they may be outlawed. The Pope and his Cardinals will become so familiar with them that they will with good face accommodate themselves to what in any event cannot be helped. The church spoken of in our quotation will be under the auspices of the Evangelical State Church of Germany, Lutheran and Reformed united. Inasmuch as Pastor Terlinden is from Duisburg, a Reformed stronghold, we presume our side of the house will have fair recognition in the congregation. Success to the movement.

"According to the reports presented to the Methodist Book Committee at its recent annual meeting, the *Methodist Review* has a circulation of 6,200 copies; the *Christian Advocate* of 51,200; the *Northern Christian Advocate* of 8,820; the *Western Christian Advocate* of 33,750; the *Northwestern Christian Advocate* of 19,800, and the *Central Christian Advocate* of 21,000."

We commend the foregoing paragraph to our Reformed pastors and people. It should be good reading for us. Let us look at those thousands and thousands of subscribers to church papers and reflect on what they mean. Cannot we in proportion do as well? Our people read as much as any people when it comes to general newspaper reading. But we might just as well confess the truth that church publications they do not read near as much, in proportion to their numbers, as some other people do. Where does the fault lie?

Owing to the Franco-German war of 1870, and the cession of Alsace and Lorraine to Germany, these provinces have become world-famed. They are kept fresh in men's memory by the open soreness which the French people constantly exhibit on account of this cession. We give herewith a statement of the ecclesiastical composition of the population, which may be interesting to many of our readers. The 39 Reformed preaching places should probably be 139, the same as the number of Reformed ministers.

"The provinces of Alsace Lorraine, accquired by Germany in 1870, have a Roman Catholic population of 1,191,974, served by about 3,000 priests and prelates, while the Protestants number 288,895 souls. These are divided into 238 parishes and 118 preaching places (*filiale*). Of the former 199 are Lutheran and 39 Reformed. The Lutheran pastors number 226 and the Reformed, 139. The government is by a church consistory. In addition to these there are 25,000 soldiers in the provinces, served by 12 clergymen."

Our people naturally take an interest in the fortunes of those who bear the Reformed name and confess the Reformed faith in other parts of the world. Here is something to think about.

"The Russian tyrants have decided to introduce the Russian language into the flourishing parochial schools of the Lutheran and Reformed churches at St. Petersburg and to place them under the control of the Russian superintendents. The same measure is ordered for the parochial schools at Moscow. The czar is determined to have nothing but Russian spoken by all inhabitants of his European Empire. The St. Petersburg *Sonntagsblatt* advises the ministers and students of the Protestant churches to apply themselves arduously to the study of Russian to prevent the loss of the growing and coming generations who will become unable to understand the language of their fathers within a few years."

In St. Petersburg alone there are three strong Reformed congregations of three nationalities—German, French and Dutch. The German congregation is best known because of the ability and prominence of its former pastor, Rev. Dr. Herman Dalton.

Wyoming.

For Reformed Church Messenger.

FEDERAL UNION.

As a delegate to General Synod and a minister of the Reformed Church in the United States, whose ancestry held their membership for two centuries in the "Dutch" Church, I feel deeply interested in the questions to be decided at the special meeting of our General Synod to be held in June. Sorry that distance and expense will prevent the West from being fully represented. Permit me, therefore, to express the hope that the Federal Union proposed, and thus far so favorably acted upon by both General Synods, will be consummated. I have carefully read the articles of Drs. Apple and Kieffer in the Messenger, and cannot see the force of the objections they raise, or perhaps, I should rather say, of the difficulties they suggest, as in the way of such union, though both, as I understand them, are favorable to an affirmative action.

Dr. Kieffer in his second article raises the point as to whether there is *necessity* for another ecclesiastical judicatory in the Churches, and what common interest can be subserved. He even argues that there are no apparent reasons why a Federal Union shall take place; that there are no existing facts for a higher body to concern itself about, or that it *can* concern itself about, if we are to remain intact as denominations, maintaining the individuality, creed, cultus and independence of each. Here is just where his mistake is made. In my humble judgment the interests we hold in common outnumber the things in which we differ, or that we do not hold in common. Of course it would be impossible to specify these in the brief limits of this article. Suffice it to say, that in government, in essential doctrine, in missionary enterprise, and in practical church work and life generally, we are *now* one. Do not facts and interests thus common to both denominations *demand* recognition and consideration by both bodies? Ought we not jointly to emphasize and press the matters upon which we agree, and cannot this be done better by a joint higher body than by each of our General Synods separately? It seems to me it would be an easy matter for any one to arrange a program of questions of vital interest to both Churches that might be discussed and *legislated* upon by a Federal Synod with great benefit to us all, from year to year, occupying a week, or ten days.

I would begin with the subject of Missions—Home and Foreign. I would discuss the advisability of consolidating all General Boards for home and foreign work. I would discuss and advise, if not legislate, in regard to woman's part in mission work; in regard to young men and women societies in the Church, such as the Society of Christian Endeavor; of Andrew and Philip; Missionary Societies, &c. I would discuss and agree upon a joint constitution for both denominations to be submitted to the Classes of both for adoption. (There is no reason why both should not have the same governmental law.) I would give the new body power to prepare and submit to the Classes a revision of creed, even of the dear old Heidelberg Catechism, if thought advisable to require it. I would discuss the feasibility and desirability of adopting a uniform Book of Worship for the Churches, &c., &c.

All these are, in my judgment, great and important questions *demanding* solution and action in the near future. How can we come to a solution and action except through the discussion and recommendation of a Federal or Union Synod of the two Churches. While property rights and educational work may be allowed to remain as they are for the present, and each denomination continue independent for the time, the natural tendency will certainly be to a closer, or organic union, which sooner or later will come, not only with the Reformed Church of America but with all the Churches of like government and creed. To this end Divine Providence seems to be leading the way, and may He speed the day, is the prayer of J. W. L.

Wichita, Kansas, May, 1891.

For Reformed Church Messenger.

THE CHRISTIAN CONSCIOUSNESS.

The word consciousness, literally signifying joint or connected knowledge, is used in philosophical language in two different senses. By one class of writers it is used to denote simply the knowledge which the mind has of its own own operations and states, or perhaps more precisely, the knowledge which the mind has of itself *in* its operations and states. This is the prevailing usage of the word in the earlier Scotch philosophy. In this sense consciousness does not connect the mind directly with any object outside of itself. Dr. Reid says it would be improper for a person to say, "I am *conscious* of the table which is before me." This conception of consciousness is fraught with important consequences in metaphysics, which, however, we cannot here consider.

By another, and we presume at present, a larger, class of writers the word is used to denote the immediate apprehension or knowledge which the mind is supposed to have of its object; or perhaps better, the knowledge which the mind has of itself in direct relation to its object. In this sense consciousness is not merely the immediate notice which the mind takes of itself, but the immediate notice also of the object with which the mind may be at any time concerned. This is the German usage of the word, which, having been introduced into English by Sir William Hamilton and others, is now largely accepted by English philosophical writers. Hamilton holds that a man may properly say that he is conscious of his inkstand.

Consciousness, in this sense, the sense in which we shall here generally use the word, implies an immediate relation of the mind to its object. In consciousness the mind knows, in one and the same act, itself, its object and its knowledge. These three elements are contained implicitly in every act of intuition, whether through sense or reason, and may be distinguished always by an act of reflection or judgment. In sense-perception, for example, the mind is conscious, not merely of an affection or change in the organ of sense, but also of the object of sensation; so that the personal subject may say not only, "I perceive a modification in my state," but also, "I perceive the object producing this modification." It would be beyond our purpose here to enter into a full discussion of the subject of consciousness in its psychological aspects. The main point to which we would call attention is that, according to the view just presented, the mind in consciousness has direct hold not merely of itself or its operations, but also of the objects upon which its operations terminate.

In this sense now we may speak of God-consciousness, as well as of world-consciousness and of self-consciousness. And the meaning that is to be attached to the term God-consciousness, then, is that man, the *religious* man at least, has an immediate sense or feeling of God, or that God is manifested and directly apprehended in his experience. The religious man's idea or conception of God is not merely the product of the operations of the understanding or of the reason according to its own laws and categories; as the category of substance, for example, or of causality, upon which have been built the so-called proofs of the existence of God Such ideas or conceptions, as Kant has shown long since, would be mere empty forms of thought. In order that our thought of God may have any contents, the being of God itself must be apprehended in immediate intuition—in feeling, sense, or consciousness, or whatever we may choose to call it. Through the external senses the mind has intuitions of the outer world, which are by the understanding transformed into conceptions and thoughts. And so through his spiritual nature man has intuitions of God, in whom we live, and move, and have our being, and whose Spirit is over, and around and within us. Upon these direct spiritual intuitions depends the reality of our knowledge, which without them would be mere empty abstractions.

The specific contents of the consciousness of God, or of the religious consciousness, which is the same thing, are determined, on the one hand, by the degree of intensity and clearness of the divine self-manifestation, and on the other, by the degree of spiritual development to which the human mind has attained. At a low stage of spiritual culture the divine self-manifestation must necessarily be indefinite and vague, corresponding to the dullness of the manifesting medium; just as the manifestation of the light of the sun must be imperfect in an imperfect eye. The fullness and richness of the religious consciousness depend upon the progress which has been made in religious life and culture. And these contents of the religious consciousness form the material out of which are constructed the religious ideas and sentiments of a people. All religions, accordingly, however diverse they may be, and however much of error they may contain, rest upon an immediate apprehension or experience of God in consciousness; and this is what gives them their vitality and their power. The errors of thought and sentiment in the so-called religions of nature spring, in part, from an obscure or defective apprehension of God in consciousness, and, in part, from a defective elaboration of the contents of consciousness in thought.

The *Christian* consciousness, now, may be defined as the general religious consciousness, modified by the revelation and mediation of Christ. It was Schleiermacher who first gave currency to the term in theological literature. He defined the religious consciousness in its most general form, as "the feeling of absolute dependence" upon a supreme being. From this feeling of dependence, which in its first stages is vague and without self-understanding, to the full-orbed light of the Christian consciousness, there is, indeed, a long step; but in their fundamental nature the two are the same. The Christian consciousness, in its simplest character, may be said to be a form of feeling whose object is God in Christ; or it may be said to be the immediate apprehension and possession of Christ in experience. But such immediate union of the soul with Christ in consciousness must necessarily determine the general tone and quality of mental and spiritual life; and the term Christian consciousness, besides designating the fact of such direct relation to Christ, serves also to designate the quality or character of mind growing out of that relation.

The Christian consciousness, then, is not any sum of logical conceptions or thoughts concerning Christ, or God, or divine things. It does not consist in a sum of doctrines derived by tradition from the past, and held in the memory of Christian persons. Christian consciousness is not identical with what has been called *formal dogmatic tradition*. This embraces the truths of revelation as progressively apprehended and settled by the Church and fixed in her creeds and confessions. The Christian consciousness, on the other hand, is a state or tone of mental and spiritual life determined, in part, by the mind's own native constitution, and, in part, by the soul's immediate contact with Christ; and as such it is a source from which may be evolved, by the mind's own activity, Christian ideas, sentiments and maxims. Practically the Christian consciousness, as now defined, may be said to be equivalent to Christian faith in its subjective form, which is nothing more than a bond of union between the soul and Christ making the believer a partaker of Christ's life, and thus modifying his whole mental and moral being.

In its origin and development in the individual the Christian consciousness is conditioned both by the Church and by the Sacred Scriptures. Both Church and Scripture are helps to bring the soul into direct personal relation to Christ; but when this relation has once been established it is independent of either. Christian faith or consciousness stands in immediate contact of the soul with Christ; as vision consists in the immediate contact of the eye with light. The Christian believes in Christ, not because he is constrained either by the authority of Church or Scripture, but because he is constrained by the authority of Christ Himself as exercised in the Spirit. This is that *testimonium Spiritus Sancti*, of which so much account was made in the time of the Reformation as authenticating to the Christian mind the truth both of the Bible and of the Church. The Church may bring men to Christ and show Christ to them; that is her office; but when they have seen Him, they will believe on Him, not because of the word of the Church, but because of what they find in Christ Himself. According to Paul, faith does not stand in "the wisdom of men," that is, in human argument, testimony, or authority, but "in the power of God." See 1 Cor. 2 : 5.

As now defined, it must be apparent that the Christian consciousness is not merely an individual possession on the part of the single Christian. To the idea of making the Christian consciousness a source or criterion of Christian truth, the objection is often raised, that consciousness is something that is wholly individual, and that no two persons would agree as to the witness of their consciousness. But even if the objection were valid, it would still remain a fact that to the individual Christian at least nothing can be true that does not authenticate itself as such to his consciousness. The objection, however, overlooks the important fact that the Christian individual stands in relation to all generations of Christian individuals of the past and present, and that his consciousness must be conditioned largely by this relation. The experiences, and feelings, and thoughts of past generations of Christians have contributed very much to the present generation's *capacity* for experience, and feeling, and thought. The Christian consciousness of the present generation may be said to contain in itself the "capitalized experience" of all past generations of Christians, not as formulated in propositions and systems of theology, but as organized in peculiar mental *aptitudes* and *capacities*.

An illustration of what we may thus call the growth of the Christian consciousness is afforded by the history of science. The scientific mind inherits from the past, not merely the knowledge which past generations possessed, but, what is of greatly more account, the scientific *aptitudes* which past generations slowly and painfully acquired. The present generation stands on the shoulders of the past, not so much because it is in possession of the accumulated knowledge of the past, as because it is in possession of the subjective mental furniture which past generations acquired by their long continued mental toil. It is for this reason that the present generation is able to transcend the intellectual achievements of all past generations. And this is the reason also that important discoveries in science and in the arts are often made, at the same time, by two or more individuals who are widely separated from each other and have no knowledge of each other's existence. During the middle ages no individual could have invented a printing press or a system of logarithms. But when the fullness of the time was come, in the organic advancement of the human mind, then more than one individual at once proved himself capable of these achievements.

The same law must be supposed to prevail also in the progress of religious thought. The real progress does not consist so much in the outward accumulation of religious ideas, in books and otherwise, as in the growth of the ability for producing religious ideas, which the Christian mind of the present generation possesses. This ability is an organic inheritance to which every past generation of Christians has contributed something—an inheritance, however, that is more liberally bestowed upon some individuals within Christendom than upon others, making them to be the organs of the common consciousness of the Church, and the leaders of Christian thought. The Christian consciousness of the present, especially as it belongs to the most elect minds among men, thus involving mental aptitudes and spiritual capabilities resulting from the collective experience of the grace and power of Christ by the past generations of the Church, is for this reason capable of transcending all the achievements of past generations in Christian thought and knowledge. W. R.

For the Reformed Church Messenger.

LEBANON CLASSIS.

The Classis of Lebanon convened in St. Paul's Reformed Church, Schaefferstown, Lebanon Co., Pa., May 6, 1891. The opening sermon, by appointment of the retiring President, was preached by Rev. H. Hilbish.

The Classis organized by the election of Rev. S. A. Leinbach, *President;* Rev. J. E. Hiester, D.D., *Stated Clerk;* Rev. O. P. Steckel, *Treasurer;* and Rev. J. B. May, *Corresponding Secretary.*

All the members of the Classis were present during the sessions, and every pastoral charge was represented by an elder. These two facts are remarkable, not having occurred during the past forty years in the history of this Classis.

On Ascension Day, in connection with the annual meeting of Classis, was held the anniversary of the Women's Classical Missionary Society. Addresses were delivered by Mrs. A. J. Bachman, Mrs. G. W. Stein, Mrs. W. C. Shaeffer, Rev. G. B. Resser and Dr. S. N. Callender. Also an essay by Miss Minnie Bodenhorn, a recitation, a solo and a duet. The meeting was well attended by many delegates and friends of the cause of Missions. The services and exercises made a good impression on those in attendance.

In the evening, on Ascension Day, the following topics were discussed :

1. *The importance of Catecheticat Instruction and the proper method of imparting it.* By Revs. S. A. Leinbach and W. J. Kershner.

2. *How to awaken an increased interest in the cause of Benevolence.* By Revs. J. E. Hiester and O. P. Steckel.

3. *What is the Mission of the Sunday-school?* By Revs. D. B. Albright and G. B. Resser.

The Classis licensed Mr. Isaac C. Fisher to preach the Gospel.

The following brethren were dismissed : Revs. H. Hilbish, J. B. May and the Licentiate I. C. Fisher, to the Classis of Philadelphia ; Rev. G. B. Resser to the Classis of Gettysburg ; and Rev. W. C. Schaeffer, Ph.D., to the Classsis of Juniata. Rev. J. V. George, of the Classis of Lancaster, was received as a member of this Classis.

The actions, resolutions, recommendations, assessments and apportionments of the Synods referred to the Classes, received proper attention.

The cause of Missions, both Home and Foreign, was earnestly commended to the liberality and the support of pastors and their people.

The *Missionary Guardian* was heartily commended to the support of our membership as a periodical well adapted to disseminate missionary intelligence and to awaken more interest in the cause of Missions.

Palatinate College was again heartily commended to the patronage of those who have sons and daughters to educate, as an Institution worthy of their support.

In reference to the new Reformed Hymnal the Classis adopted the following action :

It is our judgment that the Church at large owes the Hymn-book Committee of General Synod a debt of sincere gratitude for the manifest devotion to their duty which they have evinced.

Characteristic as it is by a happy combination which it displays, we regard this Hymnal not only as very successfully meeting the present pressing need of a Hymn-book in our Church, but as surpassing by no small degree any other Hymn-book in existence to-day, its large number of hymns and chants (795) in our judgment give evidence of the providential guidance which was accorded to the Committee in the performance of their very important work. As to the material character of the Book, we think it is all that could be desired. Its paper, printing and binding are not of the shoddy inferior character which has unfortunately characterized hymn-books, etc., and we hope that, if the Hymnal shall be adopted, nothing but this good, substantial binding will receive any countenance ; for Church people to buy trashy bound books of service is worse than money thrown away.

Resolved, That we as a Classis hereby record our appreciation of the efficient service done for the Church by the Committee appointed by General Synod to compile a Hymn-book for the Church ; that we heartily approve the result of their labors as admirably meeting the present demands in the case, and that it is our earnest desire that the Hymnal may be universally adopted, and speedily introduced into our congregations.

Committees were appointed to call and to hold Sunday-school Conventions, during the ensuing year. Rev. S. A. Leinbach is the Chairman of the Committee for the Eastern District, and Rev. O. P. Steckel of that for the Western District.

Rev. O. P. Steckel and Elder William E. Brunner were elected members of the Board of Trustees of the Classis.

The sum of $2928 was apportioned among the several pastoral charges, which amount is to be raised during the ensing year.

The following brethren were elected delegates to the Eastern Synod, which will convene in Harrisburg, Pa. :

Ministers.—T. C. Leinbach, W. J. Kershner, D. E. Klopp, D.D., J. E. Hiester, D.D., *Primarii.* S. A. Leinbach, J. A. Wickert, T. M Yundt and D. B. Albright, *Secundi.*

Elders.—George D. Fahrenbach, Jacob K. Funck, J. L. J. Stoudt, Harrison P. Epler, *Primarii.* J. Adam Becker, William E. Brunner, Daniel Brendle and Aaron L. Stoudt, *Secundi.*

The following is a summary of the Statistical Reports of Lebanon Classis: Ministers, 21 ; Congregations, 47 ; Members, 9006 ; Unconfirmed Members, 6013 ; Infant Baptisms, 485 ; Adult Baptisms, 30 ; Confirmed, 352 ; Received by Certificates, 93 ; Communed, 7911 ; Dismissed, 126 ; Excommunicated, 1 ; Erasures, 71 ; Deaths, 338 ; Sunday-schools, 60 ; Officers and Teachers, 569 ; Sunday-school scholars, 5006 ; Students for the Ministry, 5 ; Contributions for Benevolent Purposes, $4,154.45 ; Contributions for Congregational Purposes, $37,077.45 ; Minutes of Synod, 225.

The Classis adjourned May 9, 1891, to meet again in annual sessions, in St. Mark's Reformed Church, Lebanon, Lebanon Co., Pa., on Tuesday preceding Ascension Day, 1892, at 7.30 P.M.

J. E. HIESTER, *Stated Clerk.*

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

On Saturday evening, May, 16th, eight of our orphan children, three girls and five boys, were confirmed and received into full membership in the Reformed Church. On Whitsunday, at our regular communion, they, for the first time, partook of the Lord's Supper.

These are always solemn and joyful occasions at the Home. Prepared by a study of the catechism and lectures which continue almost throughout the year, the children rightly look forward to confirmation as an important event in life.

These eight orphans come from six different counties, and we hope and pray, that when they leave the Home to return to their native places, they may continue to live as model Christians, an honor to the church and for the greater glory of Christ. Upon the occasion of their confirmation, the girls as our custom is, were dressed in white.

Bethany congregation was organized by Rev. D. B. Albright in June, 1869. Since then 191 persons have been confirmed, services have been held, the sacraments administered and the members, composed of employees and orphans, taught, and developed in Christian life and liberality. Counting the eight that were received recently, we have at present twenty-four confirmed, active members. Most of these will leave in a few years and others will take their places. At our communion services we always take up a collection for benevolence, the children cheerfully giving of their pennies for such purpose. At the last meeting of Classis we reported over $50 benevolent money contributed by this congregation, which was a little more than twice the amount of our apportionment.

Although we have only twenty-two confirmed members we rightly count our family, that is all that are in the Home,—as belonging to the congregation. The services are held in the chapel or prayer hall. This is a large, pleasant room, at the east end of the main building. It is used for daily family worship and for Sunday service. On account of its constant use, it is perhaps not regarded by the orphans with the same feelings that a separate church-building would excite. And, while it may not be opportune at this time to speak about a separate church building for Bethany congregation, we may yet express the hope that at some future time some one will contribute money which may be used to erect a memorial church, of our mountain stone, to be located on some pleasant elevation in the immediate vicinity of the Home.

Missions.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

AT TOHICKON CLASSIS.

After a day pleasantly and helpfully spent at the meeting of the Women's Missionary Society of East Pennsylvania Classis May 7th, in Christ Church, Bethlehem, Pa., the Superintendent went to the meeting of Tohickon Classis, at Lower Saucon church, near Hellertown, in the charge of Rev. A. B. Koplin, D. D., and in the quiet country, amid green fields and blooming orchards. The weather was lovely, the meeting was largely attended, the delegates were nicely housed and the sessions were pleasant.

This Classis is raising a Church-building Fund, and the members show great and growing interest in the matter. This is one of the Classes that is doing a great deal for missions, and the Superintendent when leaving assured them that the Board greatly appreciates this help.

Toward the Fund thus far the following has been given : South Bethlehem, $10 ; Sellersville, $100 ; Durham, $30 ; Nockamixon, $50 : total, $190. It is hoped that the balance will be paid before September next. Certain brethren, too, have some interesting plans in mind, but I will not tell you the secret. It is a good sign when elders take such things in hand; and elders are just the men to see the usefulness of these Funds.

A missionary meeting was held on Sunday evening, when Rev. Dr. Callender spoke on foreign missions and the Superintendent on home missions. Both left on Monday.

Our Serial.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER XXII.

BY THE SEA.

"This is the third morning since coming here, yet the waters have not opened," said Otho, who with Madeleine, Eunice de Teelo, Von Bebel and Michael, stood among the shipping on one of the numerous quays lining the front of the city of Brondusium, an important seaport at the extremity of Italy.

"Yet here God will help us, of that I feel assured, for we can no longer help ourselves," answered Madeleine.

"Such hath ever been thy words, Madeleine, but though we have paused at every seaport since entering Italy, God hath not opened the way. The waters cover the bed of the sea, and no sign is given that they will part," said Von Bebel.

"Ay, Madeleine, and of the many thousands that set out from Cologne, not three thousand, I ween, are left," spoke Michael, whose pale face, and worn garments, revealed only too plainly the sufferings he had endured. "Our banners are tattered, our army is shoeless, in rags—ay! well nigh famished. What can we so few in numbers do? and in such a plight?" spoke Von Bebel again, in a tone of deepest dejection.

"What thou sayest is true. Few are we and weak, and often have we tarried by the sea, believing that God would open us a path, and yet the sea remained calm and undisturbed. But this let me tell thee, the fewness of our numbers daunts me not. When the Lord led Gideon against the Midianites, He chose three hundred out of thirty-two thousand, but with those three hundred a victory was wrought over tens of thousands. That we are few daunts me not," repeated the girl, and a flash of enthusiasm lit her pale emaciated cheek, and illumined her eye as she spoke.

"Well, for my part," remarked Eunice, with a touch of irreverent humor, "if I could once more get enough to eat, I'm sure I should feel more hopeful. My faith is always stronger after a good dinner."

"'Tis a strange speech thou hast made," Madeleine responded, reproachfully.

"That is as you say," answered Michael, smiling at the remark of Eunice, "I have heard the priest in our village tell the wondrous story of Gideon, and it gives me hope, when I think how few we are. But this I understand not—we have stood by the sea time and time again, yet the waters move not,—the way is not opened."

"But dost thou not see that we had not reached the point nearest to the Holy Land? Why should a way be opened through the sea, when the land stretches firm before us for hundreds of miles? We are now where we can go no further. Did I ever say that before?"

"Nay, not that, but thou hast assured us over and over that God would surely help us, yet He comes not," answered Michael.

"Ay, and He will help us! He will help us! Thou shalt see the glory of the Lord, and shame will mantle thy face at the remembrance of thine unbelief." And Madeleine turned her face heavenward, her expression that of worship, but in her eye there was also a look of fanatical intensity. "Have patience but a little while! Have patience but a little, and our God will come."

"If the way does not open for us, this we can do—trudge home again," spoke Eunice again, lightly. "And if our Crusade hath failed, we have seen strange lands, and met with wondrous adventures. Look not reprovingly at me Madeleine," for Madeleine had turned a reproachful look upon her. "I but seek to make the best of our strange affairs. I cannot be heavy hearted; indeed I cannot, Madeleine!"

"To this place we have come through the strength that all possess," spoke Otho, quietly. "How knowest thou, Madeleine, that if we are to reach the Holy Land, it will not be in the same manner that others reach it? We crossed the mountains as others crossed; they were not levelled. We trod step by step the whole long way, as others would have journeyed over it; it was not shortened. How knowest thou that, if we cross the sea, we must not cross it as others do?"

"I know it not, Otho. I only know that we cannot journey further, unless God helps us. How He will help, I cannot tell, but that He will help, I doubt not."

"Here we stand idly waiting," responded Otho.

"Ay," chimed in Von Bebel, "and such waiting as this eats into the heart more deeply than the fatigue of marching."

"What else can we do?" returned Madeleine, somewhat irritably.

"Here are ships without number from every land," replied Otho, "more than at any port we have visited. May it not be that as we have done before, aid ourselves, to the extent of our strength, so we must do now?"

"What? hire ships, Otho? or mayhap buy them? Methinks, to find the ducats would require no less a miracle than to find a pathway through the sea," and the girl turned on her companion, a faint smile on her thin pale, lips at the dilemma, his reasoning brought him to.

"God give ye a fair day, my children," said a voice, and a soft, even melodious one.

In surprise the Crusaders looked up. A tall, well-built, strong, but coarse-featured man stood near them. His cloak, doublet, and hose were of fine material, though somewhat worn. A gold chain glistened around his neck, while several rings, showy and costly rather than delicate and beautiful, encircled his large fingers. His general appearance indicated familiarity with mercantile life.

"God give thee a fair day also, kind sir," responded Otho, bowing politely.

"I crave your pardon," said the man, "but your speech, no less than your garb, make known that ye are strangers in Brondisi?"

"We are Crusaders, and bide the will of God to open us a way to the Holy Land, whither we are bound," said Madeleine.

"A holy cause, and a most righteous biding," answered the man. "'Tis a shame to Christendom that the vile infidel holds our Lord's Sepulcher," crossing himself. "It wounds my conscience that ere this, I myself have not clad my limbs in iron, and sought the Holy Land. But I know more of barter and merchandise than of the use of weapons; and I fain confess—I trust it be no sin—my unfamiliarity in this respect hath much helped to stay me here." There was a plausible smoothness of expression and frankness of manner about the man as he said this that made a pleasant impression on the litttle group of Crusaders gathered round him.

"God calls not all to leave their own land, to battle in that far country," answered Madeleine, sympathetically, "and yet methinks there's work for all."

"Well spoken, gentle lady, and wisely too," said the man, impressively and with unction. "And it is a truth that I myself have lately wakened to. I have pondered this subject much of late," advancing toward Madeleine and Otho, and assuming a low, confidential tone, "and while at prayer in yonder church—blessed hour!—the Holy Virgin"—here he crossed himself—"hath been pleased to make known a work that I can do; and yet it is but an humble task," pausing as if doubting whether to speak the thought in his mind; then, as if resolved to do what he considered a venture, he inquired;—

"Ye wait, I am told, the parting of the waters, to find safe passage to the Holy Land?"

"We so expected up to this time, kind sir," answered Otho, "but it hath occurred to me that perhaps it is God's will that we cross the sea, as other pilgrims do, by ship. Yet where to find vessels to carry so many as even yet we number, I am sadly at a loss to know."

"Now blessed be God!" cried the man with much apparent fervor, "for this that ye have said. It is a sign and a token that the word spoken by the blessed Virgin"—crossing himself—"is indeed to be fulfilled. Know ye then, that I, Christopher Nicholati, merchant in Brindisi, with a friend of mine who hath a similar intent,—his name is Bromenti—Conrad Bromenti—will furnish ships for this most holy cause."

"Now this is none other than the hand of God!" cried Madeleine, exultantly. "Said I not," turning to her companions, "that God would help now, when we could no longer aid ourselves."

"It is God's hand, indeed," responded Otho, devoutly.

"Who can question it?" exclaimed Von Bebel, adding: "Madeleine, I shall doubt thee no longer."

The instant the attention of the Crusaders was diverted from him to themselves, as it was by this interchange of words, the stranger's face underwent a marked change; a look so cruel, so cunning and yet so covert came into his eyes that his whole countenance was for the moment transformed. None could have seen his expression without shrinking from him as one to be dreaded and avoided. But this wicked expression vanished the instant the Crusaders turned to him, to express their thanks for his generous offer.

"Thank me not, my children! thank me not!" he exclaimed, interrupting them, and bowing low as he spoke. "For the sake of Christ and the blessed Mother of God—ay, and my own soul's sake, I do it! I have, alas! much to do penance for—much, I fear me, much." Here he drew a handkerchief from his bosom and wiped his eyes, impressively. After a brief pause, during which he seemed struggling to stifle his emotions, he resumed: "In the course of trade I have done some things that do much trouble my conscience," shaking his head solemnly, and casting his eyes to the ground. "Once I did exact a florin more than a bale of Venetian silk was worth; and it hath much troubled me." Here he wiped his eyes again. "Such like things I have done—though not many—for it hath been my purpose in my buying and selling, to serve not myself only, but my fellow-men also."

"A most noble purpose, kind sir! Methinks, thou dost grieve too much about a chance over-

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charge, that even the most wise and careful might make," ventured Madeleine, consolingly.

"I will purge me of my sin," answered Nicholati, meekly, "and for this purpose as well as for the sake of the Blessed Virgin, I will furnish ships that ye may cross the sea in safety. Can I do more?"

"For whatever wrong thou hast done, surely this will atone; nay, more, thou wilt lay up such abundant store in heaven as will enrich thy soul forever after," said Madeleine, solemnly.

"The Blessed Mother grant it! But come ye to my house, and there we will discuss this matter fully, for much remains to be said. Ay, come all," seeing that several hesitated, not knowing whether the invitation was intended for all or only for Otho and Madeleine.

With smiling faces and hopeful hearts, the pilgrims followed Nicholati. It was a beautiful and comfortable home to which he led them. The house stood in the midst of vivid emerald lawns and fragrant and beautiful gardens. By the crystal stream of a fountain a group of oleanders stood, lighting up the grounds with the rosy flush of their thousand blossoms. Late oranges gleamed like balls of ruddy gold from masses of glossy, leathery leaves, fig-trees, burdened with purple fruit, were planted in carefully ordered rows, while closing the view at the farther end of the gardens were scores of grape-covered vines and deep lines of olive trees.

Here Otho, Madeleine, and their friends wandered for many an hour, eating freely of the luscious fruit, as their host had bidden them do, and resting their tired bodies on the verdant and sunlit grass. Their hearts were freer from care than they had been for many a day, and the hopeful, cheery talk flowed freely. Could they have overheard the conversation that was held that night between their host and his partner and friend, Conrad Bromenti, their happiness would have been brief, indeed.

"'Twill bring a golden harvest, friend Conrad. I hesitate not to say that one hundred thousand golden ducats will be the fruit of our venture," and from the table by which he sat, Nicholati lifted to his lips a cup of wine.

"Fifty thousand for thee, and fifty thousand for me," answered Bromenti. "'Tis the largest sum I have ever made. Ay, all my wealth together would not equal it," and the man slapped his knee gently in token of satisfaction, uttering an oath as he did so.

"Many will bring little, being only small children, but others—such as these we have in the house—should bring a good round sum," answered Nicholati. "Yet it is well for us not to be over-sanguine, the slave markets of Syria and Egypt have been well supplied of late; nay, too well. Yet, we will sell them! we will sell them!—sell them all, and at a good round figure."

"I doubt it not," answered Bromenti, "yet be thou wary. I fear me much when it comes to the point of embarking, many will hesitate. And these meddling priests—should one but get an inkling of our purpose, he would tear the net and scatter the birds."

"Nay, I would promise a share to Holy Church, and he would bid me 'God speed,'" said Nicholati, with a sneering smile.

Bromenti threw himself back in his chair and laughed, suppressing his voice and growing very red in the face. "Money will buy much," he said finally, but shaking his head, "I fear the good of Holy Church would scarce sanction the sale of a thousand or more children. 'Tis a hellish job, Nicholati."

"Tush, man! 'tis an act of charity. If we take them not in hand what happens? They famish, or turn thieves and harlots. 'Tis an act of charity. 'Twill, moreover, speed them on their way to convert the pagan. The Virgin will protect her own."

"Well, well," answered Bromenti, interrupting his companion, and speaking in a conclusive tone, "if thou canst pull the mantle of religion over the deed, do it for thyself. I play not the ostrich, neither in this nor aught else. 'Twill put a good sum in my purse, and whether it be an act of charity or not, I will stand by thee. But mark this, man," and Bromenti fixed his eyes steadily on his companion, "'tis one-half for thee and one-half for me. It must be a fair division. Try to deceive me, and I warn thee, it will go ill with thee."

"Most fair, most fair, friend Bromenti," answered Nicholati, blandly. "What! think you I could rob a friend? and one, too, who hath eaten of my bread and drunk of my wine!" and the voice of the man had a touch of reproach in it.

To this Bromenti made no reply, but he looked his companion so steadily in the face that the eyes of the latter fell. Then coolly and deliberately, he began to speak of the details of their plot, the hiring and provisioning of ships, the assembling of the children, and other matters of that sort.

Horrible as the plan was, these men had resolved to transport the Crusaders, or as many as were sufficiently strong to be of value, to Syria and Egypt, and there sell them as slaves to the Turk and the Saracen. Under the belief that they were being carried to Palestine, they were to be induced to embark. Once at sea, little trouble was feared, for none of the Crusaders could tell whether the course steered was right or wrong. When the destined ports were reached, force would be employed, if necessary, to prevent any from escaping.

The joyful news that at length a way had been opened through the sea, spread rapidly amongst the army scattered over the city, and from every quarter the Crusaders began to assemble about the home of Nicholati. Suspicion never entered their minds; to one and all the offer was hailed as a sign of God's hand in their affairs. In their blind infatuation they saluted Nicholati as "The Angel of Our Deliverance," and spoke of him to one another as "God's Man," and "The Man Whom God Sent." Otho and Madeleine were exultant in their confidence, and when the two partners in the terrible crime began to provide clothing for the most destitute, and to distribute food amongst the suffering Crusaders, their gratitude knew no bounds.

The good bishop of Brondisi publicly addressed the army, pointed out the folly of the enterprise, and eloquently exhorted the children to return to their homes. Many listened to him and abandoned the Crusade, but a large body, probably one thousand, convinced that the offer of Nicholati and his partner was the intimation, plain and unmistakable, of the superintending care of Providence, turned a deaf ear to all arguments. At length all preparations being completed, with songs of rejoicing and banners flaunting, the Crusaders, Otho and Madeleine at their head, marched through the streets of the city to the quays where lay the ships, boarded the vessels and made their final preparations for the voyage. The huge sails were set, and when the sun declined, the vessels, crowded with children, were rapidly sinking below the far-off rim of the horizon.

(*To be Continued.*)

NOISY CHILDREN.

It has been said that noisy children and bad housekeeping invariably go together. A certain orderly arrangement, an inflexible neatness, a persistent insistance on tidiness of person in a child—these have a very strong tendency to bring the child within the dominion of law and order and make him reasonably quiet. If your children are unbearably noisy try and see if making the housekeeping more exact will not make them more quiet.

The Family.

A PROMISE.

BY REV. WILLIAM P. MERRILL.

There is a word of God
That comes to hearts distressed;
Its sweetness is by no one known,
Save him to whom it comes alone;
"My presence shall go with thee,
And I will give thee rest."

'Twas spoken long ago,
Near Sinai's lofty crest;
But still it speaks, and still it cheers
The heart oppressed by doubts and fears;
"My presence shall go with thee,
And I will give thee rest."

Hard trials may assail,
Temptations may molest;
Life's tempest ne'er can him appall,
Who hears God whisper in it all,
"My presence shall go with thee,
And I will give thee rest."

O Lord, fulfil Thy word,
And make me truly blest;
Lead where Thou wilt on life's dark way,
If only I can hear Thee say,
"My presence shall go with thee,
And I will give thee rest."

But only when my head
Is pillowed on Thy breast
Will eye have seen, and ear have heard
The fulness of that precious word,
"My presence shall go with thee,
And I will give thee rest."

HOW TO GET RID OF THE PASTOR.

Aside from the difficulty of selecting a pastor, there is another difficulty that presents itself, and that is, How to get rid of him, and yet do it in a way considered graceful and genteel (no matter if it be underhanded and mean). Of course it would not do to rise in open rebellion, or to demand his resignation by official action; nor yet would it be the thing for the session to have a frank conference in the matter. There are other ways of doing it; what are some of the ways?

1. Tell him how much you love him, and how deeply the prospect of losing him pains you, but that really it is going to be impossible to raise his salary. You know his income was already reduced, and to make good your assertion, scale down your own contribution, and do not fail to tell the brethren that there is a general reduction going on. If there are any disgruntled members, now is their time. Tell them about the hard times, the removal of members, the poverty of some, and the stinginess of others. It don't take long to do it in this way, and it can be done under cover of apparent devotion and sincerity.

It is not safe, while this plan is working, to remark that it is our duty to support the worship of God's house and to give as the Lord has prospered us. The plan should be independent of our little feelings about the man who happens to be in the pulpit. The end would be defeated by calling a few of the brethren together and praying for a larger measure of the grace of liberality. There is only one way to succeed, and that is to make everybody believe that the subscription is falling, and there is good reason for the decline. There is no more effective way of getting rid of the pastor than this. Then it is one of the most powerful arguments with some of the members. If there is a dissatisfied or stingy one among them, it is no trouble to influence him to reduce his liberality.

2. Leave off your regular attendance at the services. The success of the pastorate depends on a few, on their presence at the regular services. If you have made up your mind that he ought to resign don't tell him so, but keep away from the meetings, mention to the brethren now and then that the services have lost interest, and that attendance is falling off, no matter if you and yours are the only ones who stay away.

3. Breed a spirit of discouragement in the congregation; not much talent is required to fill the office of a discourager. If there is any room for it, make an unfavorable comparison with some other preacher or congregation in town.

4. But if the pastor is strongly entrenched in the hearts of the people and in his purpose to remain, it may be necessary to tell him a few of his failings. Of course he has them, and then some complaints, not well grounded, may be laid against him. There are some families he has not visited as often as others. Touch him up on this point. (No matter if they never visit him—of course, the congregation is not to be expected to visit their pastor.) Remind him that conversions are not as many as last year. Suggest that one style of preaching is monotonous (no matter if you are the only one that thinks so), and that a change in some way would quicken an interest. Lay on him the responsibility of trouble among some of the members, and make him feel that his failure to keep things smooth shows a want of adaptiveness. Regale him with all the delinquencies and sins and inconsistencies that idle gossip can stir up.

5. There are generally more wanting to get rid of a minister than there are wanting to secure one. Some people put in, not only their best, but their only licks to bring about a resignation. That is their forte. They can promote a resignation better than an election. They can vote louder on a resignation than a call. (In getting in a lick at the pastor, if possible, get behind him, or close to him, before you hit him; thus Amasa was killed by a seeming friend.) Then nine-tenths of the resignations are brought about by frivolous considerations, and by agitations of faults which could be corrected with half the effort spent in cultivating them, and in nine cases out of ten congregations could help their pastors overcome the little mistakes, for which the faultfinders may be called to answer at the judgment bar of God.—*Central Baptist.*

THE DEVIL'S FOUR SERVANTS

The devil has a great many servants, and they are all busy and active ones. They ride in the railway cars, they sail on the steam-boats, they swarm along the highways of the country and the thoroughfares of the cities, they do business in the busy marts, they are everywhere and in all places. Some are so vile-looking that one instinctively turns from them in disgust; but some are so sociable, insinuating, and plausible that they almost deceive at times the very elect.

Among this latter class are to be found the devil's four chief servants. Here are their names:

"There's no Danger."
"Only this Once."
"Every Body Does So."
"By and By."

When tempted from the path of strict rectitude, and "There's no Danger" urging you on, say: "Get thee behind me, Satan."

When tempted to give the Lord's Day up to pleasure, and "Only this Once" or "Every Body Does So" whispers at your elbow, do not listen a moment to their dangerous counsel.

If your conscience has brought to mind a tender mother's prayers for your conversion, do not let "By and By" steal away your confidence, and by persuading you to put away serious things rob you of your early life.

All four are cheats and liars. They mean to deceive you and cheat you out of immortality. "Behold," says God, "now is the accepted time, now is the day of salvation." He has no promise for "By and By."—*Sunday-school Evangelist.*

Youth's Department.

MAMMA'S HELP.

"Yes, Bridget has gone to the city,
And papa is sick as you see,
And mamma has no one to help her
Bnt two-year-old Laurence and me.

You'd like to know what I am good for,
'Cept to make work and tumble things down?
I guess there aren't no little girlies
At your house at home, Dr. Brown.

I've brushed all the crumbs from the table,
And dusted the sofa and chairs,
I've polished the hearthstone and fender,
And swept off the area stairs.

I've wiped all the silver and china,
And just dropped one piece on the floor;
Yes, doctor, it broke in the middle,
But I 'spect it was cracked before.

And the steps that I saved precious mamma!
You'd be s'prised, Dr. Brown if you knew;
She says if it wasn't for Bessie
She couldn't exist the day through!

It's 'Bessie bring papa some water!'
And, 'Bessie, dear, run to the door!'
And, 'Bessie, love, pick up the playthings
The baby has dropped on the floor!'

Yes, doctor, I'm 'siderably tired,
I've been on my feet all the day;
Good-by! well, *perhaps* I will help you
When your old Bridget 'goes off to stay!'"

—*Good Cheer.*

IN A HOSPITAL.

A visitor to a hospital in Paris, in which diseased children of the most wretched class are received, wrote home lately:

"Charity, so often with us cold and grim in its dealings with the poor, puts on a merry, tender face here. The walls of the hospital were gay with colored prints. Flowers brightened the windows. In the baths into which the grimy, scared babies are coaxed on their entrance, floated tiny swans and ships with red sails to entice and amuse them. The doctors placed dolls and bonbons on the operating-table as prizes before the patients were brought in, and addressed these ragged, blear-eyed children of the slums with the courtesy due to princes in disguise, as '*Monsieur,*' '*Cherie,*' or '*Ma gentille demoiselle.*' They put hope and courage into the souls, as well as health into the bodies of the patients."

No wise teacher can long deal with the minds of children without discovering the value of this system of the French physicians.

Twenty years ago a forlorn little mulatto boy sat apart, one summer day, in a school for negroes in Philadelphia. He was idle, mischievous, and as usual, in disgrace. A visitor came into the school one day, a woman, who, herself one of the "dark people," possessed culture and much wisdom and tact.

"What is this boy waiting for?" she asked.

"A whipping," dryly replied his teacher.

She beckoned the child to her side, and held his hands while she heard the class recite. When they had finished, she asked a few questions about him, and then said to him, smiling:

"You must take your whipping, for you deserve it; but never deserve another. We colored people need great men of our own race to help us—great doctors, great preachers, great scholars. Your teacher tells me you are fond of arithmetic, and do well in it. Try to be a great civil engineer."

The boy became a man of influence and a help to his people. He said lately, "Those chance words put a soul into me. I really owe to them much of my success in life."

It is not necessary to dwell upon the hackneyed truth hinted in this story, Whether a child or man be white or black, the touch of kindness, hope and courage will often bring all his energies to work, while the stern discipline of fear may paralyze him.

As long ago as when Æsop lived the driver was told not to whip his donkey if he would win the race, but to hang a green branch before his nose.—*Youth's Companion.*

PARTNERS.

A sturdy little figure it was, trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted to further acquaintance.

"You are a busy little girl to-day?"

"Yes'm." The round face under the broad hat was turned toward us. It was freckled, flushed, and perspiring, but cheery withal. "Yes'm; it takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"O, we have it in the cistern mostly, only it's been such a dry time lately."

"And there is nobody else to carry the water?"

"Nobody but mother, an' she's washin'."

"Well, you are a good girl to help her."

It was not a well-considered compliment, and the little water-carrier evidently did not consider it one at all; for there was a look of surprise in her gray eyes, and an almost indignant tone in her voice as she answered: "Why, of course I help her. I always help her do things all the time; she hasn't anybody else. Mother'n me's pardners."

We looked after her as she picked np her pail and walked on, bending under her load a little, but resolute, and with no thought of complaining or shirking. A stout, old-fashioned, homely little body she was, but we called her mother a rich and happy woman.

Pleasantries.

This ambiguous notice adorns a ladies' cabin in the Hoboken ferry-boat: "These seats are for ladies. Gentlemen will not occupy them until the ladies are seated."

"Will some one repeat the Golden Text?" called out the Sunday-school superintendent. "Willie McGuire, will you repeat it?" And Willie McGuire stood up and said he "disremembered it 'xactly, but he thought it was something about laying up your treasures where no trust could corrupt."—*Chicago Tribune.*

The boy's fishing pole was fastened under the root of a tree on the river bank yesterday, and he was sitting in the sun, playing with a dog. "Fishing?" inquired a man passing along the road. "Yep," answered the boy, as briefly. "Nice dog you've got there. What's his name?" "Fish." "'Fish?' That's a queer name for a dog. What did you call him that for?" "'Cause he won't bite." Then the man proceeded on his way.—*Washington Star.*

NOTICE.

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THE REFORMED CHURCH MESSENGER,
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THURSDAY, MAY 28, 1891.

DEATH.

Death steals in upon us, and often carries away those who, as it seems to us, are least likely to receive the summons. Who, we may ask, would suppose that this one, that one or another, in less than a month would be called away from earth? And yet before the time has passed around, just such a one falls asleep. The one is taken, and the other, the feeble invalid, is left behind. Thus death makes a much deeper impression on communities and the living take it so much the more to heart. If we could see all things as God sees them from the beginning, and as we shall hereafter see them, it would then be clear to us, that every individual, man, woman or child, has a work of some particular kind to perform, in his day and generation; and that when it is finished, he is removed from his present stage of action, in order to occupy another beyond our natural vision. So it is the case, no doubt, with good men, ministers and others, who seemed to be struck down before their time. It is all right that it should be so. Infinite wisdom directs all human affairs from the fall of empires to the fall of a sparrow to the ground.

THE PASSION PLAY.

The Ober-Ammergau Passion Play repeated from time to time in old Bavaria, Germany, has become celebrated throughout the world. The circumstances under which it was first instituted by German peasants are of an impressive character; but it must possess in itself great merit, including the highest element of art, admirably addressed to true Christian feeling. It may be said to be a relic of the old spiritual drama of the Middle Ages, existing under different forms, in all Roman Catholic countries, and as such, it is destined to pass away. It represents to the eye, the trial, the sufferings and death of Christ, in the most vivid colors, and seems to carry the spectator back through the centuries to the actual scenes of His passion at Jerusalem. The danger, or we may say the tendency of such a representation is so to preoccupy the mind with the mere physical suffering—to excite mere feeling—so that people may lose sight of their spiritual meaning, or of the fearful sufferings which He endured in His soul or higher spiritual nature. Here He had to contend with principalities and powers and spiritual wickednesses in high places, as no one had done before or has done since.—Standing alone, how nobly, how heroically, how majestically He sustained the onset, in obedience to His Father's will, with the deepest tenderness and love for the children of men. Through the eye of faith a more vivid conception of the suffering Saviour can be formed than by any outward representation addressed to the eye. The Ober Ammergau and similar methods of addressing the people on the subject of Christianity have had their day, and would hardly be endured in our own Christian country. We may let them go, only and always, however, provided we can furnish the people in our own nineteenth century with a higher and more spiritual view of Christ, His person and His work.

NICHOLAS POMP.

The Rev. Nicholas Pomp, one of the founders of the German Reformed Church in the United States had an only son, and it was his earnest desire that he should enter the ministry; but the son could not see the matter in that light, and so when the father left Baltimore in 1789, Thomas remained behind among his friends and concluded to learn the printer's trade and to become a journalist, for which he was well qualified by his superior education. After the separation took place, letters frequently passed between them in which the call to the ministry was kept before the mind of the young printer, but apparently without effect. At length the father, in failing health, made a last and most solemn appeal in a long letter to his son to come and prepare himself to labor among the scattered sheep in Pennsylvania. This letter had its desired effect, and the youth laid aside all things, went home, studied under the direction of his father, a very competent preceptor, labored in Montgomery county, in his father's field for a short time, and afterwards for a much longer period at Easton, Pa.—He never forgot the long letter and often referred to it in after life. In all he continued in the ministry fifty-nine years, a source of much comfort to the aged pastor, who was compelled by physical infirmities to give up the shepherd's staff. It passed over into the hands of one who was truly worthy of it.—It seems to me that every minister should provide for himself in some way as many successors as possible, and if he cannot find such a one in his own family, that he should look around and seek for one or more in his congregation or among his friends. We know of more than one who has done so successfully.

ALTOGETHER LOVELY.

All objects of human contemplation in the universe are good, truthful, beautiful, or their opposites. The True, the Beautiful and the Good are not mere abstractious, thoughts of the mind, nor mere sentiments, but creations of God, forces or controlling powers that have always and everywhere been active in reducing the world to what it now is. They are inseparably connected, and cannot be separated without destroying their vitality. They have their origin in Love which holds them together, and this love in the human breast is the inspiration or thought of the Almighty, who in a word is said to be Love itself. The Beautiful in nature shows itself everywhere and in everything that springs from her maternal bosom; in the blue sky, on the green earth, and throughout the animated world. Even noxious weeds, that often annoy us, when carefully examined, possess all the lines and outlines of beauty, and are beautiful in a high degree. As this manifests itself in the physical world, it is of a lower degree than in the moral, or the sphere of man; but both in their own way look up to something higher in the spiritual order, where they find their consummation and fulfilment.

We may suppose that Nature has to all intents and purposes retained its original beauty, its beautiful robes—*Die Natur-Schoenheit* as the Germans call it; but this is much less the case with man, or the realm in which he lives. Here there has been a sad decline, and "decay's effacing fingers," which means the ravages of sin, have been sadly at work ever since death entered the world by one man's disobedience; and the best or only thing that can be said of humanity as it is at present organized, is that on its surface "beauty lingers." Had not sin interrupted the divine order, the human race in all its individuals would have presented forms of transcendental beauty and loveliness, in whose presence the animal creation would have been constrained to bow in profound obedience and awe; and spectacles of moral sublimity would have been the rule and not as now, the exception. Man in such circumstances, required some power by which he could once more regain his lost image and likeness to God.—That was the work which Christ undertook to carry out in its completeness. It must of course begin with His own will. The Son of man must realize in Himself first the fundamental ideas or potencies of the constitution of humanity. Accordingly we find in Him and His life on earth the highest moral sublimity and the highest spiritual beauty. This was in a certain degree felt by the multitudes in His day, but ever since it has become more and more apparent, as the centuries and the ages roll around,—in proportion as men come and see and believe. He indeed is said to be "*altogether* lovely;" and we can at once see that the word "altogether" was inspired, because it was exactly the word that was needed to express the prophet's thought and faith, all lower forms of beauty, therefore, the natural, the moral and the intellectual, find their highest meaning and ultimate development in Christ. The natural and supernatural worlds had been abruptly sundered and now through the Incarnation of Christ they are brought together again in their original harmony. Accordingly it is our reasonable duty to believe that He will restore to the world not only its long-lost Truth and Goodness, but also its long-lost Beauty—to all who are united to Him as their living Head, by living faith in His name.

The question may be asked, however, Does the Beautiful in nature and art actually make men nobler and better? Not always. It refines, but does not necessarily elevate them. Apparently it seems to have the contrary effect and to lead them to sensuality and excess. Artists are sometimes sensualists, and where every prospect pleases men grow more and more vile and good for nothing. Neither marble statues, pictures nor even music or poetry can prevent the downward tendency. But so it is with education and culture generally, with the sciences as well as the arts or bountiful nature. It is all in vain that God "in lavish kindness" bestows His gifts on men, unless they are steadily looking upwards to Christ. Looking down they bow down to sense and sin if not literally to wood and stones.

For Reformed Church Messenger.

THE BIBLE AND THE SUNDAY-SCHOOL.

The Sunday-school has become, in our day, a very prominent religious institution. In all the cities and larger towns of our country, and in many of the smaller ones, and, indeed, in not a few country places, the Sunday-school is often as prominently in mind, and there is as much interest shown in its work, as in the work of the Church itself. It is now definitely a religious institution, an organic part of the congregation, in which, as a rule, the most active and enterprising members of the Church are busy in carrying forward its work.

The literature prepared for the use of the Sunday-school is growing every year, and it is becoming more scholarly, gathering up, industriously, such information, historical, biographical, scientific, doctrinal and practical, as will be helpful to teacher and scholar in getting at the meaning of the text, and in drawing lessons therefrom for faith and for piety.

All this is very well, we think, for the benefit of the teacher in the preparation of the lesson, whether studied privately, or in the teachers' meeting. The "Lesson Helps" are so many commentaries, secured at little cost annually, but of very great importance and value when earnestly studied, both to the teacher and to the scholars.

And not only the teacher, but the scholar, also, is a large gainer by the study of the Lesson Helps. There are, as every one knows, different grades of helps, some for the teachers, some for the more advanced scholars, and some for the younger ones. The study of these helps, during the week, is necessary, in order to the best results. But the fact is, that not more than one scholar in a dozen ever looks at the lesson from one Sunday-school session to the next one. But most of the scholars bring their lesson leaves or quarterlies with them to Sunday-school and read the lesson from them, and answer questions out of them, or try to, as occasion calls for it. And many of the teachers bring their lesson helps into their classes, too, and use them in teaching, instead of their Bibles. There are many Sunday-schools where the lesson helps are used, in which neither teachers nor scholars have any Bibles with them at all! The Bibles, if the scholars have their own at home, are not brought along, but they bring the lesson helps; neither has the Sunday-school management provided Bibles for the use of the scholars during the school hour if they should be called for.

Now, as we look at it, there is a very serious innovation here which is doing vast harm, without any intention of doing harm on the part of those who are responsible for this state of things. We are in favor of lesson helps, especially for the teachers, just as we are in favor of commentaries as helps to the pastors in the preparation of their sermons. But what pastor would think of taking his commentary into the pulpit, and reading from that in the course of the delivery of his sermon? The commentary is to be diligently studied in the preparation of the sermon, and authorities on doubtful points are to be consulted; but, while the proper use of helps at home is right, neither the minister nor the congregation would agree, for a moment, that the sermon would permit such superficial study as to make it desirable or necessary to take the "helps" along into the pulpit. No teacher ought to take his lesson helps into the class. Neither ought the scholar to use his lesson help in class. The helps are to be used in the preparation of the lesson, not in reciting it. As the scholar prepares his grammar, and geography, and history by the use of the books, and recites his lessons without the books, so the Sunday-school lesson ought to be recited without the use of the helps.

But what then? Let the teacher and the scholar use their Bibles only in the class. Let them read out of their Bibles when they join with the superintendent in reading the lesson for the day, and not out of their lesson helps. Leave the lesson helps at home. Do not take them to the school at all, then there will be no temptation to use them. The teachers and the scholars ought to use only the Bible in connection with the lessons in the school.

Where the lesson helps are allowed to take the place of the Bible in the school, the inevitable tendency is to disparage it. It is, to say the least, showing the Bible scant respect. True, we do not think that there is any intentional slight meant by it; and yet, if it is not seen in the hands of the scholars, and not in the hands of the teachers even, during school, such practice must be very closely allied to slighting the Bible. Of course, we do not forget that the lesson for the day in the "helps" is taken from the Bible, and that, as far as it goes, it is the Bible. But there is much in handling the Book itself to endear it to our minds and hearts.

The Bible must be handled to become familiar to us. The eye must often rest upon and follow it from page to page, chapter to chapter, and book to book. It is only thus that we get familiar with the Old Testament, and with the New. It is much to handle our Bibles so frequently, that its books, particular chapters, and special verses become well fixed in our minds, and then when we want to find a certain passage we can readily turn right to it without having to resort to the Concordance.

Now, the vicious practice of the Sunday-school is largely against making teachers and scholars lovers of the Bible as a book. And it is also decidedly against making the children acquainted with the contents of the Bible as a whole, and in its parts. We think the system, if it can be called a system, and the practice, so common in our day, are doing harm to the cause which it is intended to further among the Sunday-schools of our land.

But, it is asked, How can we dispense with the lesson helps in school when the opening and closing services are printed in them? We must use them for these, if not for the lessons. Our answer to this question is, Let opening and closing services be printed separately, in booklet form, of as many pages as may be needed, and these can be used readily, as is done now, and has been done in some schools for years, in connection with the Sunday-school hymn-book. Such opening services printed out in full can be used for at least six months or a year, and then another can be prepared. This is not only practicable, but it is highly satisfactory in some of the best schools in the country.

We think it would be a great improvement and benefit, not to use less lesson helps, but to use the Bible more—the whole Bible—as a book, in our Sunday schols, and thus secure for it, as a book, that affectionate regard which it merits. Let every scholar get his own Bible, or be assisted to get it, and he will be more likely to study and treasure it because it is his own.

EARNEST.

For Reformed Church Messenger.

ERNST W. REINECKE.

The death of Dr. Reinecke causes memory to traverse nearly forty-eight years and to pause at the autumn of 1843, when entering Marshall College as a Sophomore, the writer became an inmate for one year of the two rooms which he and Henry Funk occupied. Dr. R. had just graduated and was the Salutatorian of his Class. An earnest, quiet gentleman, much given to hard work as a student, devoutly pious but not at all devoid of a keen appreciation of humor, shrinking from notoriety but alive at all times to the call of duty, he left the Seminary well prepared for the calling to which he had devoted himself. We could always trust him implicitly, for *his* word was never broken. His life, in the student days, was quiet, peaceful and not given to the perturbations which youth so often manifests in its stage of preparation. After his entrance upon the duties of his profession, the writer rarely met him. Indeed, for the last thirty years that privilege was denied him, but the dear, old days, when we roomed together, have left the most vivid impressions of this lovable, Christian gentleman. Of his life-work others will doubtless write. I have thought it might not be amiss to furnish this testimony from one who associated intimately with him in the days of youth. L. H. S.

For Reformed Church Messenger.

REVIEW EXCHANGE.

I am glad to see that Dr. Kieffer proposes an exchange for the finding of the back numbers of the *Review*. I have a complete set excepting the *January*, *March* and *May* numbers for *1849*, which I would very much enjoy finding somewhere, and shall be very glad to hear from any one having any or all of these numbers to dispose of.

If any one, on the other hand should need the *January*, *March* or *July* number of 1852, I would be willing to furnish one or all of them.

I have also a duplicate volume of 1879—this unfortunately is bound, but the cover could easily be taken off and the volume rebound.

J. M. SCHICK, Greenville, Pa.

The Publisher's Column.

OUR OFFER TO THE NEWLY CONFIRMED MEMBERS.

As all members, especially the new ones, should be readers of their Church paper, we will send the MESSENGER to all received at this Easter Season for $1.00 for the year. This is half price, the regular price being $2.00 a year. This offer is good until June 1st, 1891. Will pastors and friends see that none fail to accept this liberal offer? Address,

REFORMED CHURCH PUB. HOUSE,
907 ARCH STREET, PHILADA.

DR. GERHART'S BOOK AND THE MESSENGER.

We make the following offer for Dr. Gerhart's "Institutes of Religion" and the MESSENGER:

1) To any one sending us the names of *four* who have never been subscribers for the MESSENGER and $8.00 cash, we will send a copy of the book, postpaid.

2) For the names of *two* who have never been subscribers for the MESSENGER and $5 00 cash, we will send a copy of the book, postpaid.

3) An old subscriber not in arrears sending us $4.00 cash, or if in arrears, sending amount of arrears and $4.00 in addition, we will give credit for one year in advance and send a copy of the book, postpaid. Address,

REFORMED CHURCH PUB. HOUSE,
907 ARCH STREET, PHILADA.

STILL OTHER OFFERS.

Having recently come into possession of a limited quantity of the excellent book by Rev. A. B. Koplin, D.D., of Hellertown, entitled "A Live Church," we offer it at the low price of 50 cents a copy, postpaid, the retail price being 75 cents.

We also offer it as follows to new and old subscribers of the MESSENGER:

1) To a new subscriber sending us $2.00, we will send the MESSENGER one year and a copy of the book, postpaid.

2) To any one sending us the name of a new subscriber and $2.00 cash, we will send a copy of the book, postpaid.

3) An old subscriber, if not in arrears, sending us $2.40 we will give credit for one year's subscription and a copy of the book, postpaid—if in arrears, the amount of arrears with $2.40 must be sent.

The book, "A Live Church," is one that should be in the hands of all Church members—a careful reading of it will result in good. As the supply at the low rate quoted is limited, orders should be sent in without delay. Address

REFORMED CHURCH PUB. HOUSE,
907 ARCH STREET, PHILADA.

Poetry.

THE STORM IS OVER.

The storm is over, the land hushes to rest:
The tyrannous wind, its strength foredone,
Is fallen back in the west
To couch with the sinking sun.
The last clouds fare
With fainting speed, and their thin streamers fly
In melting drifts of the sky.
Already the birds in the air
Appear again; the rooks return to their haunt,
And one by one,
Proclaiming aloud their care,
Renew their peaceful chant.

Torn and shattered trees their branches again reset,
They trim afresh the fair
Few green and golden leaves withheld from the storm,
And awhile will be handsome yet.
To-morrow's sun shall caress
Their remnant of loveliness:
In quiet days for a time
Sad Autumn lingering warm
Shall humor their faded prime.

But ah! the leaves of summer that lie on the ground!
What havoc! The laughing timbrels of June,
That curtained the birds' cradles, and screened their song,
That sheltered the cooing doves at noon,
Of airy fans the delicate throng—
Torn and scattered around:
Far out afield they lie,
In the watery furrows die,
In grassy pools of the flood they sink and drown,
Green golden, orange, vermilion, golden, and brown,
The high year's flaunting crown
Shattered and trampled down.

The day is done: the tired land looks for night:
She prays to the night to keep
In peace her nerves of delight:
While silver mist upstealeth silently,
And the broad cloud driving moon in the clear sky
Lifts o'er the firs her shining shield,
And in her tranquil light
Sleep falls on forest and field.
See! sleep hath fallen: the trees are asleep:
The night is come. The land is wrapt in sleep.

—*Anon.*

Selections.

He that hath light thoughts of sin never had great thoughts of God.—*Dr. Owen.*

We say that every man is entitled to be valued by his best moment.—*Emerson.*

A false report does not last long, and the life one leads is always the best apology of that which one has led.—*St. Jerome.*

A poor man saved by thee, shalt make thee rich,
A sick man helped by thee, shalt make thee strong,
Thou shalt thyself be served, by every lease
Of service thou hast rendered.

—*Browning.*

True peace consists only in the possession of God, and the possession of God here below is only to be found in submission to the faith and in obedience to the law.—*Fenelon.*

Science and Art.

Mayer has calculated that, if the motion of the earth were suddenly arrested, the temperature produced would be sufficient to melt and even volatilize it; while, if it fell into the sun, as much heat would be produced as results from the combustion of 5,000 spheres of carbon the size of our globe.

In the great question of the influence of forests on climate, it must be true that the forest must come before the climate can be influenced. A tree which will only exist in a moist climate must find a moist climate before it commences its existence. Out of this has grown the axiom that forests are a result and not the cause of climate. Still the facts that forests do influence climate to a great extent continue to accumulate, and some very interesting ones have recently been developed in regard to the redwood forests of the Pacific coast. These trees, *Sequoia sempervirens*, are closely related to the Mammoth *S. gigantea*, but while the latter is confined to a few groves in the mountain districts, the redwoods form huge forests extending in narrow belts of occasionally twenty-five miles wide with occasional interruptions from the Bay of Monterey into Oregon. Wherever it grows there is frequent fog, and possibly the fog had to do with the selection, so to speak, by the tree of a place of growth; but it is now shown by the pools of muddy water, and continuous precipitation of the moisture, like rain, while all around the forests is dusty and dry, that the trees have a strong fog-condensing power. It may not have much influence on feeding the springs as the roots of the trees would most likely absorb most of the moisture the foliage had condensed for them, but the moisture retained by the forest would have wandered away to some other locality had it not been here arrested, and some other locality must therefore be the drier for the redwood forests existing just where they are. There is so much going under the name of science in regard to the mutual relations of forest and climate that will not bear close scrutiny, that it is refreshing to have some facts placed before us that come under the head of actual demonstration.

Items of Interest.

Pres. Balmaceda has solicited the good offices of the United States, France and Brazil in order to restore peace in Chili.

The fifty largest libraries of Germany possess 12,700,000 volumes, against those of England with about 6,450,000, and of North America with about 6,100,000 volumes.

No girl in Hardanger, Norway, can marry until she is proficient in spinning, knitting, and baking, which is quite medieval. But the law is not medieval; it is just made.

Circles of the King's Daughters are being formed in the Jewish Church under the name of Daughters of Israel. They wear the same badge and engage in similar lines of work.

The Directors of Union Theological Seminary have elected Rev. Dr. Henry J. Van Dyke, of Brooklyn, Professor of Dogmatic Theology in the Seminary, as successor of the Rev. Dr. Shedd.

Of the 1,100,000 Lutheran communicants in the United States, about three-fourths are Germans; the others are Scandinavians, English, etc. In no fewer than twelve languages do Lutheran pastors preach the gospel to this country. The total number of ministers is 3,692; of churches, 7,948.

Captain Henry Ray, of Fort Washakie, Washington, has organized one of the Indian Companies designed by the Secretary of War to become regular soldiers. He says it is rather difficult to teach an Indian to become a soldier, as few of them can understand English, and the discipline does not meet with that hearty acceptance among them that foretells success.

Dr. Roland P. Falkner has been elected Professor of Statistics in the University of Pennsylvania. This is the first Professorship of Statistics established in any American University. Dr. Falkner is Corresponding Secretary of the American Academy of Political and Social Science, member of the Council of the American Economic Association, associate editor of "The Annals of the American Academy," and a member of numerous learned societies.

Hints and Recipes.

Be careful where you keep your flour. It is more readily spoiled by odors than milk.

Chloroform will remove paint from clothing when benzine or turpentine will not effect it.

Salt sprinkled over a grease-spot on a hot stove will almost immediately stop it from smoking.

Bar soap should be cut into square pieces and put into a dry place, as it lasts better after shrinkage.

Bran tied in a bag and thrown into the water prepared for the bath, softens the skin wonderfully. And those who are troubled with callous feet may find relief by putting oatmeal into the water in which they soak their feet for half an hour or so. It proves efficacious in some instances. Yellow corn-meal kept in a bowl over the washstand is good to clean the hands.

There is no doubt but the form of a roof has much to do with the draught of a chimney. The flat roof offers no resistance to the passage of air, but as the pitch is increased the current is more and more disturbed, until with a high-pitched and many gabled roof it is broken into innumerable eddies, some of which are sure to curl down and force the smoke and gases in the flue into the rooms below. Chimneys on such roofs should be built higher than ordinary.

Farm and Garden.

Teaching Horses to Obey.—Few people pay proper attention to training horses and teaching them to promptly obey the word of command. A recent instance in which life was saved by prompt obedience of a timely "whoa," suggests the importance and advantage of training horses to obey this command if no other. The word whoa should never be used in merely checking speed. Associate it always with a full stop, enforced by the reins and bits. The horse, if thus trained while young, will retain its knowledge through life and will be more valuable for driving purposes. Early and judicious training makes a horse prompt and faithful, and, of course, more valuable.

Northern Corn Best.—At last a mooted question seems to be settled. It is printed that experience the past year has again shown that the early ripening of Northern corn is better for every purpose in Northern localities than that grown in the South or West. The latter may show a slightly increased weight per acre, but its lack of maturity makes it less valuable, and this counts largely. There is too much handling of bulky food that has only low nutritive value. On rich land the Northern corn is very little behind the Southern in bulk, as it will bear thicker sowing, and will bear ears, or at least nubbins, at a distance where the Southern corn would be only a mass of rather poor stalks.

Setting Plants too Deep.—It is well known that setting young trees from the nursery much deeper than they stood before, especially if down into the hard subsoil, is unfavorable to their most successful growth. The same principle appears to apply to young vegetables. The experiment was tried at the Ithaca station. Two hundred plants of Wakefield cabbage were set deep and shallow in alternate rows—the deep ones sunk up to the first leaves, the shallow ones at the same depth that they stood at in the seed bed. The deep-set plants gave only seventy-seven solid heads in a hundred; the shallow-set produced eighty-five solid heads, and these weighed 12 per cent. more than the deep ones. The ground planted was a heavy soil; there would probably be less difference in a light soil.—*Country Gentleman.*

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

Psalm Anthems. Compiled by W. A. Lafferty and A. B. Martin. Pittsburgh: United Presbyterian Board of Publication. Price $1 postpaid; $9 per doz.

This is a book for use in the U. P. church. The inspired Psalms only with sixty-nine anthems are to be found in it.

The Book of Leviticus. By S. H. Kellogg, D.D., author of "The Jews," "The Light of Asia," etc. New York: A. C. Armstrong & Son. $1.50.

This is another volume of the Expositor's Bible, to which we have called attention quite frequently. It is a valuable series and should be upon the shelves of every pastor for study and reference. This volume is fully up to those issued before it.

Origin, Purpose, and Destiny of Man, or, Philosophy of the Three Ethers. By William Thornton. Boston: By Author.

This book is the continuation of "Rationalism in Medicine," by the same author. "The subject matter of it," the author says, "is an explanation of the method adopted by which I arrived at the conclusion that a science of medicine could be founded with mathematical precision."

The Review of Reviews for May. Illustrated. New York and London. $2 a year.

This is truly a "Busy Man's Review." It gathers together from month to month the contents of the magazines of the world. It is an important publication. He who has little time and little cash can, in it, learn of the best of things in the literary world.

Studies in John's Gospel. The Gospel of Christ's Duty. By Rev. David Gregg, D.D. American Tract Society, New York. $1.25.

A valuable work for the student, whether preacher or teacher. Many suggestions and much of counsel can be found within its lids.

Talks to Girls. By Eleanor A. Hunter, author of "Talks to Boys," etc. American Tract Society, New York. Price, 60 cents.

A very useful book, just the one to put in the hands of girls before habits are formed and course marked out. It is helpful and suggestive.

The Master's Praise. A Collection of Songs for the Sunday-school. By Rev.

E. S. Lorenz and Rev. Isaiah Baltzell. Dayton, Ohio, W. J. Shuey. Bound in cloth. Price, 35 cents, postpaid; $4.20 per doz., postpaid; $3 per doz., per express. $30 per hundred per express.

Wide Awake for May contains—The Black Dog, A Good Bad Horse, Uncle Sam's Two Stories, Old Sandy's Launch, Daddles, Peppers Serial, Cab and Caboose, Marietta's Good Times, Mother Goose's Pets, A Visit to Anne Hathaway's Cottage, Our Government, Margaret-Patty Letter, What is Camphor? Seven Men to Make a Pin, Problems in Horology, Drawings of the Child Figure, Men and Things.

Wide Awake is $2.40 a year; 20 cents a number. A specimen (back number) will be sent on receipt of 5 cents. D. Lothrop Company, Publishers, Boston, Mass.

The Andover Review, May, 1891, opens with an admirable paper by Prof. Harris on "Ethical Christianity and Biblical Criticism," in which he aims to show that the Jesus of history and the Christ of faith are one and the same personality, because the heart of the Gospel, both in historical narrative and theological epistle is the sacrifice of Jesus Christ revealing through suffering the holiness and love of God. There is an interesting account of "Chinese Indeas of Inspiration," by one who is competent to write on the subject, the President of the Imperial College in Pekin, China. The life and character of "Richard Henry Dana" are well portrayed by Hamilton Hill. Miss Mary H. Leonard discusses the question of "Religion in Public Schools," which will reach its final solution, she thinks, not in attempts at entire secularization, but in the teaching of those elements of religion that belong to religious unity. The most striking article in this number is by Prof. Smyth on "The True Use of the World," in which he admirably sketches the three types of the Christian life—the Greek, the Latin, and the Protestant. We are glad to see that one of the editors calls the Bishop of Iowa to a sharp account as to the interpretation he puts on the now celebrated phrase, "The Historic Episcopate."

Houghton, Mifflin & Co., Boston. Yearly subscription, $4.00; single numbers, 35 cents.

Marriages.

April 22, 1891, at the home of the bride, by her father, Rev. C. A. Limberg, Butler, Pa., Mr. H. A. Montag to Miss Clara C. Limberg, both of Butler Co.

At the home of the bride's parents, in Bellefonte, Pa., May 7th, 1891, by the Rev. M. O. Noll, Henry Keller to Anna Orvis, both of Bellefonte, Pa.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

A MOTHER IN ISRAEL.

On April 13th, Mother Elizabeth Leinbach, widow of the late Rev. Thomas H. Leinbach, entered into rest. Since the death of her husband, in 1864, she lived near the Tulpehocken church, in Lebanon county, Pa. Although she reached the 85th year of her age, she enjoyed, for her years, quite vigorous health, until about six months before her decease.

On the 21st ult. her mortal remains were laid aside of those of her departed husband, on the God's acre of the church of which he was pastor for a period of 38 years. The large church was crowded during the funeral services. The brethren, H. J. Welker, J. E. Hiester and B. Bausman delivered addresses, and the brethren, C. S. Gerhard, H. Mosser, C. F. McCauley and S. Schweitzer conducted the other services. Rev. H. J. Welker, pastor of the deceased, performed the burial service.

Mother Leinbach had thirteen children, twenty-four grandchildren, and eleven great-grandchildren. Three of her sons—Dr. A. S. Leinbach, T. C. Leinbach and S. A. Leinbach, as well as two grandsons, T. N. Reber and J. H. Leinbach, are ministers in the Reformed church; and the late Rev. Joel L. Reber was her son-in-law.

Mother Leinbach was born near Womelsdorf, Pa. She was married to Rev. T. H. Leinbach in 1824—sixty-seven years ago. While her husband lived, she became known to many ministers of that time, who shared her cordial hospitality. Amid the numerous duties of her large family she found time to read the church papers and good books. She kept herself remarkably posted on the current affairs of the church, and derived great pleasure in noticing the progress of our Reformed Zion. Through the influence of her exemplary Christian life, as well as through her descendants, she "being dead, yet speaketh." *

RESOLUTIONS

Of the Ladies' Mite Society of the Tulpehocken Reformed church, on the death of Mother Elizabeth S. Leinbach.

Whereas, It hath pleased God, in His infinite goodness and wisdom, to remove from our midst, to the rest that remaineth for the faithful, our blessed mother and co-worker.

Whereas, Not understanding the mysterious dispensations of an all-wise Providence, yet we bow in humble submission to the will of Him who doeth all things well, therefore be it

Resolved, That as a just tribute of respect to the memory of the departed who was the oldest member of our society and an active and earnest worker, we acknowledge her worth as that of one who deserves an expression of our most sincere regard and esteem.

Resolved, That we will affectionately cherish the memory of the departed mother and pray that the sincere faith and devotion which characterized her may be an example unto all who knew her.

Resolved, That we deeply sympathize with the bereaved family and pray that God may sustain them in their bereavement.

Resolved, That a copy of these resolutions be sent to the family, and be published in the Reformed Church Messenger.

Mrs. H. J. Welker,
Mrs. A. C. Klopp,
Mrs. D. Potteiger,
Committee.

Died.—At Hagerstown, Md., March 26, 1891, John H. Cook, in the 67th year of his age.

Mr. Cook was a member, and, for the last several years of his life an elder, of Zion Reformed church, of Hagerstown, Md. He was a man of strong character; of strict integrity; of great kindness of heart; energetic and prosperous in business; possessing no small amount of that knowledge of men and affairs which is won in the school of life and experience. He was a diligent attendant upon the services of God's house, and his abilities, particularly his knowledge of practical affairs, made him a serviceable and useful member of the consistory. In his death, the community has lost a valuable citizen, the congregation to which he belonged a useful member, the consistory an able and willing co-laborer, his pastor a warm and faithful friend, and (greatest loss of all) his family an affectionate husband and father. May he rest in peace!

Died.—At her home, 2518 North Fifth street, Philadelphia, Pa., April 10th, 1891, Mrs. Susanna Eberhard, wife of Dr. John O. Eberhard, aged 34 years, 4 months and 25 days.

Mrs. Eberhard had been afflicted for more than four years with that dreadful disease called consumption. During the greater part of her last year's illness she was confined to her couch. At times she suffered intense pain of a neuralgic nature. She bore her trials very patiently, resigning herself into the hands of her dear Saviour. Her interest in religion was great, and she did much with her husband towards the prosperity of the Christian church. She talked with interest of the new church building just erected, but was not privileged to enter it, the Lord seeing proper to take her to a better temple, one not made with hands, eternal in the heavens.

She was born near Quakertown, Bucks county, Pa., November 15th, 1856, and was baptized in her infancy by Dr. Daniel Weiser. On March 29th, 1874, she was confirmed and united with Salem's Reformed church, under the pastorate of Dr. Wiehle. She with her husband united with Grace Reformed church, October 23, 1887, in which communion she remained faithful until her death.

She was united in marriage to Dr. John O. Eberhard November 22d, 1877, which union was blessed with two children. Her loss is mourned by the whole church, by a great number of friends, but mostly by her devoted husband and children.

The funeral services in the city took place on Wednesday evening, at her late home, in the presence of a large concourse of people. On Thursday morning her body was interred in the cemetery at Spinnersville with appropriate services.

Before her death she selected the hymns she desired to have sung at her funeral, and also the very appropriate text for the discourse: "Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Her wish is now realized as expressed by the poet:

"Light after darkness,
Gain after loss,
Strength after weakness,
Crown after cross."

Died.—In Altoona, February 1, 1891, Louisa, daughter of W. G. and Maggie L. Kratzer, aged 6 years, 6 months and 24 days.

Born of Christian parents, she was brought into covenant relation in infancy by the sacrament of baptism. Trained in the bosom of a Christian family, in the nurture and admonition of the Lord, and though young in years, she gave evident signs in the unfolding of her life that she had been transformed from the kingdom of nature into the kingdom of God, and made partaker of the risen and glorified life of our blessed Lord. She not only delighted to be present each Lord's Day at the Sunday-school, where she was always able to answer the "golden text," but was also anxious to be present at the regular service of the sanctuary. As a bud of promise she was early transferred to bloom in the Paradise on high. May the sorrowing hearts of those who are near and dear to her be comforted by the thought that she is in her Heavenly Father's house on high, and receives all the care and blessing to make her eternally happy. D.

The Reformed Church Hymnal
OF THE
GENERAL SYNOD.

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No. 4.	Muslin, leather back, black, round corners, gilt edge,	1 25
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Miscellaneous.

For Reformed Church Messenger.

HARRISBURG—LANCASTER.

The Reformed churches in Harrisburg are no less active in earnest effort to build churches in their neighborhood than those in Pittsburgh. When called upon to assist Calvin College, Rev. Ellis N. Kremer explained that a church is being built in Steelton, a new suburb of Harrisburg, and that this enterprise, together with the regular missionary and educational work, seemed to tax to the utmost the liberality of the members. Nevertheless he did not find it in his heart to send away empty-handed his brother, who desired help for the Germans, and in consequence personal contributions to the amount of $80 were collected.

The readers of the MESSENGER will be glad to hear that Elder Rudolph F. Kelker is still teaching his large Bible class on Sundays and weekdays, and that the Spirit is still moving the hearts of its members.

In Lancaster the collection taken in the college chapel for Calvin College amounted to $25.58. About one hundred dollars was contributed, besides, in a private way.

This was commencement week of the Theological Seminary. There was a baccalaureate sermon on Sunday, an inaugural address by the new professor, Dr. Bowman, and an annual sermon by Dr. Coe, of New York. The theme of the inaugural address was progress in Biblical Exegesis, and that of the annual sermon the old truths of the New Testament. The baccalaureate treated of the difference between soul-life and spirit-life Then there were daily oral examinations of the seminary students. It will be seen from this that ample provision was made for the presentation of Christian thought. This theological seminary, with forty-eight students and a faculty of four professors devoting all of their time to it, does well to entertain its guests on such occasions in this manner, and it gives us great pleasure to say that all these exercises were not only enjoyed greatly, but that new treasures of golden truths and silver pictures were gathered and garnered in the hearers' minds.

But what was most impressive of all was to see the examination of the students. We found a goodly number of aged and young ministers engaged for several days in thoroughly examining the theological classes and their work. Some of them came from a great distance. All of them were in earnest, and showed that they truly felt the great responsibility of their position. And all united finally in bearing testimony that these students had been instructed carefully, and had studied diligently. H. J. RUETENIK.

For Reformed Church Messenger.

SUGGESTIVE FACTS IN SUCCESSFUL FORMS OF CHURCH ACTIVITY.

The Epworth League of the M. E. Church.

Among the noteworthy movements along denominational lines none has been so aggressive and so successful as the Epworth League of the Methodist Episcopal church. It was instituted at a conference of representatives of all the general Young People's Societies in the Methodist Episcopal church, held in Cleveland, Ohio, May 14, 15, 1889. The following societies were represented by accredited delegates: The Young People's Methodist Alliance, the Oxford League, the Young People's Christian League, the Young People's Methodist Union, and the Young People's M. E. Alliance of the North Ohio Conference. Each society and its features were duly presented, a spirit of mutual concession was shown, and after thorough discussion and earnest prayer it was unanimously resolved that all existing societies be merged into one new society for the entire church (i. e., M. E. church), to be called the Epworth League. The League is governed by a Board of Control, of which five members are appointed by the Board of Bishops, five by the Board of Managers of the Sunday-school Union, five by the Board of Managers of the Tract Society, and two members are appointed from each General Conference District, of whom the corresponding secretary of the League for the District shall be one. Any Young People's Society in the Methodist Episcopal church can become an affiliated chapter of the Epworth League, provided that it adopts the aim to promote an earnest, intelligent, practical, and loyal spiritual life in the young people of the Methodist church, that its president and officers are approved by the pastor and official board or quarterly conference, and that it sends an application for a charter.

By its constitution the work of the League is divided into six departments, each under the charge of a committee. The departments are—1. Christian Work; 2. Mercy and Help; 3. Literary Work; 4. Entertainment; 5. Correspondence; 6. Finance.

The heads of the departments, together with the President, constitute the cabinet or executive committee for the management of the League. The League has a series of reading courses, which embrace the Bible, the doctrines, history, biography and religious life of Methodism, travel, art, science, etc. Diplomas and seals are awarded to members who pursue them.

The League has a badge, and District Conventions are held. The needs of those who are under fourteen, and are therefore too young for membership in the League, are provided for in "The Junior League, preparatory to the Epworth League."

The departments provide for every known method and manner of work. For instance the department of Christian Work has such subdivisions as—Young People's Weekly Prayer-meeting, Spiritual Welfare of Members, Christian work among the Young, Sunday-school interests, Missionary work, Open air meetings. The department of Mercy and Help embraces Systematic Visitation, Temperance, Tract Distribution, Junior League Work, Home Mission Work, Social Purity, Employment Bureau.

The Epworth Herald, published weekly at Chicago, is the organ of the League. It is less than a year old and already has over 40,000 subscribers.

Within the last year the number of chapters has more than doubled. There are now over 5,000 chapters with accessions daily. A late editorial in the Epworth Herald puts the case thus with reference to denominational organizations of young people. "The Epworth League came none too soon. Our forces were unduly scattered. There was need for unification. When a river widens too much it becomes a swamp. Divided into a half-dozen brooklets it may spread a measure of fertility and beauty around, but can never drive the machinery of a thousand mills, nor have upon its bosom world-wide commerce. The results of our wise concentration have been magnificent. Between the banks of the Epworth organization the young life of the church flows on with accelerating speed and multiplying power. Methodism pushes forward in her work under the deep conviction that she has a definite mission in this world. To accomplish that mission she needs to husband all her vitality. Our work cannot be finished to-day. We must get ready for to-morrow, and the day after. We have thrust upon us the responsibility of preparing a multitude of converted young people for to-morrow's campaign. We must not only teach them the vital importance of evangelical truths, but must familiarize them with methods of service in harmony with our denominational life. This does not hinder Christian fraternity and helpful co-operation. That we ardently desire And our plan provides for it upon the best possible basis."

Is there any lesson for the Reformed church to learn from this example of denominational activity?

R. W. M.

Reading, Pa.

ANNUAL COMMENCEMENT OF HEIDELBERG SEMINARY, TIFFIN, O.

The annual commencement of Heidelberg Seminary took place on Wednesday evening, the 13th inst. The exercises were held in Rickli Chapel. The following is the programme of the evening:

Anthem, "Calvary," Rodney.

Prayer, Rev. Dr. Peters.

Quartet, "Rose of Sharon," Schubert.

Address, "The Divine and Human Elements in Inspiration," Irvin M. Beaver, Williamsport, Pa.

Address, "Our Duty in View of the Fact of Increasing Immigration," Jacob D. Buhrer, Archibold, O.

Solo, "Zion," Rodney.

Address, "Wann bleibt die Protestantische Kirche Siegreich?" Albert Schoepp, Tiffin, O.

Hymn, "All Hail the Power of Jesus' Name."

Address, "The Present Moral and Spiritual Condition of Man," James S. Keppel, Tiffin, O.

Address, "Prayer–Man's Spiritual Communion with God," Morgan A. Peters, Fogelsville, Pa.

Presentation of Diplomas.

Chorus, "Gloria," Farmer.

Benediction, Rev. Roentgen.

For Reformed Church Messenger.

MEETING OF THE WOMEN'S MISSIONARY SOCIETY OF SCHUYLKILL CLASSIS.

The Women's Missionary Society of Schuylkill Classis met at Tremont, "city of three mountains," as was aptly said by the young lady who made the address of welcome, Thursday, May 14th, in the Church of the Evangelical Association, which had been kindly offered for the use of the ladies, because the Reformed church was at the same time occupied by Classis, then in its final session.

The unfavorable hours of arriving and departing trains left little time for social intercourse on the part of those who had come from a distance. After hasty greetings the meeting was called to order at 10 o'clock, Rev. Schneder conducting devotional services. Mrs. Dibert and Miss Strunck were appointed committee on credentials; Mrs. Dr. Bausman, Mrs. Van Reed and Mrs. Walbert, committee on nominations.

The roll of delegates was called, and although the absence of some familiar faces was noted, there were many new ones filling the vacancies. The reports from congregational societies were encouraging. The society redeemed its pledge of $200 to Frackville congregation, and arranged to make payment of a like sum by September, to W. M. S., Eastern Synod, devised means to assist in the further circulation of the *Missionary Guardian*, and discussed methods of increasing interest and contributions among the congregations of the Classis.

Misses Addams, Lenhart and Walters were appointed a committee on programme. The vice-president, treasurer and editress declining re-election, these offices were filled as follows: Vice-President, Mrs. Ellen E. Davis; treasurer, Mrs. M. Mengel, 620 Penn St., Reading; editress, Mrs. A. H. Kline. A vote of

Continued on Page 13.

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thanks for faithful performance of duty was given the retiring officers.

After a noon recess of an hour and a half the delegates met again and with a full house were participants in the following interesting programme: Music, Tremont choir; Scripture Lesson, Rev. R. W. Miller; Prayer, Rev. Dr. Bausman; Congregational hymn; address of welcome, Miss Hibschman; response, Miss Lenhart; essay, "The Mission of Woman under the Gospel," Mrs. S. J. Houtz, Columbia county; recitation, "Bolioboola Gha," Miss Zerbey; secretary's report, read by Miss Addams; duett, by ladies of Tremont; treasurer's report, read by Miss Zerbey; a ten minutes' talk on "Work for the Women of Schuylkill Classis," Mrs. Mosser; farewell address, Rev. C. B. Schneder; doxology; benediction, Rev. Roth.

Before adjourning the society passed a vote of thanks to the members of the Evangelical Association for the use of their church so kindly tendered, to the friends at Tremont who gave such generous entertainment, to the ladies who sang so sweetly and to all others who in any way contributed to the day's success.

P.

For Reformed Church Messenger.

CLASSIS OF SCHUYLKILL.

The Classis of Schuylkill met in annual session in St. Peter's church, Tremont, Pa., on Tuesday, May 11, 1891.

The retiring president, Rev. A. R. Bartholomew, preached the opening sermon. Text 2 Kings v. 8. Following were elected officers: Rev. C. S. Gerhard, president; Rev. H. Y. Stoner, corresponding secretary; Rev. J. W. Steinmetz (re-elected), treasurer; Rev. George B. Walbert, stated clerk.

The pastoral relation between Rev. C. B. Schneder and the Pine Grove charge was dissolved. Rev. Schneder was dismissed to East Susquehanna Classis, Eastern Synod.

Pine Grove charge was reconstructed. Two of the five congregations now form the Pine Grove charge, and the remaining three now constitute the Tremont charge. Revs. A. R. Bartholomew, George B. Walbert and O. H. Strunk were appointed a committee to assist these charges in getting pastors.

Rev. O. H. Strunk, C. E. Bartholomew and W. Donat were appointed a committee on supply for the Minersville charge. Rev. W. Donat was appointed to supply St. Peter's congregation, near Cressona. Rev. H. A. Keyser was continued as supply for Deland and St. Nicholas. Rev. J. J. Fisher was continued supply for Tuscarora. Revs. H. A. Frantz, J. J. Fisher and H. Keyser were appointed a committee on supply for Trinity church, Shenandoah. Rev. S. A. Leinbach was continued as supply for Leesport and Gernant's congregations.

Classis adopted a special statistical table, with the following list of columns:—Contributions to Home Missions, Foreign Missions, Church Extension, Orphans' Homes, College and Seminary, Beneficiary Education, Society for Relief of Ministers and Widows, Benevolence by Sunday-school, Are Reformed Lesson Helps used? Number of Church Papers, Have a Parsonage? Deaths, Confirmed, Unconfirmed.

Following is the action of this Classis with reference to the new hymnal:

Resolved, That Classis heartily endorses the work of General Synod's committee in preparing this new and excellent hymnal and hereby approves the same;

Resolved, That Classis urgently commends the book for immediate introduction, if possible, by all the congregations within its bounds.

Following action was taken with reference to Sabbath observance:

WHEREAS, The command of God's Word is, "Remember the Sabbath Day to keep it holy," and on the other hand the tendency of our times is to make it unholy and secular, therefore be it

Resolved, That we protest against any and all agencies that are at present undermining the sanctity of the Sabbath;

That in accordance with the instructions of the General Synod, we request pastors to preach on the subject and urge it upon their people;

That we urge all pastors to take part in every effort that is made to carry out the Sabbath law of this State;

That we protest against the keeping open of the stores on Sabbath and earnestly request our consistories and spiritual councils to be strict in dealing with members who thus break the law of God.

That a copy of this be sent to every pastor and consistory in the Classis to be read from the pulpit.

The delegates elected to Eastern Synod are—Ministers, H. Y. Stoner, C. S. Gerhard, James I. Good, R. W. Miller, *primarii;* and O. H. Strunk, J. J. Fisher, S. L. Krebs, H. A. Frantz, *secundi.* The elders are Daniel Miller, Daniel Shepp, W. Van Reed, P. A. Roth, *primarii;* and F. B. Wagner, S. H. Lenhart, H. W. Hibschman, Wm. McKinney, *secundi.*

Classis resolved to "respectfully request the Executive Committee of the Woman's Classical Missionary Society to devise ways and means to increase the circulation of the *Missionary Guardian* in the congregations of the Classis."

Visiting clergymen were Rev. H. T. Spangler of Philadelphia Classis, Rev. D. Sonner of General Council Lutheran church, Tremont, and Rev. J. C. Trauger, of General Synod Lutheran church, Tremont.

There will be an adjourned meeting of Ciassis at Pine Grove, May 25th, at 7 P. M.

The next annual meeting of Classis will be held in Trinity Reformed church, Pottsville, Pa., on the first Tuesday after the next Whitsunday, 1892, at 7.30 P. M.

Statistics.

Ministers, 24; congregations, 46; members, 11,732; members unconfirmed, 7,403; baptisms, infants, 943; adults, 30; confirmed, 626; certificate, 526; communed, 9,591; dismissed, 277; excommunicated, 1; erasure of names, 166; deaths, 413; Sunday-schools, 52; teachers and officers, 1,072; Sunday-school scholars, 8,887; students for the ministry, 15; benevolent purposes, $17,384; congregational purposes, $51,342; Minutes of Synod, 310.

STATED CLERK.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Lancaster.—The Faculty of Franklin and Marshall College has awarded the following class honors to the class that will graduate in June next: Marshall Oration and Valedictory to William H. Keller, son of D. S. Keller, Esq., of Bellefonte, Pa.; Franklin Oration (second honor) to Thos. H. Leinbach, of Leinbach's, Pa.; Salutatory (third honor), A. C. Rothermel, Fleetwood, Pa. The following will also deliver orations—Frank L. Kerr, Saville, Pa.; George W. Middlekauff, Leitersburg, Md.; Lewis C. Harnish, Lancaster, Pa.; D. M. Solliday, Hagerstown, Md.; A. H. Nauman, Lancaster, Pa.; O. K. Spessard, Leitersburg, Md.; George Kinzo Kaneko, Iwate-Ken, Japan. Commencement will take place June 18th. There will be twenty-seven graduates.

Boalsburg.—The spring communions of the Boalsburg charge, after most interesting services, were brought to a close on May 17, 1891. The results were as follows: Bethel church, additions 4, offerings $7.35; St. Peter's, additions 3, offerings $9; St. John's, additions 6, offerings $24; Nazareth, additions 6, offerings $10.38. Total additions 19. Total amount of offerings $50.73, devoted to foreign missions.

A very pleasant and harmonious meeting of the Joint Consistory was held on Monday, May 18, 1891. At this meeting the constitution of the association was revised, delegates were elected to represent the charge at the meeting of Classis, and all financial affairs were properly attended to. The pastor and delegate elder go to the meeting of Classis with the satisfaction of knowing that the charge is entirely out of debt, that over $100 have been contributed for general benevolence besides the classical apportionments, and that the congregational expenses are all provided for, and most of them paid.

Philadelphia.—Christ, Rev. Jas. Crawford, D.D. The Sunday-school of this church held its anniversary on Trinity Sunday evening, and in connection therewith the classes, as missionary bands, presented their offerings of the year, which amounted to $320.21 in all. The exercises consisted of the singing of appropriate hymns by the school and an address by Rev. C. W. Buoy, D.D., of the M. E. church. Awards were also given scholars for good attendance.

—*Heidelberg.*—Rev. R. C. Zartman. At the communion service on Trinity Sunday, 14 additions were made to the congregation: 7 by confirmation, 5 by certificate and 2 by reprofession.

Shippensburg.—Rev. T. R. Dietz. At communion services held on Whitsunday nine were received by confirmation and six by certificate. Additions during the year, 20. Communion services interesting and largely attended. Alms, $28.75, object, classical apportionments.

Ringtown.—Rev. N. W. Sechler. Communion services were held as follows: St. Peter's, May 3; St. Paul's and St. John's, May 10; Emanuel's, May 17. The additions were—confirmation 70, certificate 3, total 73. Alms $81.52, object, for classical apportionment.

Duncannon Charge.—The Holy Communion was celebrated in the David's congregation of this charge [illegible] Lord's Day after Easter, May 10th, with preparatory services on Saturday afternoon previous. The church was filled with a large and attentive audience, and the number of communicants who surrounded the Lord's table was the largest during the present pastorate. The collection was for classical dues.

Marysville.—On Whitsunday the Trinity Reformed congregation of Marysville observed the Holy Communion. Services were held every evening during the week previous which were well attended throughout, and much interest was manifested in the services on Pentecost. Four young people, who had previously been instructed in the doctrines of the church, were received as members by the solemn rite of confirmation, and four by certificate from the M. E. church. The collection was for the classical apportionment.

Latrobe.—Rev. C. M. Hartzell. The largest communion ever held in Christ Reformed church was held on Whitsunday. There were thirty-eight accessions—nineteen by confirmation, eleven by certificate and eight by baptism. Eight of those received into full membership are heads of families. The communion offerings, $47.20, were for classical apportionment.

Manheim.—Rev. D. W. Albright. Confirmation services were held in St. Paul's church, Manheim, Sunday evening, May 10th, when eleven persons were received into membership by the laying on of

Continued on Page 14

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hands. Communion services were held on Whitsunday in the morning when two more were received by certificate. The attendance at both services was unusually large, while the entire number of communicants was one of the largest in the history of the church.

Cnambersburg. — Zion's, Rev. W. C. Cremer. At communion services on Whitsunday eight were added to the church. The children's festival service in the evening was largely attended.

Lancaster.—St. Paul's, Rev. J. W. Meminger. Holy Communion on Whitsunday. Eighteen persons were added to the membership by confirmation and letter, making sixty-nine for the classical year. All services of the church are very largely attended. The congregation has almost doubled its membership in the last four years.

—St. Luke's, Rev. Wm. F. Lichliter. At communion services held on Whitsunday twenty eight were added to this church—by confirmation 21, certificate 5, reprofession 2.

Grove City.—Rev. I. N. Burger has accepted a call to this charge.

Irwin.—Rev. D. A. Souders. Holy Communion was celebrated at *Larimer* on May 10. Contributions for classical apportionment, $33.35. Communion at *Irwin*, May 17, additions—by certificate 12, by reprofession 5, by confirmation 1. Contributions for classical apportionment, $70.

Everett.—Lic. F. M. Line has accepted a call to this place, succeeding Rev. J. W. Alspach.

Tremont.—Lic. W. J. Muir has accepted a call to this place, recently formed a new charge by the Schuylkill Classis.

Pine Grove.—Lic. D. Scheirer, Jr., has accepted a call to this place, succeeding Rev. C. B. Schneder.

Anselma.—Lic. J. L. Fluke has accepted a call to St. Matthew's and St. Paul's charge, succeeding Rev. E. D. Wettach.

Kimberton.—Lic. I. Calvin Fisher has accepted a call to the new charge composed of E. Vincent and Pikeland congregations, Chester county, Pa.

Plainfield.—Rev. R. C. Weaver has accepted a call to this charge, succeeding the late Dr. Reinecke.

Littlestown.—Lic. Geo. P. Stem has accepted a call to this charge, succeeding Rev. D. N. Dittmar.

Mann's Choice.—Lic. A. S. Glessner has accepted a call to this charge, recently vacated by Rev. S. C. Long.

Adams.—St. Paul's, Rev. D. G. Klein, confirmation 12, alms $12.85, object, classical apportionment.

Augusta Charge.—Emanuel, Rev. C. H. Mutschler, confirmation 19, reprofession 1, total 20, alms $11.86, object, missions.

MARYLAND.

Balimore. — Third Church, Rev. C. Clever, D.D. In commemoration of its fiftieth anniversary, the scholars of the Third Reformed Sabbath-school of Baltimore, spent on Sunday, May 10th, some interesting moments in reviewing its eventful career and sending up melodious strains of gratitude to their observant Shepherd. Over the pulpit were the words "50th anniversary," entwined with flowers, and on either side, upon the massive columns, were hung painted banners, one with an exact fac-simile of the small brick building, the lower portion of which was a police station, in which its sessions were held, during the first four years of its existence, 1841–45; and the other, a portrayal of the present beautiful edifice. The remarkable disparity, in itself, indicated an uncommon growth.

Upon the platform and in the chancel were tastefully arranged flowers and tropical plants, and in pleasant contrast with these, eight banners in white and purple, with the names in gilt of the schools' societies, which are — three circles of King's Daughters, Brotherhood of Andrew and Philip, Ladies' Aid Society, Sunday-school Missionary Society, Benevolent Society and Mite Society. In the background, upon a canvas which covered the entire pulpit recess, was a typical scene, by I. P. Maxwell, representing the barren waste of neglected opportunities, the ocean of love and the lofty mountain of privilege.

The exercises consisted of singing, recitations and addresses. The report of the secretary contained an interesting account of the half centuries work, from its organization with 7 teachers and 14 scholars, to the present day with its 31 teachers and 301 scholars. Twelve years ago the church was almost on the verge of ruin; but the Rev. Dr. Clever accepted the charge, and, said the secretary, "through his zealous efforts such a change has been effected, that we can truly style this the most active and prosperous period in schools' history.

A remarkable coincidence was that Dr. Clever wrote the words and Prof. A. E. Rodenmayer composed the music of the semi centennial hymn, and fifty years ago (the fact was just discovered and accidentally) the first superintendent, Mr. Jno. Rodenmayer, father of our organist, wrote the hymn sung at the first anniversary.

Mr. Jesse Dehoff, who has been actively associated with the school during its entire career, is the only one of the first teachers spared to enjoy the privilege of that happy hour.

The officers for the ensuing year are—Rev. Conrad Clever, D.D., superintendent; Charles H. Martin, assistant superintendent; Fred W. Dold, Jr., secretary; S. Luther Lamberd, treasurer; G. Willie Franck, Chas. L. Leber, T. M. Hoffman and G. E. Nixdorff, librarians.

—First, Rev. J. T. Rossiter. Holy Communion on Whitsunday at the morning and evening service. Seven were admitted—five by confirmation, one by reprofession and one by certificate. Alms, $40, for classical apportionments.

—St. Paul's, Rev. Warren J. Johnson. In connection with the sacramental service on Whitsunday seven additional members were received, making a total of forty-eight for the present pastorate of eight months.

—The Aid Society of this congregation has secured as a parsonage the delightfully situated house on Calhoun street, opposite Harlem Square. The pastor took possession on the 5th inst., and the members called a few evenings later tendering a donation surprise, filling kitchen and pantry with a supply which will meet the wants of the inner man for many months.

Walkersville.—Glade Charge, Rev. S. M. Hench. Additions at late communions, confirmation 30, certificate and renewal of profession 17, total 47, offerings $152.72, object, classical apportionments. Of the 47 additions, 30 were heads of families.

NEW YORK.

German Evangelical Reformed.—Rev. J. F. Busche, D.D. At communion on 17th inst., fifteen were received—fourteen by confirmation and one by reprofession. Alms $14, object, missions.

VIRGINIA.

Lovettsville.—Lic. T. K. Cromer has accepted a call to this charge, lately vacated by Rev. H. St. J. Rinker.

IOWA.

Tipton.—Rev. G. D. Gurley. At Holy Communion on Whitsuntide five were received into the Reformed church—one by baptism and confirmation, one by renewal of profession, and three by certificate. A congregational and a juvenile missionary society are maintained.

KANSAS.

Emporia.—Holy Communion was celebrated May 17th. A class of six young ladies was confirmed. These had been under instruction in the catechism durihg the winter by Rev. D. B. Shuey, Superintendent of Missions.

MISCELLANEOUS.

Rev. Francis N. Zabriskie, D.D., a well-known preacher and writer of the Reformed (Dutch) church, died at Princeton, N. J., on the 13th inst. He was born at Hackensack, N. J., in April, 1832; graduated at the University of New York; studied law two years; studied theology in the Theological Seminary of Rutgers College; pastor, in succession, of several churches; editor of the *Christian Intelligencer*, 1880–83; frequent contributor to *The Christian at Work;* resided in Princeton, engaged in literary work, since 1885.

FOREIGN.

Dr. Brandes announces that the meeting of the Reformed Alliance of Germany will take place at Barmen during the last week of August, 1891. Most prominent among the topics of discussion will be: The constitutional question (government), the liturgical question, the Sabbath question, and the advisability of a closer union with the Reformed church of the United States. Delegates from our church are expected.

Change of Address.

Rev. Warren J. Johnson from 404 N. Carrollton avenue to *622 N. Calhoun St., Baltimore, Md.*

Rev. A. G. Lohman from Hiawatha, Kansas, to *Middleburg, Richardson Co., Nebraska.*

A CORRECTION.

Mr. Editor: In the report of Woman's Missionary Society of Wyoming Classis an error was made by our Secretary, which she asks to have corrected. The vice president (elect) is *Miss Clara Dieffenbach, Bloomsburg*, instead of Mrs. L. H. Mickle, Plymouth.

S. J. HOUTZ, President.

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"Art displeased with the management of the world? Possibly the body frets thee." To all those for whom, by reason of bodily ailments and suffering, the world has lost its attraction, we offer our Compound Oxygen Treatment. It is a vitalizer, is inhaled into the lungs, and, being taken up by the blood, affects the whole body beneficially. Here are some specimens of evidence we have accumulated during our twenty years' practice:

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Drs. Starkey & Palen:—"When I am down your Compound Oxygen Treatment lifts me up and sets me going." CHAS. B. PARKER, 150 Woodruff ave., Columbus, Ohio, May 1, 1889.

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The Liver

When out of order, involves every organ of the body. Remedies for some other derangement are frequently taken without the least effect, because it is the liver which is the real source of the trouble, and until that is set right there can be no health, strength, or comfort in any part of the system. Mercury, in some form, is a common specific for a sluggish liver; but a far safer and more effective medicine is

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"For a long time I was a sufferer from stomach, liver, and kidney troubles, experiencing much difficulty in digestion, with severe pains in the lumbar region and other parts of the body. Having tried a variety of remedies, including warm baths, with only temporary relief, about three months ago I began the use of Ayer's Pills, and my health is so much improved that I gladly testify to the superior merits of this medicine."—Manoel Jorge Pereira, Porto, Portugal.

"For the cure of headache, Ayer's Cathartic Pills are the most effective medicine I ever used."—R. K. James, Dorchester, Mass

"When I feel the need of a cathartic, I take Ayer's Pills, and find them to be more effective than any other pill I ever took."—Mrs. B. C. Grubb, Burwellville, Va.

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ANNUAL COMMENCEMENT OF FRANKLIN AND MARSHALL COLLEGE, 1891.

Order of Exercises.

Sunday, June 14th—At 10.30 A. M., Baccalaureate Sermon by President Stahr, in the College Chapel.

Monday, June 15th—At 8 P.M. Junior Oratorical Contest, in the College Chapel.

Tuesday, June 16th—At 2 P.M. Meeting of the Board of Trustees in the First Reformed church. Class Day Exercises, on the College Campus, at 3 P.M. Address before the Literary Societies, in the Court house, at 8 P.M., by the Hon. William L. Wilson, of West Virginia.

Wednesday, June 17th—Society Reunions at 8 A.M. Alumni Meeting in the College Chapel at 10 A.M. Alumni Dinner, in the new Gymnasium, at 12.30 P.M., with speeches during the afternoon. Address before the Alumni, at 8 P.M., in the College Chapel, by the Hon. John Blair Linn, of Bellefonte, Pa.

Thursday, June 18th—COMMENCEMENT. One session, in the College Chapel, at 9 A. M.

The graduating class numbers twenty-seven.

For orders for tickets at reduced rates of fare on the Pennsylvania and Philadelphia and Reading railroads, address,

REV. J. H. DUBBS, D.D.,
Lancaster, Pa.

SPECIAL MEETING OF GENERAL SYNOD.

In accordance with the instruction of the General Synod at its triennial meeting in Lebanon, Pa., in May, A.D. 1890, and the request of the Joint Commission on Federal Union of the two Reformed Churches, official notice is hereby given to all concerned that the General Synod of the Reformed Church in the United States will convene in special session in the First Reformed Church, Tenth and Wallace streets, Philadelphia, Pa., on Thursday, June 4th, A.D. 1891, at eight o'clock in the evening, for the purpose of considering and acting upon the following matters, namely:

1. To receive and take action upon the Report of the Joint Commission on Federal Union of the two Reformed Churches, and to consider any question growing out of said report and requiring the attention of Synod.

2. To consider a communication from a committee of the General Assembly of the Presbyterian Church in the United States of America in regard to the matter of a Consensus Creed for the use of the Reformed churches holding the Presbyterian system.

A full and punctual attendance of the delegates and those having business with the Synod, is hereby respectfully requested. In behalf of the officers of the General Synod,

ISAAC H. REITER,
Stated Clerk of General Synod.
Miamisburg, O., April 28, 1891.

Railroad Arrangements.

Excursion rates are granted to delegates and others desiring to attend the special meeting of the General Synod of the Reformed Church at Philadelphia, June 4th, on the "Certificate Plan," by

1. The Trunk Line Association, whose territory includes different railroads in Pennsylvania, New York, New Jersey, West Virginia, etc.

2. The Southern Passenger Association, operating roads south of the Ohio and Potomac and east of the Mississippi rivers.

3. The Central Traffic Association, with headquarters at Chicago, including different roads in Ohio, Indiana, Illinois, Kentucky, West Virginia, etc.

Conditions and Directions: Persons in going to the said special meeting must (1) pay full fare, and they will be returned over the same line to the starting points, at one-third the highest limited fare of such line. (2) The certificates must be obtained of the ticket agents at the starting points, and on returning from Synod, the certificates, having been endorsed by the Stated Clerk at Synod, must be presented to the ticket agent at Philadelphia to obtain the specified reduced fare. (3) The going tickets (in connection with the certificates) must be purchased within three days before the opening date of Synod; and for the return journey the certificates must be presented within three days after the final adjournment of Synod. (4) All persons should present themselves at the railroad offices for certificates and tickets in going and returning at least thirty (30) minutes before the departure of trains. (5) Certificates, and return tickets secured on certificates, are *not transferable.* (6) No refund of fare will be made on account of any person failing to obtain a certificate. (7) Persons in attendance at Synod having procured return tickets and afterwards selling them to "scalpers," will be proceeded against to recover full fare.

This special meeting of General Synod, being the same body as was constituted at the previous triennial meeting at Lebanon, should be *largely attended,* because

1. It is one of great importance and significance to the Reformed Church.

2. It requires a representation from a majority of the Classes to constitute a quorum.

3. There must be present at least 100 persons, who have availed themselves of the "certificate plan" of railroads, in order to secure reduced fare.

4 Hence ministers holding clergymen orders should not use them, but purchase tickets on the "certificate plan," as the fare will be the same.

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NOTICE.

The Reformed Ministerial Association of the Lehigh Valley will meet in Hellertown, Pa., on Monday, June 1st, the guests of Mrs. Dr. A. B. Koplin.

COMMITTEE.

MEETING OF THE CLASSES.

Synod of Ohio.

Tuscarawas, Canal Fulton, O., June 4, 1891.

Synod of the Interior.

Iowa, Brandon, Iowa, Sept. —, 1891.

Acknowledgments.

Publication Board.

Rec'd of Charles G Fisher, *Three Hunared Dollars*, percentage due Publication Board Reformed Church in United States, to April 1st, 1891, $300 00

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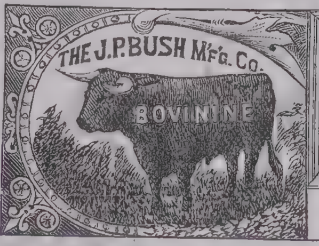

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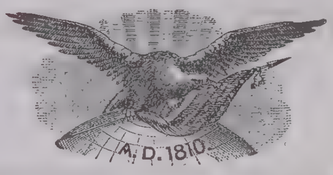

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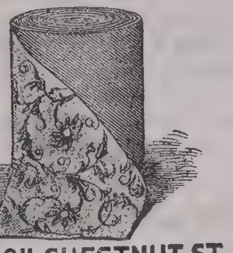

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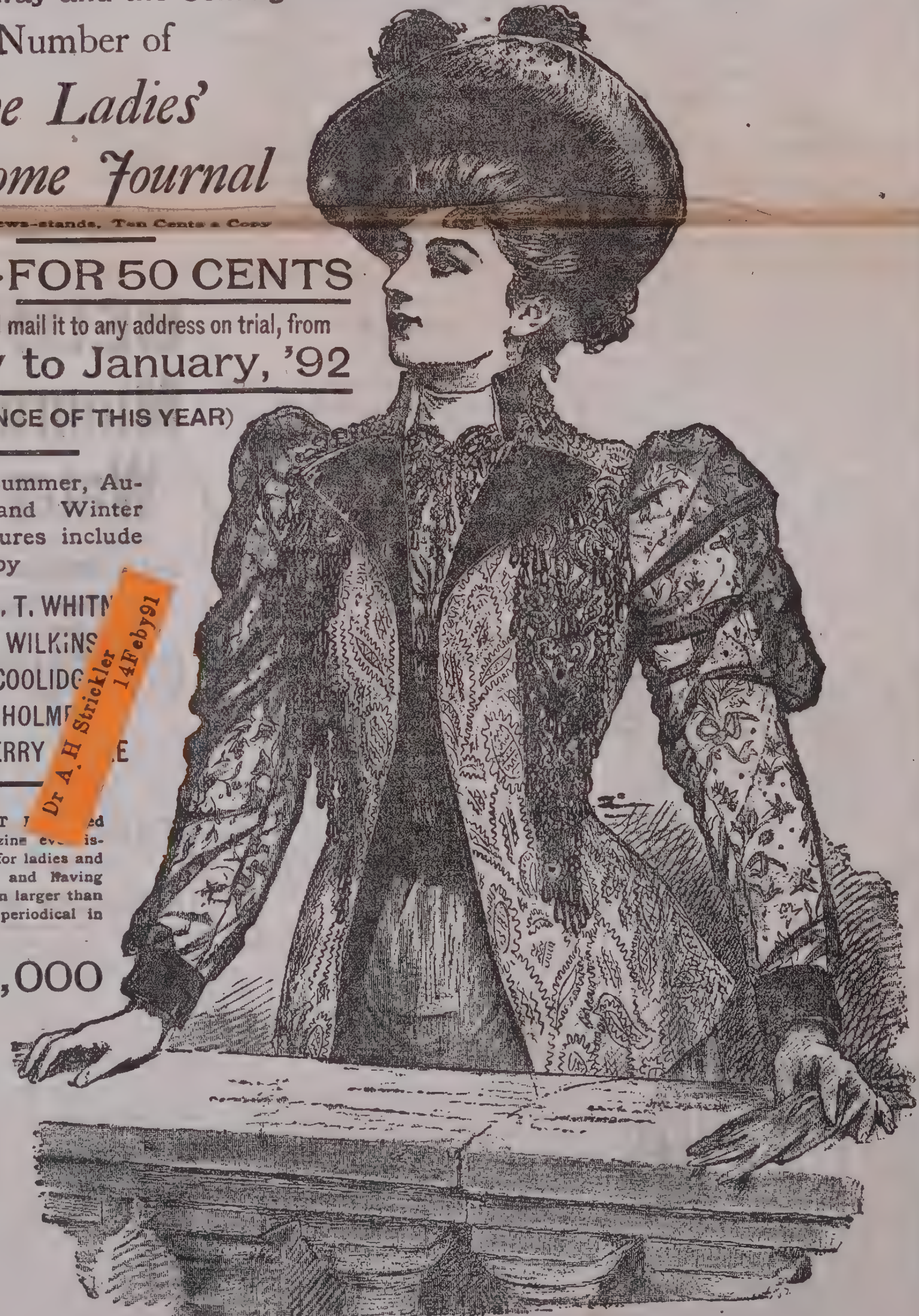

Dr A H Strickler 14Feby91

CURTIS PUBLISHING COMPANY, Philadelphia, Pa.

Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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Editorial Notes.

—Prof. E. L. Kemp of Wichita University has been elected President of Palatinate College, Myerstown, Pa., by the Board of Trustees of that Institution, to succeed Rev. Wm. C. Schaeffer, Ph. D., who will return to the active ministry at the close of the present college year. At this writing the decision of Prof. Kemp is not known. The selection is a good one.

—Rev. Prof. J. H. Dubbs, D.D., has been in attendance at the General Assembly of the Presbyterian Church, Detroit, Mich., as Corresponding Delegate to that body from our Church. His reception was courteous and hearty, and his address to the Assembly was well received. We have been favored by the kindness of Prof. Dubbs with a copy of it and will be pleased to give it a place in our columns at the earliest opportunity.

—The all-absorbing question before the General Assembly during the past week was the report of the Special Committee upon the case of Dr. Briggs, presented by Dr. Patton, President of Princeton College. Considerable discussion pro and con was had. Amendments were offered in the interest of moderation, but were not accepted. The report of the Committee was adopted by the large vote of 440 yeas against 59 nays. The result, in substance, was the vetoing of the appointment of Dr. Briggs to the chair he now occupies and the appointment of a committee to confer with the Board of Directors of the Union Theological Seminary as to the relation of the Seminary to the Assembly and to report at the next meeting of the latter. Dr. Briggs has not been surprised at the result. He desired a direct decision one way or the other. He sailed for Europe last Saturday and will be absent during the summer. The whole matter now seems to lie with the Seminary, and it will be for it to say if it will stand by its professor or not. The General Assembly will meet next year in Portland, Oregon.

—We give in this issue the report of the Proceedings of the Joint Commission of the Reformed Churches (Dutch and German) on Federal Union, which met September 2–3, at the Catskill Mountain House, N. Y., which will, no doubt, be interesting to our readers, since the consideration of it will claim the attention of the General Synod of the Dutch Church at Asbury Park, N. J., and of our General Synod in this city, both of which will meet June 4th, in the places named. The report in some of its details may undergo a change, at the meeting of Joint Commission in New Brunswick, N. J, on the 2d inst., but in substance it will be reported to the Synods as it is given in our columns.

—The General Synod of the Church meeting in special session in this, the "City of Brotherly Love," to consider so important a subject as the union of the two Reformed Churches in this country, though it be only a Federal Union, should undoubtedly have the earnest prayers of the Church, that wise counsels and right conclusions may prevail, to the glory of God and to the good of His Church. Should such a union be solemnly entered into by the two Churches of the Heidelberg Catechism, there is no telling the effect it will have upon the other churches of Christendom, and how greatly it may influence them to take steps towards the consummation of the great and grand event of all the branches of the Christian Church being joined together as one body, truly the Body of Christ, in the great conflict against sin and Satan. Let the prayers of the whole Church ascend, that this initiative step may be taken and thus serve as the beginning of the much-desired end—the unity of the Church against evil!

—Mrs. Elizabeth Hauck of Canaan, Wayne county, O., died in May, 1889, and willed $1000 to the Central Synod of the Reformed Church, for Home Missions, and the rest of her estate, $12,000, to the Reformed Orphans' Home, located at Fort Wayne, Ind. Relations contested the will, and on the 13th of last month the Court of Common Pleas of Wayne county, O., decided that the will should stand. This is a handsome bequest to this deserving Home, and in whatever way it may be used it will greatly aid the Home in enlarging its usefulness and fulfilling its laudable mission. Truly there is cause for thanksgiving to God that the good intentions of the testator were not thwarted by the appeal to the civil law.

—Occasion calls for republishing the clause in the contract existing between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House, which relates to the three Synods, being on their part, bound thereby not to publish or endorse any periodical published by a private party, within or without their respective bounds. It will be found in another place. The attention of all is respectfully called to its precise reading. If this is given it, it is doubtless sufficient to convince any one who has a sense of that which is just and honorable, right and proper, that every one within the bounds of the three Synods named is bound not to *endorse, encourage or lend influence in any way to* that which the Synods themselves have solemnly covenanted not to do. Those who violate this solemn compact, doubtless do so, because of their not having informed themselves of its terms.

—The Forty-first Annual Catalogue of Heidelberg University and Theological Seminary, Tiffin, O., 1890–91, is upon our table. In all departments there are twenty-one instructors, with Rev. J. Kost, Ph.D , D.D., LL D., as Chancellor, Rev. J. A. Peters, D D., President of the College, Rev. D Van Horne, D D., President of the Theological Seminary, E J. Shives, Principal of the Academy, H. B. Adams, Principal of the Conservatory of Music, and Emma B. Sonnedecker, Principal of the Art Department. The number of students in the departments are: COLLEGE.—*Post graduates*, 8; *Seniors*, 30; *Juniors*, 30; *Sophomores*, 31; *Freshmen*, 40; total, 131. ACADEMY.—*Seniors*, 54; *Middlers* 25; *Juniors*, 27. MUSICAL Department, 58. COMMERCIAL Department, 118—names repeated, 38; total, 80. ART Students, 41. POLYTECHNIC, 7. Total in UNIVERSITY, 368. THEOLOGICAL SEMINARY.—*Third Year Class*, 2; *Senior*, 5; *Junior*, 6; total, 13. Full particulars are given of the courses of study and the requirements for entrance into the different classes. The printers are E. R. Good & Bro., of Tiffin, O., who have done well their part.

—The Protestant Episcopal Church in this State and New York City has been greatly agitated recently over the discoveries made that the Paulist Fathers of New York City have been engaged in a scheme of proselyting among the students of the Episcopal Seminary in that city. Some recent converts from other Churches, students, who have been in attendance at the Seminary have put themselves in a very compromising situation, one of whom, after having submitted to confirmation in two Protestant Churches, also submitted to that of the Roman Catholic Church. His confessed dissatisfaction with his last transfer and application to the authorities of the Episcopal Church for reinstatement led to the expose of the conduct of the Paulist Fathers and of some of the students of the Seminary. The matter is now being investigated and further developments are expected. It surely should have the effect to check the ardor recently manifested by the Protestant Episcopal Church to receive into her bosom those of other denominations without questioning, in most cases, the true reason for the desire to change their church relations.

—An examination into the causes for their making such a change will generally develope the fact that conviction has little to do with it. Ambition, difficulties of their own creating in the denominations in which they were reared and educated, and the expectation of greater emoluments in that Church because of its reputed wealth, have much more to do with their coming to the conclusion that they are not in the line of Apostolic succession, than any thing else. The Churches upon which they turn their backs, the institutions at which they prepared for the ministry, and the polity of their own Church have little or nothing to do with it either; all is truly with the individuals themselves. In truth any Church is well rid of ail who for such pretexts find it in themselves to make a change, and the Protestant Episcopal Church is welcome to them, and she had better keep her eyes open or the Romish Church will be at their door to lure them away from them. Proselyting is a despicable thing and no Church should be guilty of it that has any respect for herself or the cause of Christ. Every Church has abundant material in the world to work upon and should not engage in that of taking those who are in the faith from their sister Churches. In these days of discussion upon the union of all Protestant Churches, such things are neither consistent nor honorable.

Poetry.

HIS COMING.

BY DR. HORATIUS BONAR.

They tell me a solemn story,
  But it is not sad to me,
For in its sweet unfolding
  My Saviour's love I see.

They say that at any moment
  The Lord of life may come
To lift me from the cloudland
  Into the light of home.

They say I may have no warning,
  I may not even hear
The rustle of His garments
  As He softly draweth near.

Suddenly, in a moment,
  Upon my ear may fall
The summons loved of our Master,
  "Answer the Master's call."

Perhaps He will come in the noontide
  Of some bright, sunny day,
When, with dear ones all around me,
  My life seems bright and gay.

Pleasant must be the pathway,
  Easy the shining road,
Up from the dimmer sunlight
  Into the light of God.

Perhaps He will come in the stillness
  Of the mild and quiet night,
When the earth is calmly sleeping
  'Neath the moonbeams' silvery light.

When the stars are softly shining
  O'er the slumbering land and sea,
Perhaps in holy stillness
  The Master will come for me.

Communications.

For Reformed Church Messenger.

NOTES AND COMMENTS.

We all remember the popularity of the book *Robert Elsmere*, when it first appeared. There was much that was captivating, for the moment, about it. It spoke to a restless age, intimating to it outlets for its activities and remedies for its ills, which tickled its fancy. It has had its day, however. It has ceased to be a force, if it ever could aspire to that dignity, among thinking people. Still, there may be simple souls here and there who imagine that the Elsmere plan of regenerating men and lifting up the poor has in it that to which it lays claim. For their benefit we hereby give the outcome of an effort powerfully backed, which involved the very best methods outlined by Mrs. Ward.

"It is only a few years since the completion and dedication of the People's Palace in London. It was the brilliant vision of Mr. Walter Besant. It was intended to be a centre of popular instruction and amusement for the poorer classes on a large and varied scale. It appeared to be a practical solution of many of the most difficult problems in connection with the elevation of the ignorant and degraded in East London. But the bright anticipations of its success have been largely disappointed. Though liberally assisted by wealthy friends, it is deeply in debt, and its future is very uncertain. Its apparent failure seems to be another demonstration that not instruction and amusement, but the gospel, must be relied on to lift up the fallen."

There is now-a-days a rolling tide toward the old foundations. It comes in from ever so many directions. The causes of it, too, are most varied. Think, for example, of Rev. R. Heber Newton, of the Episcopal Church pleading for the Nicene Creed! He seems to have discovered the fact that that Creed is fundamental, next to the Apostles' Creed, and very comprehensive. When he, noted for being "free" in his views, comes to this conclusion, what may we not expect from the great body of orthodox Christian thinkers? That Creed is a rock of defence and a light in dark places amid the strife of opinions and the dust and darkness of wordy contention. In a sermon to his congregation on May 24th, Dr. Newton spoke of the Nicene Creed in the following terms, as reported by the daily papers:

"The eminent divine opened his sermon by saying that he proposed to speak of the Nicene Creed as the charter of the Church's liberty, securing to it, when rightly understood, the conditions of comprehensiveness, and holding for Christianity and for religion at large the secret of conciliation in the controversies which now agitate Christianity. It was an article of peace. He continued:

"'The Nicene Creed, with the Apostles' Creed, are commonly spoken of as the Catholic creeds. They are the two creeds which have been handed down from antiquity as accepted by the Church at large.

"'The Nicene Creed is an amplification of the Apostles' Creed. Beyond these two creeds our Church recognizes no other formal confession of faith. It is true that our Church accepted from the Church of England the thirty-nine articles. It did so, however, only under constraint. At first it deliberately dropped them altogether, and subsequently resumed them as a necessity of procuring Episcopal consecration from England.

* * * * *

'The speaker said that the Nicene Creed was a charter of liberty. It freed Christians from nine-tenths of the burning questions with which Protestantism is on fire to-day. What the Nicene Creed affirms, however, was bounden upon every loyal child of the Church. To deny the affirmation of that creed was to be disloyal. The great creed was a reconciliation of Christianity with the historic religions of the past. In conclusion he said:

"'Through every branch of Christendom the strife of creeds is seen. The mind of man is seeking a creed form for his faith, under which he can rest with intellectual honesty and with spiritual satisfaction. * * *

The conciliation of creeds is to be found in the return to that common creed of Christendom which rules out from the form of faith these dogmas over which men are disputing. Our great creed is the reconciliation of Christian faith and modern thought, of theology and science. There is no conflict between religion and science, but there is between theology and science."

We do not agree with many statements and inferences which Dr. Newton makes in his sermon. He omits or ignores the fact that the Scriptures teach many things plainly as daylight to which the ancient Creeds did not have occasion to refer, but for which the Christian consciousness has since then demanded definition. He omits or ignores also the other fact, that many things are involved in the very Creed behind which he takes shelter, and in the general constitution of the Christian Church, which only in the evolution of centuries would come to be living questions, and then demand such statement as would be conformable and responsive to the spirit and letter of the Scriptures on the one hand, and to the life of Christianity on the other. Though coming short in these and other important respects, it is still a sign of the times and a matter for rejoicing, that even men occupying the peculiar position of Rev. Dr. Newton seek safety and shelter in the Nicene Creed.

WYOMING.

For Reformed Church Messenger.

THE ROMAN CATHOLIC AND THE PROTESTANT VIEW OF FAITH.

"Faith which is founded on His veracity gives firm assent to truths revealed by God and leaves the objects obscure."—*American Catholic Quarterly Review, Jan. 1891, Page 15.*

Any one who reads the article on "The Christian Agnostic and the Christian Gnostic," in the above named *Review*, will gather from it what is only partially expressed in the above quotation, that faith is merely assent to truth on the authority of God, without, accompanying it, a knowledge of the object of faith. True, the quotation only goes so far as to assert that this knowledge is obscure, but the context shows that the writer holds that faith in the object is only a condition of seeing it, and not the seeing itself. It comes then to this: faith is the mere assent to truth on the authority of the Church, for the Church, or the Pope, as the dogma of Papal infallibility is now defined, is the vicegerent of God on earth. The assent thus given does not rest on any self-authentication of the object of faith, but upon rational arguments to prove the authority upon which the faith depends. Take, for instance, faith in Christ. The Roman Catholic Church teaches that He is the Son of God as well as the Son of man, God and man in one person. Upon what grounds are men challenged to believe in this mystery? The Roman Catholic view replies, upon the infallibility of the Church as teaching it. First assure yourself, by rational arguments, of this character of the Church, and then you are bound to give assent to what she teaches. The Church teaches this mystery of the divine-human person of Christ. You give your assent to it, and this is faith. All knowledge, or apprehension, of the object must come after, and on condition of this act of assent, and is not at all involved in the act of assent itself.

Now let us examine the Protestant (which is, we think, the Pauline) view of faith. When our Saviour challenged His disciples, "Who say ye that I am?" He evidently pursued a different method of drawing out their faith from the Roman Catholic method. He did not make their response to rest merely on authority. Faith must be in itself an act of seeing, or apprehending supernatural truth. They had been confronted with His life, His works and words, and it was to be seen now whether they saw in Him something more than other Jews around them, and whether they could put implicit confidence in Him from what they had seen and felt. St. Peter's response answered the problem, "Thou art the Christ, the Son of the living God."

The Roman Catholic view of faith is something quite different from this. It does not challenge men as to what they think of Christ, but as to what they think of the Church, just as a certain Protestant view asks first, what they think of the Bible. Is the Church an infallible teacher? If it is, then you need not concern yourself at first with what you think of Christ, but with the infallibility of the Church. So also the pseudo-Protestant view would say: satisfy yourself first that the Bible is inspired, believe that upon evidence of natural reason, and then study to know what it says of Christ and believe that upon the authority of the Bible. Any one can see that equally in both cases faith is a mere assent to authority, and all knowledge, or apprehension, of the object of faith comes afterward. It is the *Anselmic* theory in its extreme, one-sided, interpretation, *Credo ut intelligam*, I believe in order that I may know.

We take issue with this view of faith as set forth by both theories, for in substance they are the same. The immediate object of faith, or assent, is, in the one case the infallibility of the Church, in the other, the infallibility of the Bible. We affirm that the first object that should be made to challenge faith is Christ, the person of our Lord? Is He both the Son of God and the Son of man? And the challenge comes to men now substantially as it did eighteen centuries ago. Then it was upon His words and works, now it is upon a credible record of His words and works. Of course there are certain conditions to be considered. The Old Testament record, the preparation for, and the prophecies of, His coming, the influence of the

Spirit who works upon the minds and hearts of men, &c., but the act of faith itself is the immediate and direct apprehension of the divine-human person of our Lord. Is He the Sent of God? Is He the Saviour of the world? With a sense of our sinful, lost, condition, can we come to Him and believe on Him with assurance of our salvation? Faith here is not merely an intellectual assent, as to a conclusion of a problem in geometry, but it is an act of the whole spiritual being of man, of mind and will, just as one goes to a physician to be healed of a physical infirmity. And as it has to do with the supernatural faith is a gift of God, yet in such sense that the human will is coöperative with divine grace in the act.

Now the point of difference in the two views of faith is simply this: in the one view it is merely an assent to authority, whereas in the other view it is a direct apprehension of the object of faith. This difference is far-reaching. It involves a difference in the *object* of faith, as well as a difference in the *act* of faith. In the one case the object is the Church, or the Bible; in the other it is our Lord Jesus Christ. "Dost thou believe on the Son of God?" is the challenge. "Who is the Lord, that I may believe on Him?" "I that speak unto thee am He." "Lord, I believe."

So now the challenge to men is, "Do you believe on Jesus Christ as the Saviour of the world?" And this is something more than merely assenting to truth by the intellect. It is a direct perceiving of the object, which in the sphere of faith is a supernatural object. Of Moses it is said, "he endured as seeing Him who is invisible," and St. Paul says, "I look not at the things that are seen, but at the things that are unseen."

Of course this is only one characteristic, or attribute, of faith, "the evidence of things not seen," i. e., invisible. There is another quality of faith which consists of trust, or confidence, fiducia, which leads the believer who thus apprehends Christ to trust in Him for the salvation of his soul. It is such trust as leads him to renounce self, and the world, and the devil, in order that he may find in Christ the righteousness which is of God by faith. Moreover faith works by love, hence love enters as the substance of faith. The believer who trusts in Christ loves Him above all other objects, and love works obedience to His commands.

But our object has not been to give a full definition, or description, of faith. We only aimed to point out the difference between the New Testament view of faith and that taught in the article quoted at the head of this article. There is much of this mechanical and magical view of faith taught elsewhere than in the Roman Catholic Church. By some it is made to consist of a mere assent to a statement, or proposition. If we mistake not it may be found in the challenge Mr. Moody makes to inquirers. "God declares He will pardon your sins," or rather, "that all your sins are pardoned, do you believe His word? Will you take Him at His word?" If the man says, yes, if he assents to the statement, the work of faith is accomplished, and the person is converted. Mr. Moody, we believe, disparages the view which requires that feeling must enter into the act of assent, so that he has a sensible experience of the result of believing. But is even this assent the New Testament conception of faith as directed to the person of our Lord? Is not the assent called forth by Mr. Moody's challenge, after all, rather an assent to the veracity of God, something like the Roman Catholic assent to the authority of the Church? It seems to us it does not sufficiently place before the person, the real, living, object of faith, which is the personal Christ. Christ, and not merely a proposition about Christ, must confront the inquiring, seeking, soul, and as thus confronting him draw out that trust and love which binds the soul to Christ. This is not mechanical, as being merely an external act, nor magical, as apparently looking for an effect without an adequate cause, as when a man says I believe my sins are pardoned, therefore they are pardoned. Surely this is not the same thing as the great confession of Peter, who after witnessing the works of Christ, and hearing the words of Christ, said as the result of what he had seen and heard, "I believe thou art the Christ, the Son of the living God," and concerning which act of faith the Lord said unto him, "flesh and blood hath not revealed it unto thee, but my Father which is in heaven." This we believe is the only proper challenge with which to confront men. Not, do you believe, or assent to, the authority of the Church? Not, do you believe in the inspiration of the Scriptures? Not, do you believe that your sins are pardoned? But, do you believe in the Lord Jesus Christ? And no man can say that Christ is the Lord but by the Holy Spirit, i. e., such act of faith as sees by spiritual vision that Jesus is the Son of God, and trusts in Him wholly for salvation, is not an act of the mere natural reason and natural will, but it is the gift of God, it is inspired by the Holy Spirit. This, we know, is making a great deal of faith, but it is only what our Saviour teaches when He says, "this is the work of God, that ye believe on Him whom He hath sent." This is man's supreme duty and work, for without it no one can be saved.

X.

For Reformed Church Messenger.

REV. JOHN S. WAGNER.

Rev. John Shockey Wagner, son of Henry and Elizabeth (nee Shockey) Wagner, was born near the town of Salisbury in Elk Lick township, Somerset county, Pennsylvania, on the 29th day of July, A.D. 1848. His parents being consistent members of the Reformed Church dedicated their son to the Lord in infancy through holy baptism. The sacred rite was administered by the Rev. Henry Knepper, who was then pastor of the Paradise charge. In early youth he was catechised and confirmed by the Rev. William A. Gring, and so became a communicant member of the Salisbury congregation.

During childhood and youth he attended the public school in Salisbury. The progress made in study, his industry, deportment and general habit of life both in and out of school, attracted the attention and elicited the favorable opinion of all who knew him. Rev. W. A. Gring, with the watchful and tender care of a faithful shepherd, observant of his progress, ability and good character, became throughly interested in him and first turned his thoughts towards the holy ministry. The good seed sown in his heart by brother Gring was carefully fostered by his successor, the Rev. A. B. Koplin, D. D. After long and earnest consideration his decision was made. Having once become assured in his own mind as to his duty, he entered upon the work of preparation with his characteristic self-denying earnestness and zeal.

In the summer of 1868 during a special meeting of Westmoreland Classis convened in Somerset, Pa., Brother Wagner made application to be received as a student for the Gospel ministry. After a careful examination his request was granted and a certain sum appropriated to his aid. He at once went to Mercersburg where he completed his preparation for college. He entered the Freshman class of Franklin and Marshall in the fall of 1871, and at once took high rank in his class both for progress in study and manly virtues. He graduated in 1874 sharing the highest honor for scholarship, the Marshall oration, with a fellow classmate.

After graduation, being greatly in need of funds to go on, he accepted the principalship of the public school in the enterprising and rapidly growing town of Myersdale, Pa., where he remained for one year, at the close of which he entered the Theological Seminary at Lancaster, Pa., from which institution, after a full three years course, he graduated in the spring of 1878.

In August of the same year, by a special meeting of Somerset Classis, (which in the mean time had been organized by a division of Westmoreland,) convened in Salisbury he was licensed to preach the Gospel. In March of the following year, after previously visiting the field, he received and accepted a call to the Stoystown charge. He began his life work in this field on the 24th day of April in the way of preaching only, for it was not until the 9th of June following that Classis appointed Rev. C. U. Heilman, A. E. Truxal and W. H. Bates a committee to ordain and install him. The committee met in the Reformed church at Stoystown on the eighth of July following, and, after a sermon by Rev. W. H. Bates, ordained the young brother. The following day he was installed as pastor of the Stoystown charge, Rev. C. U. Heilman preaching the sermon. Revs. H. F. Keener and S. R. Bridenbaugh were also present at, and participated in, both services.

Rev. Wagner held his first communion at Hooversville. He served this field with great acceptance to the people and with abundant success in all other respects for three years and eight months when, having received a very pressing call to the pastorate of the St. John's Reformed mission of Williamsport, Pa., which had been organized some time during 1882, he resigned, the resignation going into effect on the first of January, 1883.

He commenced work in his new field on the twelfth of January, and was installed on the seventh of February following. The infant congregation numbered forty-six members and grave doubts were entertained by some whether it could survive. Forty members were added during Brother Wagner's short pastorate, and other important work was done. The congregation had no house of worship. The foundation of the present handsome church on the corner of Ross and Packer street, (one of the finest and best church sites in that growing city) was put down during his administration, in which work he was nobly sustained by the members. Ground was broken about the first of June, 1883, and the corner-stone was laid on the seventh of October following. Never were pastor and people more deserving of success. With torches and utensils, led by their persevering pastor the male members of the little mission band went nightly to the corner lot to excavate for the foundation of the new church. By *hard work* they succeeded. The foundation, for St. John's were laid, and if those who come after are as self-denying and persistent, the spiritual house dwelling in that temporal will surpass it in growth and beauty.

But the climate of the place was against him. The unexpected loss of his young wife, too, made the otherwise heavy work heavier still. He felt constrained to resign at the end of the year and return to his native county to recuperate.

The Zion charge, then composed of five congregations, being vacant he was shortly called to the pastorate. He took charge of it on the 22d day of June, 1884. During his pastorate in this field the congregation at Roxbury was organized and a church built and dedicated. The Shanksville and Glade congregations were transferred to another charge, leaving four in the Zion charge. He served this field two years and eight months and then resigned to accept a call to Bloomsburg, Pa. Here he remained one year and ten months when his health again gave way. He was compelled to leave the climate of the Susquehanna. He entered upon the work in his last field, the New Centreville charge, on the 17th of February, 1889 and continued his work in it to the time of his death, a period of two years and three months. His ministry covers a period of twelve years, therefore, during which he preached 1432 times, made 86 funeral addresses, solemnized 65 marriages, baptized 203 infants and 28 adults, confirmed 128 and officiated at 86 funerals.

Rev. Wagner was twice married. His first bride was Mary Susan, daughter of Robert H. Patterson, M. D., of Stoystown, Pa. They were united in holy wedlock on the 16th day of March, 1881, by Rev. C. U. Heilman. His second marriage took place on the 25th day of November, 1884, when he was united with Mary Ellen, daughter of Elder Josiah Miller of New Centreville, Pa., who survives him.

Brother Wagner was precise and faithful in all he did. While at college his consistent Christian character was recognized and acknowledged by his elevation to the eldership of St. Stephen's congregation, and his election by Lancaster Classis as a delegate to the General Synod. He served in the double capacity of Stated Clerk and Treasurer of Somerset Classis for a time. He was alive to all the benevolent operations of the church, a cheerful and charitable contributor to worthy enterprises, and always took an active part in the business of Classis and Synod. He was a clear reasoner, a fluent speaker, a ready debater. His advice and counsel always carried weight with his brethren. He was a faithful pastor as well as an interesting and forcible preacher. He was an exemplary Christian everywhere and always. He was the admiration of his fellow-men, and drew all hearts by his kindly and unaffected manner. That he sometimes erred is no doubt true, but mostly with the head seldom with the heart.

Rev. J. S. Wagner took cold while preparing for the Easter festival. The cold persisted in clinging to him. There being a number of sick in his charge he continued his visits to them At length his cold changed to catarrhal fever, but he still went about his work. He preached his last sermon in the St. John's church, New Centreville on Thursday night, April 16. The following Saturday afternoon he held preparatory service in the same church and confirmed a class of four catechumens, but was unable to preach. The next day he could not leave his bed. In the afternoon he made an effort to go to the cemetery to read the burial service at the grave of a deceased child whose bedside he had visited for the last time only a few days before, but was obliged to go back to bed without leaving the room. His lungs always weak became involved and pneumonia set in. It was difficult for him to talk. On the Sunday following the writer first heard of his extreme illness and the next day hastened to see him. He arrived at his side at about 5 P. M. He was fully conscious but unable to speak, and, as the sequel proved, rapidly sinking. Called at 3 30 the following morning; with his wife, aged mother and three other friends we gathered about his bed and commended the sorrowing and dying into the hands of Him who is the Keeper and Shepherd of Israel, and who giveth His beloved sleep. In the later morning hour we again gathered about his bed and joined in the litany for the dying. He gradually sank and at fifteen minutes of six in the evening peacefully fell asleep.

The funeral took place the following Thursday at 2 P. M. All the ministers of Somerset Classis, (excepting Father Knepper who was sick at the time), and Rev. James Heffly of Canal Winchester, Ohio were present and participated in the services. Rev. W. H. Settlemyer of the Lutheran Church and two ministers of the U. B. Church whose names have escaped us were also present.

The President of Classis, Rev. A. G. Gekeler, was in charge of the services. He read a hymn at the house and Rev. J. M. Evans offered prayer. Two sets of bearers, one composed of the ministers present and the other of the Elders of the charge, bore the casket with its precions contents to the beautiful little cemetery near the Church where an opportunity was afforded the large concourse of people to view the remains. The casket was then placed in position and lowered to its final resting place. Dr. Rupp read the burial service at the grave, Revs. H. King, J. M. Evans and E. E. Weller conducted the altar service in the church, Rev. A. R. Kremer preached an appropriate and comforting sermon from the texts Psalm 116 : 15, Rev. 14 : 13 and Daniel 12 : 13, and Dr. Rupp read a brief obituary sketch adding remarks on the life and character of the deceased. The services were closed with the benediction by Rev. A. G. Gekeler.

A. J. H.

For the Reformed Church Messenger.

WICHITA CLASSIS.

The fifth annual session was held in Emporia, Kansas, May 15 & 16, 1891. Officers, Rev. W. E. Shaley, President, Rev. D. B. Shuey, Stated Clerk and Treasurer. All present except one minister and one elder.

The parochial reports were encouraging, although the membership is but little larger than last year. The losses were heavy by removals. Rev. W. Joss was dismissed to the Missouri Classis. The name of Rev. J. R. Skinner was dropped from the roll, official notice having been received that he had united with another denomination.

All the items referred to Classis by the General Synod and the Synod of the Interior received favorable action. The Reformed Church Hymnal was adopted.

The ladies held their Second Annual Classical Missionary Meeting at same time and place. Mrs. W. E. Shaley is President, Miss Laura Nuss is Secretary and Mrs. Stewart Treasurer.

Statistics. Ministers 5 ; Congregations 12 ; Members 372, Unconfirmed Members 218 ; Baptisms, Infants, 12, Adults 12 ; Confirmed, 34 ; by Certificate or reprofession 23 ; Communed 280 ; Dismissed 10 ; Excommunicated 0 ; Erasure of Names 23 ; Deaths 4 ; Sunday-Schools 7 ; Officers and Teachers 59 ; Scholars 485 ; Students 0 ; Benevolent Contributions $350.00, Congregational Purposes $1675.00; Church papers taken 48.

D. B. SHUEY.

The above statistics need revision because one charge reported only partially.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

We heartily rejoice with our sister Home at Ft. Wayne, Ind., which has just received the handsome sum of $12,000 through a legacy.

On the other hand we sincerely sympathize with the Home at Butler, Pa., from which the State authorities have just removed the soldiers' orphans for whose accommodation large buildings were recently erected. This removal is unaccountable to us, and on the face of it decidedly unjust to the Home.

Bethany Home owns 87 acres of land of which about 65 acres are under cultivation.

Inventory of live stock on the farm : 2 horses, 2 mules, 14 head of cattle (10 milk cows), 14 pigs, about 100 chickens, 55 ducks, 2 dogs. In addition to the regular work on the farm for our horses considerable extra hauling must be done for the Home, and especially is this the case this summer in connection with the erection of the new building.

"Harpers' Young People" and "Wide Awake" have recently been added, by friends, to the list of periodicals received at the Home. When the new building is finished we hope to set apart some room in the present building for a general reading room. The following papers come regularly to the Home at present. REFORMED CHURCH MESSENGER, Christian World, Kirchenzeitung, Hausefreund, Christian Intelligencer, Christian Union, Missionary Guardian, Sunday-School Times, Orphans' Friend, The (Orphans') Home Visitor, Faith Record, Brotherhood Star, Child's Treasury, Popular Educator, American Teacher, The Fountain, Philadelphia (daily) Press, Allentown Chronicle, Berks and Schuylkill Journal, Miner's Journal, Harper's Young People, Youth's Companion, Wide Awake, Babyland, Ladies' Home Journal, The Housewife, Ursinus Bulletin, The Muhlenburg.

In the management of an Orphans' Home it is just as necessary to be watchful, lest you be imposed upon, as in any other business. Charity may be too free or too cheap, and in taking in children indiscriminately instead of relieving the real needy you may only be encouraging dependence. It is surprising sometimes to find people in ordinarily good circumstances make application to the church for assistance. In fact some people seem to have an idea that their matrimonial chances would be improved if they could only get some one else to take care of their children though they themselves might be able to support them. The Church is ever ready to help the worthy, but one must be watchful that this good work be not abused.

Missions.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

ANOTHER CHURCH-BUILDING FUND.

Elder John L. Riegel, of Riegelsville, Pa , has lately paid into our treasury $500 to establish a Church-building Fund bearing the name of the congregation.

The Church at large will be pleased to hear this interesting news ; and no doubt this act of Elder Riegel will awaken serious thoughts in the minds of others who are able to follow the example.

If our people knew how useful our ten or twelve Funds have already been, though less than five years old, many more Funds would be given.

ROANOKE, VA.

How shall a Church be built at this point, or rather, how shall a lot be secured ? This is the great question on which the work here now entirely depends. The 20,000 inhabitants have not half enough churches. Hundreds of people every Sunday turn away from overcrowded churches ; and our own people have only an undesirable third-story hall, to which strangers will not come. Our members are few and poor, and can do but little toward a church ; but the matter of a building could be managed, if we had a lot on which to put it.

"But the Board of Missions should purchase a lot," you say.

Alas ! we cannot do so, for lots there are too costly. Missionary Reiter has found a good location, indeed, a most desirable one, but it will cost $7000. The Board could loan $1000 toward it, but where are the $6000? The missionary, who is a man of good judgment, says that with even a cheap church on this lot, or on any good location, a congregation could readily be gathered, but that without a church, little can be done. In fact, making the case still more serious, our people may any day be notified to leave even the poor room they now have, *and no one knows where to look for another.*

What is to be done? I know of nothing else to do than to state the case to the Church at large, in the hope that some man or woman, or several, will come forward to help in the purchase of a lot. Seeing that again and again our people invest money where it brings no interest, where even the whole principal is lost, I set before you an opportunity for investment where the principal will for generations work for you and bring yearly blessings, according to the promise of the Lord.

Who, now, with faith in God and with love for His work will answer this call? The case is one that cannot be met in the usual way, but only by special effort. Where will $5000 or $7000 do more for the kingdom than here? May God raise up help for this work!

Our Serial.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER XXIII.

A GUERDON WON.

We must turn back now to follow once more the fortunes of Serena, lately so prominent among the leaders of the Children's Crusade.

It was a day or two after the arrival of Duke Frederick of Swabia in Constance; and the festivities held in his honor were in full flow. These consisted of feasts, processions, pageants, tournaments and displays of various sorts. The whole power, indeed, of the rich and cultured city of Constance, ecclesiastical and civil, was concentrated in the effort to make this visit memorable in the annals of the Grand Duchy of Baden. Visitors of high and low degree thronged the city. At every turn peddlers, mountebanks, strolling buffoons and bands of Minnesingers could have been seen, each in his own peculiar costume and after his own peculiar manner, plying his trade. Noblemen in gorgeous attire, accompanied by retinues of knights, men-at-arms and archers, their escutcheons emblazoned on pennon and banner, marched and counter-marched to the blare of brazen trumpets and the throb and clash of drum and cymbal. Ecclesiastics from neighboring towns, no less showily dressed than their warlike countrymen, wound their way in procession to and from the cathedral; while solitary soldiers of fortune, cowled monks and travel-stained palmers jostled one another in the public way; each finding in the events and occurrences of the hour something either of business, pleasure, religion or war, to make it needful for him to be in Constance at this particular time.

The sun was sinking on a day of excitement. A tournament had been held that morning, and the conflict had been long and fierce. Five pairs of knights in succession, had charged across the arena and met in desperate struggle in the middle. This was followed by a general melée, entered into by forty knights in complete armor, twenty on a side. No one had been killed, but many had been borne from the field sorely hurt, two or three so grievously wounded that the leeches who attended them despaired of their lives.

A group of young people, among whom were several gentlemen and ladies of mature years, were sitting on the high terrace in front of the palace of the Margrave, discussing in subdued tones the events of the day. Several of the gentlemen still wore their armor; one, the Margrave, was reclining on a couch, looking pale and weary. His helmet had been removed, and a bandage about his head, stained with blotches of crimson, showed where the battle-axe of an opponent had smitten him. The Lady Isabella, an expression of anxious concern on her face, sat by his side, ministering assiduously to the few wants which he allowed himself to express.

'Twas a noble field," remarked a knight, by the name of Sir Bertrand, "and none grudge thee the prize," addressing the Margrave. "Thou wert hard beset, my lord, and bore thyself with wondrous skill and courage. Three struck at thee at once. Nay, I wonder not thy helmet was cloven."

"I wonder he escaped with his life," said the Lady Isabella, stifling a sob that interrupted her speech. "See!" stooping and raising the heavy steel headpiece from the ground, "I can almost thrust my finger through the cleft. Had it not been for the crest, which you see the axe first struck, that fearful blow would have been Berthold's death. Call it not a noble field! Nay, I am not ashamed of my tears!" for as she spoke the tears began to flow down her cheeks. "I value not that hardihood which can gaze without fear on friends slaying one another. I value it not! Had I the power, never again should friend lay spear in rest against friend."

"Wouldst thou end all knightly deeds?" answered a cold, formal voice, that of Lady Leopoldina Von Büsen, one of the visitors whom the festivities had brought to the palace. "Many a tourney have I witnessed, yet never saw I valor such as was displayed this day. Interrupt me not, I pray thee, my lord," for a flush of embarrassment, and partly, too, of displeasure, suffused the Margrave's cheeks, as he raised his hand in deprecation. "Methought I saw the fabled hero Sir Launcelot in thee, so boldly didst thou bear thyself."

"Noble lady," spoke the Margrave, "you praise me overmuch; yet to stand so high in your esteem fills me with such strength, that I could, methinks, rise up almost well;"—there was a touch of irony in the young man's voice as he thus spoke, but the tone changed to one of tender solicitude as, turning to Isabella, he continued: "and so I would endeavor to do were it not for this sweet sister here, whose heart-wound pains me more than all the blows I have this day received," and raising the hand of Lady Isabella, he gently pressed it to his lips.

"Such nobility," began the Lady Leopoldina, in a self-complacent manner, utterly unconscious of the arrogance of her calm approval, "is worthy of the earnest emulation of our young knights. I trust," she went on, bowing her head in a stately manner at Serena, and speaking in a constrained voice, "thou dost rightly value the high honor paid thee by our noble host in choosing thee Queen of the Tourney." For no sooner had the prize, a golden star studded with diamonds and pearls, been given the Margrave, than he had turned and, walking to Serena, laid it all glittering and shining at her feet.

That her admonition would be received in any other manner than that of modest silence, never for a moment occurred to the high-born dame. She had been accustomed to such humble acquiescence all her life, why should she not receive it now from this maiden, so young and of so little apparent consequence? Serena, her large eyes slightly dilated, looked steadily into Lady Leopoldina's face and listened quietly until she finished, then in a clear, cold, self-possessed voice replied:

"And I trust Margrave Berthold doth rightly value the high honor conferred upon him in being permitted to offer his devoirs to a noble maiden."

Utterly unprepared for any answer except one of entire acquiescence, Lady Leopoldina was so astounded by this, that, flushing angrily, she stared at Serena, incapable of reply. Her embarrassment was increased by the Margrave. In answer to Serena's haughty speech, he said, laughing as he spoke:

"In truth, in truth he doth, and in truth he should, most fair and noble Lady Serena!"

As he concluded, Serena glanced at him. A slight flush on the face, a constrained expression about the mouth, as of one striving to suppress all outward show of slight, betrayed the real effect of her speech upon him. However true her words, the tone in which they were spoken made them sound harsh and repellant. The whole conduct of the young nobleman, though free and bold, had been kind and courteous, utterly free from every sign of pretence or assumption. At a glance, the girl saw that she had wounded the feelings of the young nobleman, and, remembering all his kindness and courtesy, a feeling of deep regret sprang up in her bosom;—and of pity, too, for the generous and brave-hearted young man lying wounded before her.

In an instant, the conflict rose in vivid pictures before her. Again, she saw the gleam of levelled lances and the waving of plumes from bowed helmets, and heard the dull, tumultuous pounding of horse's hoofs on the soft, green sod, followed by the crash in the middle of the field as the opposing bodies met,—the ring of armor and the clash of weapons. Amidst the horrible confusion of the fight, she saw one, whom she recognized as the Margrave by the favor that fluttered from his crest, for it was her own,—given him by her own hand,—bearing himself with conspicuous skill and courage. No coat of arms or sign betrayed his name and rank; to all except Serena he was unknown. She saw him, toward the close of the fray, beset by three, and while so beset twice spare the one who pressed him most sorely; who, as though angered by the very mercy shown him, urged on his horse and dealt the blow that cleft the helm and nearly ended the life of the Margrave. At this critical moment, she beheld his comrades come sweeping to his rescue, and, bearing back to the barriers the opposing faction, end the fray. Then came the proclamation that he of the cleft helmet was victor; and she saw the Margrave take the prize from the hand of Duke Frederick, and, stepping to where she sat, and kneeling down, lay it at her feet, and crave her favor in accepting it. She saw him struggle in the effort to rise, and then fall forward in a dead faint.

And as Serena remembered all this, feelings of regret, pity, a sense of having slighted one who had honored her most highly, filled her heart. An impulse to speak, to crave his pardon, swayed her. Perhaps she would have obeyed that impulse even in the presence of so many, if an unlooked for interruption had not taken the opportunity away.

Approaching rapidly, came a knight in full armor, beaver down and vizor raised. His shorn plume and dusty, dented armor showed that he, too, had taken part in the tourney. His face was touched with pallor; his expression serious and even solemn.

"Ah, Philip! I rejoice to see thee!" cried the Margrave, extending his hand and laughing. "Does not thy heart trouble thee for having smit-

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ten thy friend as thou didst smite me this day? Never, man, got I such a blow!"

"Berthold, my friend!" cried Philip, clasping the extended hand in both his own, "never again shalt thou go into tourney without giving me a sign or token by which I may know thee. It wounds me to the heart that I dealt thee such a blow. Pardon your friend for what he did in sport, knowing thee not!"

"Hold Philip, for mercy sake hold! I spoke in jest. 'Twas a fair field, and most nobly fought! I grant thee pardon? To say I pardon thee, was to admit a fault on thy part. Never Philip! Thou didst serve me well."

"Say not so. Twice in the conflict you did refuse an advantage over me. It angered me. I thought, not knowing it was you, Berthold, and that you were seeking to spare your friend—I thought my skill and courage were treated as unworthy the steel of an experienced knight, and so I pressed thee harder. and smote thee, cleaving thy helmet."

"Spare me, Philip!" said Berthold, flushing under the praise awarded him. "In your place, I would have done as you did. But I promise thee, man, with a willing heart I promise thee—never will I go into tourney without giving thee a sign or token by which thou mayest know me. For never again do I wish to feel your weapon as I felt it this day."

So spoke the noble-hearted young Margrave, generously trying to lessen the humiliation of his friend, and lessen also the impression of superiority which his gallant conduct in the field had that day made.

As Serena listened to this generous dispute, for the first time in her whole life, her character in its arrogant disregard of the welfare of others unfolded itself before her in its true light. Her face reddened, and a sense of meaness, altogether unfamiliar, came upon her. And when the Lady Isabella, turning to the group of people about the couch of her brother, said gently:—

"Pardon, kind friends. The festivities of the evening begin at early twilight. I fear you linger too long. You have scarce an hour left to tire yourselves,"—she was glad to take advantage of the opportunity, to escape to her own room.

An hour later, she returned, Isabella, though the quiet shadows were already blotting out the light, was still sitting on the terrace by the side of her brother.

Serena came forward rapidly, evidently under the stress of great agitation, her face flushed and her lips quivering. With that impetuosity so characteristic of her, no sooner did she reach the couch of Berthold than bending over him, heedless of the presence of Isabella, she spoke:—

"I crave thy pardon, kind friend. 'Twas I that was honored. 'Twas a cruel speech of mine! I crave thy pardon."

Berthold's eyes were closed when she began to speak, but at the sound of her voice they opened. When she concluded, he gazed for an instant intently into the flushed, agitated countenance of the young girl. Perceiving that in her heart there dwelt a deeper thought and feeling than she had spoken, without explanation or apology of any sort, he took her fair, beautiful face in his broad hands, and drawing her toward him, kissed her on the lips. Raising himself to a sitting position as he released the blushing and embarrassed girl, he turned to Isabella, and said quietly:—"This is my betrothed, sweet sister." Then to the girl: "Are you not my betrothed, fair Lady Serena?"

Serena trembled, attempted to speak, was silent, then said faintly, her head bent forward and eyelids drooping:—"It is as you say, my lord."

(*To be Continued.*)

The Family.

WATCHWORDS.

BY PHEBE A. HOLDER.

"Look up, not down;
Look out, not in;
Look forward, not back;
Lend a hand."

Upon our hearts we grave these words
From Wisdom's lips in lines of love,
Mottoes to guide us in the way
That leads to peace and joy above.

Look up! Behold, the morning skies
Are all ablaze with amber light!
Not down, where still the shadows drape
The earthly vales in misty night.
Look up! Behold the orient beams
Hang out their rosy banners bright;
It comes—the banners are unfurled,—
A sunrise o'er the mountain height.

Not down, to delve 'mid earthly dross,
For treasure passing soon away;
Look up! Behold the crown of life
The faithful win at close of day!
We build the rounds by which we climb
To shining heights on heights above;
We rise by strength we strive to gain,
We grow by adding love to love.

Not down into the silent earth,
Where the beloved form was laid;
Look up! Behold a vision fair,
The spirit pure in light arrayed!
Forward, into life's conflict brave,
With glowing heart and willing hand!
No backward look; still onward press
To reach the glorious promised land!

Look out, with watchful, waiting eye;
O er earth's broad, waving, whitening field;
Not in—no selfish-seeking soul
Shall golden sheaves of harvest yield.
Seek still to lend the helping hand
With every new, fresh gift of day,
To ease some over-burdened soul,
To cheer some lonely hearted way:

In ministries to others' needs
Not for the sake of self alone,
To make of life a line of light
By deeds of loving, kindness shown;
Still following on to know the Lord,
The shining way of life and light,
Leading still up beyond the stars,
Height rising still o'er distant height.

How vast the unattained that waits
Beyond the view in vision clear,—
The wond'rous life that shall unveil
What seems so far, yet lies so near!

—*Woman's Journal.*

FAITHFULNESS IN HUMBLE PLACES.

That is a very tender story concerning faithfulness in humble places which Jean Ingelow has related for us.

It was in one of the Orkney Islands, far beyond the North of Scotland. On the coast of this island there stood out a rock, called the Lonely Rock, very dangerous to navigators.

One night, long ago, there sat in a fisherman's hut ashore a young girl, toiling at her spinning wheel, looking out upon the dark and driving clouds, and listening anxiously to the wind and sea.

At last the morning came; and one boat, that should have been riding on the waves, was missing. It was her father's boat, and half a mile from the cottage her father's body was found, washed up upon the shore. He had been wrecked against this Lonely Rock.

That was more than fifty years ago. The girl watched her father's body, according to the custom of her people, till it was laid in the grave; then she lay down on the bed and slept. When the night came she arose, and set a candle in her casement, as a beacon to the fishermen and a guide. All night long she sat by the candle, trimmed it when it flickered down, and spun.

So many hanks of yarn as she had spun before for her daily bread she spun still, and one hank over for her nightly candle. And from that time to the time of the telling of this story (for fifty years through youth, maturity, into old age) she has turned night into day. And in the snowstorms of winter, in the serene calms of summer, through the driving mists, deceptive moonlight, and solemn darkness, that northern harbor has never once been without the light of that small candle. However far the fisherman might be standing out at sea, he had only to bear down straight for that lighted window, and he was sure of a safe entrance into the harbor. And so for all these fifty years that tiny light, flaming thus out of devotion and self-sacrifice, has helped and cheered and saved.

Surely this was finding chance for service in a humble place; surely this was lowliness glorified by faithfulness; surely the smile of the Lord Jesus must have followed along the beams of that poor candle, gleaming from that humble window, as they went wandering forth to bless and guide the fishermen tossing in their little boats upon the sea.—*Home and Fireside.*

THE ART OF SWEEPING.

In sweeping, take long light strokes, and do not use too heavy a broom.

"Alice," said Lois, "do you honestly think sweeping is harder exercise than playing tennis?"

I hesitated. "I really don't know. One never thinks of hard or easy in tennis, the game is so interesting; and then it's out-door exercise, and there's no danger of inhaling dust."

"Well, for my part," said Marjorie, "I like doing work that tells. There is so much satisfaction in seeing the figures in the carpet come out brightly under my broom. Alice, what did you do to make your reception-room so perfectly splendiferous? Girls, look here! You'd think this carpet had just come out of the warehouse."

"Mother often tells Aunt Hetty," said I, "to dip the end of the broom in a pail of water in which she has poured a little ammonia—a teasspoonful to a gallon. The ammonia takes off the dust, and refreshes the colors wonderfully. We couldn't keep house without it," I finished rather proudly.

"Did you bring some from home?" asked Marjorie, looking hurt.

"Why of course not! I asked your mother, and she gave me the bottle, and told me to take what I wanted."

"A little coarse or some damp tea leaves strewed over a carpet before sweeping adds ease to the cleansing process," said Mrs. Downing, appearing on the scene and praising us for our thoroughness. "The reason is that both the salt and the tea leaves being moist keep down the light floating dust, which gives more trouble than the heavier dirt. But now you will all be better for a short rest; so come into my little snuggery, and have a gossip and a lunch, and then you may attack the enemy again."—*Harper's Young People.*

SELFISHNESS.

Selfishness is a more dangerous foe to family concord than even irritability. It takes among various forms those of self-indulgence, self-assertion, love of domination, jealousy. Parents cannot be too quick to see tendencies to these vices in their children, and to apply such counter influences as shall prevent the destruction of domestic harmony. Many children by parental indulgence are made selfish and exacting, that under a different regimen might develop self-sacrifice, generosity and nobility of disposition. Indulging a child in his whims, his moods, his morbid desires, is not the way to make him a ministrant to the harmony of the family, or a valuable member of the community when he becomes an adult. There are some texts that deserve to be framed and hung on the walls of every household, and to be wrought into the web and woof of the family life. Among these are: "A soft answer turneth away wrath." "No one should do what all may not do." "She openeth her mouth with wisdom, and her tongue is the law of kindness." "Do to others as ye would have them do to you."

Youth's Department.

THE SAND-MAN.

Oh! how does the Sand man come,
And how does the Sand man go?
Does he drop from the sky like a cloud at night,
Does he walk through the streets in broad daylight,
To visit the high and the low?

Oh! what does the Sand-man do,
And why is the Sand-man here?
Does he carry a sack on his little round back,
While he scatters the sand with a lavish hand
To tell us that sleepy time's here?

Oh! my dear children, nobody knows
How the Sand-man comes and the Sand-man goes;
For though we may wish very much for the sight,
When the Sand man comes we shut our eyes tight.

—*Harper's Youug People.*

THE BOY WITH A KODAK.

John and his sister Flora were sitting on the grass in the front yard, playing jackstones. It seemed impossible for these two children to play together for any length of time without having—what their big sister named their difference." Across the street stood a large hotel, always well filled during the summer months with people who came to enjoy the sweet country air, and tan themselves on the lakes until their faces looked like mulattos

John looked up and saw a tall boy coming across the street. In his hand he carried a curious-looking box. He coolly stepped over the low iron fence that surrounded the yard, and seated himself on the grass a few feet from them. He did not seem inclined to talk, so the game proceeded the same as if he had not been there. Flora was tossing the jackstones when John exclaimed:

"There! that's a miss!"

"Well, it wasn't but a little one," said Flora, holding it away from his outstretched hand.

"A miss is a miss, big or little," said John, getting very much in earnest. "Come, hand it over. It's my turn."

But Flora only shook her head defiantly, and put her hand behind her.

"You're a cheat—that's what you are!" exclaimed John angrily.

At this, Flora raised her hand and struck her brother on the arm. He resented it by making an ugly grimace at her.

Snap, snap, went the box in the stranger boy's hand.

Both turned in wondering surprise.

"What makes that thing do that? What is it anyhow?" John demanded.

"I'll tell you to-morrow," said the tall boy, and stepping over the fence he walked quickly away.

"Queer chap, isn't he?" said John, looking after him uneasily.

Next day when they were playing in the yard, they saw the tall boy again crossing the street, but this time he had some cards in his hands.

"Here, sis," said he holding one towards Flora. She took it curiously, gazed at it in blank amazement, then her face flamed with shame and mortification.

There she was, photographed, her clenched fist raised, and in the act of striking her brother, while on her face was a most unbecoming expression of rage and revenge. Never before had she seen herself in a passion. Her mirror always reflected her face when in a complacent mood, which at such times was not uncomely. She had no idea it could become thus transformed.

John stood silently looking at it over her shoulder. The tall boy then handed the other card to John.

He would have laughed outright had it not been a photograph of himself. The deep frown and the distorted features were any thing but pleasant to look upon. He felt deeply chagrined and humbled.

"You see, I took you yesterday when you were fighting," explained the boy, leaning against the fence. "You fight a great deal, don't you? I have tried several times to take you from my window across the street, but failed. Kodaks are getting to be quite common playthings now-a-days. We shall have to tidy up our manners, for there's no knowing when we are going to be photographed. I have a stack of pictures of people who little dream that I have photographed them in all their modes and tenses. It's a fine way to study human nature. You may keep those pictures," and so saying he walked away.

John and Flora looked at each other in shamefaced silence. One could not exult over the other. The defeat was for both of them.

"Say, Flora," said John at length. "Let's don't fight any more."

"I won't if you won't," answered Flora, who stood regarding her picture with decided ill-favor.

Ever after that day, when they were getting angry, the remembrance of a picture which their sister had tacked up in each room caused them to change their tactics instantly.—*Advance.*

OUR GRANDMA.

Our grandma is very deaf; but it is a nice kind of deafness. She always hears the canary's song, but never hears the door slam. One day Mary came running in to grandma.

"I just hate that Annie Brown!"

"You ate your lunch with her?" asked grandma. You see, she did not hear the right word.

"I HATE her!" cried Mary.

"Eight of you?" said Grandma, smiling. "You must have had a nice time."

By that time Mary didn't know but what she might like Annie, after all. I wish that some other people had such a nice deafness as our grandma, so that they could not hear our naughty words.

ALICE'S SWING.

It was a lovely October day—such a relief after the long rainy week! "I'm going out to my swing, mamma," said Alice. "I s'pect it's most a month since I was there."

"Not quite so long as that," said her mamma, smiling, as she tied on her little daughter's cap and kissed the sweet lips; "but I think you will enjoy your swing all the more because you have not been in it for the week."

Alice skipped away and was soon swinging gayly. "O, you dear old swing!" she said, "how glad I am to get into your lap again! I am going to stay here till dinner-time."

By and by her attention was attracted by a very ragged little girl, who came slowly up the road, and presently stopped and peeped in through the fence.

"O, let me get in just a moment!" said the little girl.

"Do you love to swing?" Alice asked.

"I don't know," answered the child, shaking her head. "I never did."

"Never was in a swing!" exclaimed Alice; and then she slipped to the ground, and walking out into the road took the little stranger's hand, and, leading her into the garden, showed her how to climb into the swing. Then, pushing her several times, she sat down in a garden chair and watched her.

"Shall I get out now?" asked the child.

Alice wanted her swing very much. She had not had it for a whole week, you remember; but then she thought of the little girl with no swing.

"No," she answered, smiling at her. "You shall stay in it till dinner-time." And, when dinner-time came, she ran to the house and brought her some bread and a nice slice of cake; and, after watching her down the road, she went into the house and told her mamma about her morning. "I wanted my swing, O, very much, mamma, but after awhile I just loved to let the little girl have it."—*Sunbeam.*

HOW TO SUCCEED.

There is just one road to success, and that is the road of hard work. All sorts of short cuts have been devised and tried by people, but they have all been short cuts of failure. The long road of hard work is the only highway that leads to success; all by-paths end in the swamp. Activity is the necessity of every strong nature; a lazy boy is a sick or a defective boy. There is no fear about the success of the boy who works hard. Life is full of hard work, but the boy who is willing to work, who is honest and true, is the boy who will stand the best chance of becoming prosperous and influential.

Pleasantries.

"I would give any thing if I had a musical ear." "Why don't you take quinine?" "Quinine?" "Certainly: that will make your ears sing."—*Indianapolis Journal*

That boy that took down a hornet's nest and undertook to carry it home, thinking he had a bag of treasures, lost the bag on his way, but succeeded in getting the hornets to accompany him to his destination.

The *Jewish Messenger* credits Dr. Cuyler with the story of a little boy, the son of good Presbyterian parents, who was asked the question in the catechism, "What is the chief end of man," and he answered it, "Man's chief end is to glorify God and annoy Him forever."

"Dear breddern, las' Sunday I made some remahks about a man wot substracted four pennies from de plate after drappin' in a bad nickel. I am happy to ernounce dat de pennies wuz returned. Dere wuz jus' fifty pussons hyar on las' Sunday an' dere was jes' two hundred pennies in de basket. De congregashun deserbes a vote ob thanks for dere unanimousity in dis matter."

"How many rooms in your new house, my dear?" inquired a good, old-fashioned mother of her daughter, who had just acquired a West Side home. "Ten apartments—reception room, drawing room, dining room, larder, cruisine, lavatory, and four chambers, besides the attic and furnace room," was the reply. "Dear me, how your father gets things mixed," exclaimed the old lady. "He told me after he bought the house that there was a parlor, sitting room, dining room, pantry, kitchen, bath room, four bedrooms, a cellar, and a garret."—*Buffalo Express.*

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* REFORMED CHURCH PUBLICATION HOUSE, *907 Arch Street, Philadelphia.*

☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,
907 Arch Street, Philadelphia, Pa.

THURSDAY, JUNE 4, 1891.

MOST probably no two seasons have ever been in all respects exactly alike. Our present spring, with its cold and warm waves suddenly succeeding each other, its rain and sunshine, its cloudy, smoky atmosphere, and then for a day or two, its blue skies, is certainly something original in its character. The fruit has unfortunately been injured by frosts in some places, but not everywhere, as it is gratifying to know. The crops in this State at least present a very promising appearance. In fact, as we pass through the country and survey the sea of living green, the view is almost transporting, refreshing to the eye, and well calculated to turn one's thoughts upwards and inwards. Nature clothed in its beautiful attire reminds us of that better land, where everlasting spring abides; but in reality it is also a symbol of what is going on almost imperceptibly in the world around us, in the work of the Holy Spirit in the Church, raising men everywhere from the winter of death, and causing them to walk in the newness of life, animating them with new hopes and enabling them to put on the beautiful garments of salvation.—And all this notwithstanding the fact that on the human side of the Church gross sins and pestilential errors are continually breaking out among its members who are dead branches, still hanging on the Living Vine.

DR. BRIDGMAN.

The Rev. Dr. Bridgman, pastor of a prominent church in New York, some time ago withdrew from the Baptist denomination, stating as his reasons for so doing that he had changed his views, and that he was no longer in accord with the Baptistic faith or practice. Among other things he had come to believe that all men, impenitent as well as the penitent, will eventually be saved; that is, he had become a restorationist like Ward Beecher. He did just what was proper and right in the premises, and everybody must commend him for the course he pursued Quite recently, however, he was received into the Episcopal Church, and confirmed by Bishop Potter in an humble, floating chapel somewhere along the river. Such an Episcopal act is calculated to arrest attention. It has created no small degree of surprise. We were aware of the fact that some Episcopal clergymen of lax rationalistic views, especially in England, were restorationists; but we did not know that the Episcopal Church would be willing to give its official sanction to their doctrine, certainly not in this country. But it seems we were mistaken. One thing leads to another, and so it is with single errors generally. They prepare the way for others more hurtful, which are usually very prolific, like noxious weeds, producing large crops of tares, to choke the wheat. There is no doubt such a thing as growth, evolution or further development in Christian doctrine, as our side of the house has always maintained; but when rationalism, feeling or sentimentalism comes in to set aside the clear teachings of the Bible, then we say the healthy growth of doctirne ceases and the Church suffers. Tholuck was a Universalist in his younger days, but when he came to study the Scriptures more carefully and profoundly he changed his mind, being more willing to receive the word of God than to lean to his own understanding or to trust his own speculative theories. Restorationalism under Episcopal indulgence will gain in respectability, and many persons of loose views of Christian doctrine will float into the Episcopal Church, who could not get into the sheepfold through other doors. It is likely that the colored people will be among the most strenuous in their opposition to the insidious heresy which seeks to set aside eternal punishment, just because they have faith in eternal life.—Dr. Briggs of course, in his tendencies differs from Dr. Bridgman or Dr. Heber Newton, who are yielding to the rationalistic spirit of the age. He manifestly is fighting against old worn-out theories, and with his great learning is trying to do what he can to supply the Church with something better, with weapons that may be used with better effect against the hydra-headed monster of rationalism!

THREE IN ONE.

Mr. Gibbon, the celebrated historian of the Decline of the Roman Empire, more than intimates that the Christian doctrine of the Trinity was derived from the philosophy of Greece. Had he been familiar with the ancient literature of India or China, he might in his own way have traced its origin farther back into a hoary antiquity, and been able to quote a trinity that resembled the Christian dogma more fully than that of Plato or his school. Among the wise men of cultured heathen nations generally there are at least some approaches to the idea of a trinity or a three-fold character of the Supreme Being. Starting with unity, they land in dualism, but the human mind cannot rest in two conceptions inwardly related, nor be satisfied until it finds a third in which the two are united. All this goes to show that it is so constituted that it looks for and expects a trinity in unity when it comes to think of God or to speculate in regard to His nature or existence. Such speculations do not supersede or destroy the reality of divine revelation. They are in truth interesting adumbrations, or prophecies, of the truth that God revealed more fully and more clearly when the fulness or maturity of time actually arrived. We thus have an explanation of the fact that the Christian dogma has maintained itself in all ages amidst the fiercest and the most insidious opposition. The subtle Greek philosophers resisted it with all their learning, but at length they were compelled to give up the contest, and as a body they passed over into the Christian Church. There they found the true Trinity, after which they had been searching in vain; and with their keen intellects they did their full share in establishing the doctrine on an impregnable basis. The great mystery, however, has always found a response in the human heart, among the humblest classes of society, no less than with the learned and men of the strongest intellects.—Faith in Christ involves and necessitates faith in the Father and the Holy Ghost. The Sacred Three are in inseparable union, and where the one is actively present, the other two are present also. The Spirit cannot be in our heart apart from the divine-human Christ, and where the Son is the Father cannot be absent. This is the firm and everlasting foundation upon which our faith rests, not upon a mere dogma or our own variable experience, but upon an eternal fact. If we imagine that the Spirit is dwelling in our hearts, and that Christ at the time is away off somewhere, we are much mistaken and deprive ourselves of much comfort. It would be well, therefore, if we would often think of our baptism, and accustom ourselves to regard the sacred words then pronounced over us as a living and not a dead formula.

REPORT OF THE JOINT COMMISSION OF THE REFORMED CHURCH IN AMERICA AND THE REFORMED CHURCH IN THE UNITED STATES ON FEDERAL UNION.

The Joint Commission met at the Catskill Mountain House, N. Y., Sept. 2d–4th, 1890.

Rev. T. G. Apple, D.D., was elected President; Rev. J. R. Berry, D.D., Vice-President; and Revs. J. I. Good, D. D., and E. T. Corwin, D.D., Secretaries.

The following is the result of its deliberations:

THE CONSTITUTION.

Preamble.

For the glory of God, and for the greater unity and advancement of the Church of which the Lord Jesus Christ is the Head, the following Articles of Constitution and Federal Union between the Reformed Church in America and the Reformed Church in the United States are adopted.

Article I.

Each Denomination entering into this Union retains its individuality, creed and independence, as well as every power, jurisdiction and right, which is not by this Constitution expressly delegated to the Body hereby constituted.

Article II.

Full faith and credit shall be given, in each of these Denominations, to the records, acts and proceedings of the duly constituted authorities of the other federated Denomination.

Article III.

For the management of certain common interests of these federated Churches, an Ecclesiastical Assembly is hereby constituted, to which such interests as are hereinafter specified, are committed. This Ecclesiastical Assembly shall be known by the name and style of THE FEDERAL SYNOD OF THE REFORMED CHURCHES.

Article IV.

This Ecclesiastical Assembly shall consist of twenty ministers and twenty elders from each of the constituent Denominations, who shall be chosen under the directions of their respective General Synods in such manner as these Synods shall respectively determine. At the first election of delegates to the Federal Synod by each Denomination, the whole number, viz., twenty ministers and twenty elders, shall be divided into four classes, of five ministers and five elders in each. The first class shall serve for one year, the second class for two years, the third class for three years, and the fourth class for four years; and thereafter five ministers and five elders shall be elected or appointed annually for four years by each Denomination, which shall also have power to fill vacancies for unexpired terms.

Article V.

To the Federal Synod shall be committed such powers in matters relating to the establishment and management of Missions, Domestic and Foreign; in matters relating to Educational Interests; in matters relating to the general superintendence of Sabbath-School Interests and Literature; and in all similar ecclesiastical matters, as the concurrent action of the constituent General Synods shall determine.

Article VI.

The Federal Synod may advise and recommend in all matters pertaining to the general welfare of the Kingdom of Christ, but shall not exercise authority except such as is expressly given it by this constitution. Whenever anything recommended by the Federal Synod shall have received the assent of each of the General Synods, it shall have the force of law in both Denominations.

Article VII.

Upon the Federal Synod may also be conferred the power of opening and maintaining a friendly correspondence with the highest Assemblies of other religious Denominations, for the purpose of promoting union and concert of action in general or common interests.

Article VIII.

The Federal Synod shall never interfere with the creed or cultus, or government which either Denomination held at the time of its entrance into this Union. Also all matters of discipline shall be left to the exclusive and final judgment of the ecclesiastical authorities of the Denomination in which the occasion arises.

Article IX.

All conflicting interests between the two Denominations shall be arbitrated by such executive agencies as may be created by the Federal Synod, under this Constitution, with the right of appeal to the Federal Synod for final adjudication.

Article X.

The officers of the Federal Synod shall be a President, Vice-President, Stated Clerk and Treasurer.

Article XI.

The Federal Synod shall meet annually, at such time and place as may be determined.

Article XII.

The expenses of the Federal Synod shall be equally divided between the Denominations.

Article XIII.

Amendments to this Constitution may be proposed by the Federal Synod, or by either of the General Synods, but the concurrent action of the two General Synods shall be necessary for their adoption.

* * *

RULES OF ORDER.

The following Rules of Order are recommended by the Commission for the government of the Federal Synod:

1. At every regular session devotional services shall be held, and a sermon preached by the retiring President.

2. The business of every regular session shall be conducted in the following manner:

1. Prayer.
2. Members present.
3. Election of Officers.
4. Sermon.
5. Reading of Minutes.
6. Appointment of Standing Committees.
   - Finance.
   - Theological Education.
   - Collegiate Education.
   - Domestic Missions.
   - Foreign Missions.
   - Publication.
   - Denominational Minutes and References.
   - Overtures.
   - Correspondence.
   - Benevolent Societies.
   - State of Religion.
7. Communications.
8. Unfinished Business.
9. Home Missions.
10. Foreign Missions.
11. Publication.
12. Education.
13. Overtures.
14. Denominational Minutes and Reference.
15. Correspondence.
16 Benevolent Societies.
17. Public Morals.
18. State of Religion.
19. Accounts.
20. Particularia.
21. Resumption and Close.

3. The Federal Synod shall be governed by the ordinary methods of parliamentary procedure.

* * *

During the session the following action was taken:

Resolved, That a special committee be appointed to whom shall be referred such matters as may need to be specially recommended to the General Synods of the two Churches, and also to propose methods for putting into execution the work of this Commission.

Resolved, That President Apple, with Drs. Elmendorf, Drury, Kieffer and Peters, and Elders Bousch and Van Nostrand, be said committee.

Report of Special Committee.

The Special Committee appointed to consider matters to be recommended to the General Synods and matters pertaining to the execution of the work of this Commission met immediately after the adjournment of this Commission, on Thursday, 12 o'clock, M. Dr. Elmendorf was called to the chair. The following members were present: Drs. Apple, Drury, Peters, Kieffer, and Elders Van Nostrand and Bousch. Dr. J. S. Kieffer was elected Secretary of the Committee. After some discussion it was

Resolved, 1. That the question of the time and manner of the ratification of the action of this Commission, by the General Synods, be referred to a sub-committee, consisting of Dr. Drury and Elder G. Van Nostrand.

2. That Drs. Apple and Peters be a sub-committee to present a paper embodying the suggestions to be made to the General Synods, as to the manner of carrying on the work of Foreign and Domestic Missions by the Federal Synod.

3. That the question of Sunday School Publications be referred for consideration to a sub-committee, consisting of Dr. Kieffer and Elder Van Nostrand.

The entire committee met again at 3 P. M.

Report of the Sub-committee on Ratifying this Constitution.

1. The sub-committee appointed to report in regard to the time and manner of the ratification of the action of this Commission by the General Synods submitted the following report, which was accepted and adopted:

As to the time and manner of bringing into effect the Federal Union hereby proposed, we assume that

(1). The Constitution, as adopted (with the accompanying recommendations), will be reported to the respective General Synods for their action, and sent down to the Classes, as the readiest way of ascertaining the wishes of the two Churches.

(2). Since this matter will come before the General Synod of the Reformed Church in America, at its regular session in June, 1891, we recommend that a special session of the General Synod of the Reformed Church of the United States be called for the same date, at such place as will make intercommunication convenient.

(3). If the constitution of the Federal Synod be sent down to the Classes, final action can only be taken by the General Synod of the Reformed Church in America at its regular session in 1892, and, in consequence, the Federal Synod, in case the action of the General Synod be favorable, cannot be organized previous to the Fall of 1892, or the Spring of 1893.

(4). If, however, the Constitution be approved in the General Synods of 1891, we recommend that the General Synods authorize their Boards of Foreign Missions, and also their Boards of Domestic Missions, to hold joint meetings, and carry on the work up to the first meeting of the Federal Synod, in accordance with the recommendations herewith submitted for the unification of their operations.

Report of the Sub-committee on Unifying the Mission Work.

2. The sub-committee appointed to report in regard to Missions, Foreign and Domestic, submitted the following report, which was accepted and adopted:

Foreign Work.

This Joint Commission recommends that upon the adoption of the Constitution, or Articles of Union, the General Synods of the respective Churches take action looking toward the speedy unification of the work of Foreign Missions as one of the interests to be referred to the consideration of the Federal Synod, in general terms, in Article V of the Constitution.

(1). To this end we recommend that the General Synods, respectively, authorize and request the Boards of Foreign Missions of the two Churches to hold a joint meeting for the purpose of mutual consultation in regard to the management of the whole Foreign Missionary Work, and especially as to the Missions in Japan; and if considered proper and practicable, their subsequent meetings be joint meetings.

(2). It is recommended also that the two Boards prepare and remit annually to the Federal Synod a report of the Foreign Missionary Work of both Churches in the Union, in order that this report may be published and circulated in both Churches.

(3). Also that the Federal Synod be requested to consider the subject of publishing a Missionary Periodical, and if deemed proper by said Synod, that it have permission to publish such a periodical.

(4). The Federal Synod is authorized, in consultation with the Boards, to institute agencies to awaken a greater interest in Foreign Missions, and secure more general and more liberal contributions to the same throughout the Churches.

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."

Home Work.

(1). That the General Synods of the respective Churches be requested to take such action, as in their judgment may be deemed best, looking toward a harmonious co-operation in the work of Domestic Missions.

(2). That the General Synods of the respective Churches authorize or request their Boards of Domestic or Home Missions to hold a joint meeting, for the purpose of mutual consultation in regard to the wisest and best management of the whole work in the Home Field.

(3). The creation, under these Articles of Federation, and of the two Boards of the respective Synods, of a Body or Board of the Federal Synod, composed of an equal number of representatives from each Board, which Body shall advise and guide the Boards of the General Synods, so that the whole work may be carried forward along the most economical and efficient lines of co-operation.

(4). That this Joint Body or Board prepare and remit annually to the Federal Synod a report of the Home Mission Work of both Churches in the Union, and that this report be published and circulated in both Churches.

(5). That this Body or Board issue, in union with the Foreign Mission Board, a Periodical under the supervision of the Federal Synod, which shall disseminate intelligence on these subjects and promote the Home Misssionary spirit throughout both the Churches.

(6). The Federal Synod to be authorized, in consultation with the Boards, to institute agencies to awaken a greater interest in the Home Missionary Work, and secure more general and more liberal offerings for the same throughout the Churches.

(7). That the joint meeting of the Boards, called for in section 2 of *this* paper, be authorized as early as possible after the adoption of this Constiution, or Articles of Federation, by the two General Synods.

Report of the Sub committee on Sabbath-school Work.

(3). The sub-committee appointed to report in regard to Sunday-school Work submitted the following, which was accepted and adopted:

(1). This Joint Committee recommends that the Federal Synod undertake the work of issuing a series of Sunday-school Helps for common use by the Sunday-schools of the two Denominations, and

(2). Instituting other agencies for the advancement of the interests of the Sunday-schools of the two Denominations.

Resolved, That the Joint Commission be requested to make this proposal known to the General Synods and to recommend it to their favorable consideration.

Respectfully submitted,
JOACHIM ELMENDORF, Pres.
J. S. KIEFFER, Sec.
Of Special Committee.

* * * * *

T. G. APPLE, President.
J. ROMEYN BERRY, Vice-president.
JAMES I. GOOD, } Secretaries.
E. T. CORWIN, }

Poetry.

THE ROAD TO BETHANY.

BY THOMAS FROST.

The night is cold: the sun has sunk to rest
In the deep sea, far o'er yon purple fane.
With sleepless, burning eyes; with flutt'ring breast,
I breathe a space on Olivet's dark crest
Ere to the east I turn my face again.

What were those signs He wrote upon the earth,
Beyond the Scribes' and Pharisaic lore?
What new commandment dates its gentle birth
From words that bade me weep; words of more worth
Than ever thrilled Judea's air before?

Was ever storm so quelled? Caiaphas stood
In priestly robes within the temple's court,
His hand uplift to urge the stony flood
That for my grievous sin demanded blood,
"Even as Moses and the prophets taught."

And I stood there, cold as the poised stone,
Save that mine eyes flashed back the scorn they threw:
Repentance! 'twas a word to me unknown:
A hideous death would for my sin atone;
Why should I hang my head and suffer, too?

And then I heard His voice; it framed no plea
That hearts austere should soften and forgive:
I heard His voice, and sobbed, and bent
[illegible]
"Who hath no sin amongst you let him be
The first to dash at her the stone,"—I live!

Oh, Olivet, they seemed as leaves that dance
In Spring above thy patriarchal floor!
Oh, Olivet, before His countenance
They fled, as leaves 'neath Autumn's searching glance,
And then He bade me go and sin no more!

Cold, cold Jerusalem! Hard as the hand
That at thy gate now bears the Roman spear;
Would like the pardoned sinner thou could'st stand,
Won by His gentleness, till all the land
Should feel that grace is God—that God is here!

Is He the Christ? Why doth my heart rejoice?
What power draws to His abiding spot?
He *is* the Christ! My Star! my day! my Choice!
'Tis better to have sinned and heard His voice
Than to be pure—as ye—and know Him not!

Selections.

The powers of the soul grow in proportion to their use.—*Ozanam.*

Who is not discouraged sometimes? Very few true men do not realize that they come short of accomplishing the good they would like to do and are trying to do.

Even so, O Father!
Though my heart is bleeding,
On the anvil keep me,
While its lessons needing;
Till I'm fitted thus to fill
The place assigned me by Thy will.
—*Jennie Leach.*

Science and Art.

A series of interesting experiments has been conducted in the University of Illinois, on the bacillus of la grippe. The results have been very satisfactory. The elements to work on were obtained from the saliva of 22 persons sick with the disease, and in each case the bacillus was distinctively discernible under the microscope. It was found that by cultivation in a diluted beef tea the germ grew and flourished, and in all particulars corresponded with that taken from individual cases in human beings. The bacillus has been photographed, and the University has several of these in which uniformly appears the germ, like little beads on a fine string.

It has recently been noticed that a large number of light gold coins are in circulation, and the discovery has been made that the "sweating" is accomplished by electrolysis. The scientific swindler constructs an electro deposition plant, using a ten-dollar gold piece as a cathode. The battery is "set in motion," and, presto! in a few minutes fifty cents worth of gold is deposited on the metal plate, and the gold coin is worth so much less than before. As the gold is removed equally from all parts of the surface of the coin, its appearance is scarcely altered by the process, only an expert being able to detect the slight blurring of the design and lettering.—*Electrical Review.*

Items of Interest.

The Arctic Expedition of the Academy of Natural Sciences will start from New York on June 5th or 6th.

"General" Booth is to build a great Salvationist temple in London with the legacy of £60,000 or £70,000 which has been left him by the late Mrs. E. Bell of Glasgow.

The international Copyright law goes into effect July 1, provided President Harrison shall be of the opinion that it is expedient, or that the conditions specified in the act exist at that time.

Artesian wells sunk in the Desert of Sahara reach water at a depth of 230 feet, at which a steady pour of 5,000 gallons per minute has been obtained. The water is brackish, but answers for irrigation purposes.

The bell ringers of English churches held a convention recently, the seventy delegates representing 12,000 members of the profession. They discussed methods for alleviating the horrors of harsh sounding bells.

At the Mont Saint Bernard Monastery the Cistercian rule, only a shade less severe than that of La Trappe, is rigidly observed. From 6 P.M. until 5.30 A.M. is the great silence, which none may break save under grave necessity. One meal in winter and one and a half, as it is called, in summer, is the daily allowance.

Rev. Melancthon W. Jacobus of Oxford, Pa., and Rev. Dr. John Worcester, Jr., of Chicago, have been called respectively to the chairs of New Testament Exegesis and Systematic Theology at the Hartford Theological Seminary. And Prof. E. L. Curtis of Chicago succeeds Prof. W. R. Harper at Yale.

In Prussia, where state and church are united, the state also provides for disabled and aged pastors. The income last year for this fund was 2,025,509 marks; the outlay, 1,560,122 marks. There is an endowment fund of nearly six million marks from which the interest is used for this purpose. In addition to this, one and a half per cent. of the personal taxes are devoted to this end.

The telephone is put to a new use in a hotel at Tampa, Fla. Instead of an electric press button every room will have a telephone connected with the office. Guests will be able not only to communicate with the office, but with their friends in other rooms at will. The great orchestrion, which was one of the marvels of the Paris Exposition, is to be placed in the music room of the hotel. It has been arranged that any guest in his room can, by merely telephoning to the office, be connected with the orchestrion, and have the music transmitted to him in full volume.

Hints and Recipes.

Jelly of Rhubarb.—Wash, but do not peel, a pound of pink rhubarb, which cut into pieces an inch long and stew gently until the juice is drawn, then add half a pound of loaf sugar and stew again until tender. Rub the rhubarb through a sieve, and afterward boil until it becomes sirup-like. Let this get cold, when to three gills of it add half an ounce of gelatine, soaked and dissolved in a gill of water. When on the point of setting, put the jelly into a mold. Serve with custard flavored with extract of almonds. This jelly ought to be a delicate pink color, which, if it is desired to heighten, a few drops of rose coloring may be added.

An Insect Exterminator.—The *Journal of Chemistry* gives the following as an infallible vermin exterminator: Dissolve two pounds of alum in three or four quarts of boiling water; then apply it with a brush, while boiling hot, to every joint or crevice in the cupboards where ants and cockroaches congregate, to all the pantry shelves, and to the joints and crevices of bedsteads. Brush all the cracks in the kitchen floor and in the base-boards with this mixture. A cement of chloride of lime and alum, used to stop rat-holes, and the walls and cracks and corners washed with hot alum, with borax added, will drive away rats and mice, as well as insects.

Farm and Garden.

For Sick Horses.—As so many horses get sick as spring opens this is valuable: "The following directions for preparing different mashes for sick or delicate horses is given by an old horseman: *Bran mash*—Put two quarts of good, sweet bran into a pail and pour boiling water over it, mix thoroughly with a clean stick or iron spoon, and let it stand until cool. *Bread mash*—Break up a loaf of bread and soak it in fresh milk, and add a little salt. This is a nourishing feed for weak and delicate animals. *Linseed mash*—Boil half a pound of whole flaxseed in two quarts of water until it is reduced to about three pints, and while hot pour over a quart of bran, mix and feed when cold."

Bees as Protectors.—Here is another and new argument in favor of bee-keeping. According to Mrs. L. Harrison, a noted apiarist and writer on bee-culture, bees are No. 1 in a fight and come out best every time. Whole armies and flotillas have been vanquished by these little foes. Peddlers, tramps, and book agents leave on the double-quick when they treat bees uncivilly. "Our peach trees are bearing sparingly this season, as the frost on May 5 thinned them, and what there are have grown very large and fine. Thievish boys look at them longingly, but then there are those terrible bees underneath, and the peaches are left undisturbed. Luscious Catawba grapes hang temptingly before the eye, but there is no one brave enough to face the music of humming-bees. Our Southern friends who raise watermelons, which are such a temptation to plantation Negroes, should take the hint and place hives of bees among their melon vines. None of the wooly heads would venture there no matter how thirsty they might be."

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

The People's Bible. Discourses upon Holy Scripture. By Joseph Parker, D.D., London. Vol. 14, Old Testament, now ready. Begins with Ecclesiastes and covers the Song of Solomon and Isaiah, to include chapter xxvi. Octavo, 456 pages, cloth, $1.50. New York: Funk & Wagnalls.

In discoursing upon certain of Isaiah's writings the author says: "To some is given a great gift of words, but that gift is useless unless it express what is in every heart, and then as soon as we hear what the man has said we leap forward as in gratulation and blessing, because he has said exactly what was lying dumbly and glowingly in us." Those who are familiar with Dr. Parker's style cannot help but feel that he is one of "the favored few" who has this gift of words and gift of interpretation combined. Every passage which he treats glows under the touch of his thought and imagination, and we feel that he has said just the right thing and has said it most eloquently. This volume, like all the others, is very readable. He does not attempt to cover the whole ground, nor does he tarry long upon any one passage or group of verses, but those which he selects for treatment become clearer as to their meaning and forcible in their applications through his expositions. The People's Bible is a valuable contribution to the current literature upon the Word of God. We sincerely hope that the author's life and health may be spared to finish the great undertaking, which when completed will be a monument to his ability, industry and fervent spirit. The series is to be completed in twenty-five volumes. Of these twenty are ready, the volumes just issued being the fourteenth of the Old Testament.

Harper's Magazine for June, 1891. Analysis of Contents. Frontispiece:—Indian Scout with lost Troup of Horses. Some American Riders, Peter Ibbetson, Up the River Parana, The Closed Gate, The Technique of Rest, No Answer, The Failure of David Berry, Brothers, In the "Stranger People's" Country, The Royal Chateaux of the Loire, London—After the Romans, Town and Village Government, Wessex Folk, The Warwickshire Avon, Ladies of Fashion and their Doctors, Editorial Departments. Monthly Record of Current Events.

Harper Bros., New York.

Lippincott's Magazine for June contains—Gold of Pleasure, Some Familiar Letters by Horace Greeley, A Literary Pet, Alexandra, Princess of Wales, Oracles, A By-Way in Fiction, Is Alaska worth Visiting? Horace, Ode IV., to Sestius, In the Thorvaldsen Museum, Beneath the Trees, Sonny, The College Settlement, Before the Hour, Two Recent Novels—"Atman," "Romance of a Spanish Nun." With the Wits.

J. B. Lippincott Company, Publishers, Philadelphia. Price 25 cts.

The Atlantic Monthly for June. Contents—Abraham Lincoln, The House of Martha, A Widow and Twins, Variations of an Old Theme, Classical Literature in Translation, Reminiscences of Professor Sophocles, Rowing at Oxford, A Town Mouse and a Country Mouse, The Last Watch, What the Southern Negro is doing for Himself, On the Study of Geography, Goethe's Key to Faust, Third Paper, Vinet and Scherer, New England in the Short Story, Comments on New Books, and The Contributors Club.

Houghton, Mifflin & Company, Boston Mass.

THE QUIVER for June contains—For Erica's Sake, The Responsibilities of Life, Blind Men at Jerusalem, A Call to the Living and the Dead, Some Curious Maori Traditions, Miss Abody's Sense of Duty, Heavy Luggage, The Flinty Squire The Dissolution of the Human Tabernacle, Work in the Master's Name, Life's Law: The Practice of Prayer, The Victorious Stranger from Edom.

Cassell Publishing Co., New York, 15 cents a number, $1.50 a year in advance.

LITTELL'S LIVING AGE. The number of The Living Age for May 30 contains—The New Papyri, Quarterly Review; Eight Days, conclusion, Cornhill Magazine; The Bard of Olney, Temple Bar; A Study of Nelson, Macmillan's Magazine; A Celebrated Frenchwoman, Fortnightly Review; Grasse: Its Perfumes and Pictures, Cornhill Magazine, The Bee and the Wasp, Standard, Poetry—"Lord, though his sins were scarlet," Across the River, Why we Love a Man-of-war. Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

On April 13, 1891, by the Rev. Warren J. Johnson, at his residence, Baltimore Md, Mr. Edward Connor to Miss Lizzie M. Hunt, both of Baltimore, Md.

On April 13, 1891, by the same, at the residence of the bride's parents, Baltimore, Md., Mr. George H. Shafer to Miss Annie C. C. Stein.

At the Glade Parsonage, Walkersville, May 6th, 1891, by Rev. S. M. Hench, Mr. Charles W. Fisher to Miss Pearl Alma Taylor, both of Utica Mills, Frederick county, Md.

May 21, 1891, at the bride's home, by Rev. A. M. Keifer, Mr. E. E. Ash to Miss Sadie M. Foulk, both of Greenville, Pa.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

RESOLUTIONS OF RESPECT.

WHEREAS, God in His all-wise providence has removed from our midst, by the hand of death, our beloved pastor, Rev. J. S. Wagner, who was ever a most faithful and earnest worker in the Lord's vineyard, a tender and kind hearted shepherd, devoted to the flock which he led, therefore be it

Resolved, 1. That we deeply mourn the less of him, who in all his intercourse with his fellow-men, was an upright man, and left an example which all may emulate with credit, and that on account of his earnest devotion and zeal for the cause of Christ, manifested in the church, Sunday-school and missionary society, we hereby record our high appreciation of his sterling worth and Christian example.

2. That in his departure we, as a congregation, sadly recognize an incalculable loss, yet we bow in humble submission to God's almighty will and power.

3. That we heartily sympathize with the widow in her bereavement and commend her to Him who has promised to be a husband to the widow in her affliction.

4. That these resolutions be published in the REFORMED CHURCH MESSENGER and in the county papers.

AARON WILL,
J. C. KNABLE,
CORA WELLER,
Committee.

IN MEMORIAM.

At a meeting of the Consistory of the Reformed church of Bedford, the following memorial was ordered to be placed on the minutes of the Consistory, and be published in the MESSENGER and the Bedford papers, and an engrossed copy be delivered to the parents of the deceased:

WHEREAS, Our Heavenly Father, in His infinite wisdom, by His providence, has called from time to eternity our brother, Dr. Frank Marbourg, a deacon and a member of this body, dearly beloved for his faithfulness to all his duties, and one who was adorned with all Christian graces, exemplifying his life by his gentle manners, charity, benevolence and meekness; and not only earnest in his anxiety for the welfare of the congregation, but active in the work of the Sunday-school, in which he was an officer and teacher, and also in the Missionary and the Christian Endeavor Societies and prayer meeting. Called away from these activities at 29 years of age, and his services so much needed, is a mystery to us, "but God moves in a mysterious way His wonders to perform," and we bow in sorrowful humility to His heavenly will

Resolved, That an engrossed copy of this minute be prepared and presented to the parents of the deceased, and that there be conveyed to them an expression of our great sorrow, and of our and their loss, and that we mourn with them, and pray God to comfort and console them in their affliction.

JNO. P. REED,
A. C. DANIELS,
JOB M. SHOEMAKER,
Committee.

Bedford, April 26, 1891.

RESOLUTIONS

Adopted by the Young People's Society of St. Paul's Reformed church, Meadville Penna.:

WHEREAS, It has pleased our Heavenly Father in His all-wise providence, to transfer from the church militant to the church triumphant, our beloved sister, Elizabeth Wachsmuth, therefore,

Resolved, That while we sorrow at the loss of her society and her companionship, yet we sorrow not as those who have no hope, for we know that our loss is her gain, and that our Heavenly Father doeth all things well.

Resolved, That we extend to the bereaved family our Christian sympathy, and point them to the hope of our blessed religion—the resurrection of the dead—as their comfort, in this their hour of grief and sorrow.

Resolved, That these resolutions be recorded in the minutes, a copy sent to the bereaved family, and that they be published in the REFORMED CHURCH MESSENGER and the *Daily Tribune*.

MRS. T. S. LAND,
GEORGE SCOWDEN,
CHARLES J. FOX,
Committee.

DIED.—At Bath, Northampton county, Pa., on May 2d, after a brief illness of four days, Miss Anna M. Lisberger daughter of Rev. Robert and deceased wife, Lydia Lisberger, aged 22 years, 1 month and 22 days.

The funeral services took place on Thursday, May 7th. A short service was held at the house, at 8 30 A.M., Revs. W. F. More and Wm. M. Reily, Ph.D., officiating. Members of the Sunday-school of Christ Reformed church at Bath, Pa. (of which she was a life-long member, having during the past four years had charge of the infant department), very touchingly sang several appropriate selections.

The services were then continued in St. Peter's church, in which she had been confirmed by her father in 1883, having been a faithful member of the congregation up to her sad and untimely death. After reading an appropriate passage of Scripture, Rev. More, of Catasauqua, preached in the German language a most comforting and fitting sermon based on Ruth 1: 16. Dr. Reily, President of the Female Seminary at Allentown, then spoke words of consolation and strength in the English language, taking as his text Rev. 2: 7. Rev. J. Andreas, Lutheran pastor of St. Peter's church, offered prayer.

The following resolutions were tenderly offered by the Sunday-school, in whose fellowship she died:

WHEREAS, It has pleased Almighty God in His infinite and all-wise providence, to remove from our midst, our much esteemed and beloved sister, Miss Annie Lisberger, therefore be it

Resolved, That while we feel we have lost one whose bright smile, cheerful voice and willing hands we will sorely miss, yet we recognize in this dispensation the hand of Him "who doeth all things well."

Resolved, That Christ Reformed Sunday school has lost a good and faithful worker who was beloved by all; and that we extend to the family our sincere sympathy in their bereavement, and commend them to the consolation of Almighty God, who doeth all things well, trusting what is their loss is her eternal gain.

Resolved, That by her death our infant department has lost a very efficient and practical teacher.

Resolved, That these resolutions be inscribed upon the records of our Sunday-school, and a copy thereof be presented to the family of our deceased sister.

J. S. MEYERS,
AMELIA R. SHUMAN,
ANNIE S. COLE,
Committee.

The father, two brothers, Rev. George J. Lisberger, pastor in Schuylkill county, Pa., and Robert H. Lisberger, of New York city, with two sisters, one the wife of Rev. J. O. Lindaman, a younger one still with her father, are left to mourn over this sad and untimely death. But we mourn not as those who have no hope.

"Dust to its narrow house beneath,
Soul to its place on high!
They that have seen thy look in death,
No more may fear to die."

"We thought her dying when she slept,
And sleeping when she died."

"She thought our good night kiss was given,
And like a lily her life did close,
Angels uncurtained that repose,
And the next waking dawned in heaven."

"Come, let the burial rite be read,
The funeral song be sung,
A dirge for her, the doubly dead,
In that she died so young."

Then fell upon the house a sudden gloom,
A shadow on these features fair;
And softly from that hushed and darkened room,
Two angels issued, where but one went in.

DIED.—At Jefferson, Md., Apr. 11, 1891. Julia Blanche Myers, aged 2 years, 11 months and 29 days.

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CHILDREN'S DAY SERVICES.

As the time is drawing near for preparation for the observance of Children's Day—June 14th next—we offer the following services for the occasion:

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Miscellaneous.

For Reformed Church Messenger.

DEDICATION AT HUMMELSTOWN.

The Reformed church at Hummelstown, having been subjected to a complete renovation, was rededicated on Sunday, May 24th, while the Classis of Lancaster was assembled in that village in its annual sessions.

The church, having been built 38 years ago, under the pastorate of Rev. D. Y. Heisler, deceased, was rendered during these years of service greatly in need of repair. The work of renovation was consequently begun, carried vigorously forward, and completed, just in time for the day set apart for its dedication.

The church has been beautifully decorated in the style of Gothic architecture. On the east side of building an addition has been made which is entered through an arcade of three arches, with an arcade running completely round, divided into groups of three, by three painted glass windows.

The canopy over this recess presents the appearance of a starry sky, and produces a very beautiful effect. The ceiling and walls of the audience chamber are ornamented with delicately shaded and partly gilt wall-paper, producing a very beautiful effect. Besides this, there have been placed in the church thirteen fine memorial windows, in stained glass. In the two windows facing eastward there are two large figures—one of these is to represent one of the cardinal virtues of the Christian life, namely, hope; while the other is to represent St. John. The first of these windows was presented by Mr. Levi Lutz, of Philadelphia, in memory of his parents; and the second was presented by Mrs. Sarah Martz of Hummelstown, and her sister, Miss Mary Lutz, of Philadelphia.

The other windows with their peculiar designs, were presented to the church by the following persons: The one having for its design a Lamb, was presented by Mr. J. J. Nissley, in loving memory of Emma Grace Nissley; the window with the cross and crown, was presented by Mrs. Sarah Corl and her children, in memory of D. H. E. La Ross and wife; the window with the sheaf of wheat was presented by Mr. James Hayes, in memory of his wife, Mary G. Hayes; the window containing the image of a descending dove was presented by the Society of Willing Hands; the window containing the design of an angel was presented by Mr. Bend Zell, in memory of his wife, Mrs. Jennie Zell; in one of the windows there is a representation of Mary, which was presented by the Sunday-school, in memory of Mary W. Clark; the window containing the emblem of an open Bible, was presented by John H. Rhen, in memory of his wife, Sarah A. Rhen; the window with the cross and anchor was presented by Mr. W. H. Moyer, in memory of his mother; the window with the design of an urn was presented by Mrs. Jos. Early, in memory of her children, Joseph H. and Margaret Edna Early; the window with a cross and crown and ivy trimmings, was presented by Rev. D. E. Klopp, D.D., in memory of his father; while the large double window containing the figure of St. John the Revelator, with a chalice, was presented by the Bible class in memory of Rev. D. Y. Heisler, with the inscription, born June 1, 1820, died Feb. 5, 1888. These windows being made of the finest glass, help to make the church very beautiful.

In the centre of the audience chamber there is suspended from the ceiling a gas reflector with twenty burners, which is ornamented with 300 pendent prisms. The choir occupied the rear of the church where there is erected an elevated platform, surrounded by brass railings and velvet curtains. The seats in the audience chamber are circular in form and provided with cushions. The entire church is neatly carpeted. The Sunday-school room, which is divided into three departments, was likewise greatly improved. The arrangements are made complete for the Bible class and for the primary and senior departments of the Sunday school.

It was a pleasing sight to see this congregation with its many friends in the community turn out in its strength on the day of the dedication. The services on that day were conducted by the pastor, Rev. John F. Moyer, assisted by Rev. J. H. Pannebecker and Rev. Jno. M. Souder, and the sermon was preached from Numbers 6: 24—27, by Rev. E. N. Kremer, of Harrisburg, Pa.

The noble offerings which this congregation has made to beautify the sanctuary and to make the place where Christ's honor dwelleth glorious—is a befitting expression of the love which they bear toward His kingdom. The zeal which has characterized the labors of its pastor has been richly blessed, and the noble generosity of Elder Nissley, it may be well here to mention, has been an inspiration to the whole congregation, enabling it to carry forward its work to its final completion. Corresponding spiritual blessing, we are assured, will accompany such love and devotion to Christ's cause. And in the onward progress of the work may the lives of the members under the influence and guidance of the Spirit become more grand and beautiful than is the temple where they meet as worshippers.

ANSGAR.

For Reformed Church Messenger.

GRACE REFORMED CHURCH IN NEED OF IMMEDIATE FINANCIAL HELP.

The question frequently put to the pastor and members of Grace Reformed church, "Are you out of the deep waters through which you have been passing?" cannot yet be answered in the affirmative. We believe, however, that through the helpful kindness of God's devoted children in the church, it will all end well. The sum total received up to date (May 23) is two hundred and forty-six dollars and fifty cents.

Previously acknowledged,	$180 00
From Christ Ref ch, Hagerstown, Md,	10 00
" Rev. Charles E. Miller, Dayton, O.,	5 00
" Charles Santee, Phila., Pa.,	20 00
" Mrs. Kohler, "	3 00
" Bethel Ref. Miss., "	10 00
" Rev. Stephen Schweitzer, Lincoln, Pa.,	5 00
" Rev. J. E. Smith, Bath, Pa.,	2 00
" Egypt charge,	5 00
" Solomon cong., Macungie charge,	6 50
Total,	$246 50

The floating indebtedness of Grace Reformed church is yet at present $1,250.00, which should at once be paid. By this is meant the indebtedness which has not been covered with the mortgage. The capacity of the congregation is taxed to the utmost in the raising of the interest, and hence financial help to defray the floating indebtedness from our sister churches is absolutely necessary. Will not those churches to whom appeals have been sent follow the example of the above and contribute something towards the urgent needs of this struggling interest? Any help will be most thankfully received and at once acknowledged.

S. U. S.

P. S.—Please send all checks to Rev. S. U. Snyder, 1112 W. Huntingdon street, Philadelphia, Pa.

For Reformed Church Messenger.

A MISSIONARY SERVICE.

(Such an outline service can at best be only suggestive. What hymns, what additional Scripture lesson, when the business meeting shall be held, and similar details each Society must determine for itself.)

1) *Opening Sentences.*

Leader. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.

Society. That whosoever believeth in Him should not perish but have eternal life.

Leader. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.

Society. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

Leader. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Society. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Leader. And this is the record, that God hath given unto us eternal life, and this life is in His Son.

Society. He that hath the Son hath life, and he that hath not the Son of God hath not life.

Leader. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.

Society. And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead.

Leader. Ye shall be witnesses . . . unto the uttermost part of the earth.

Society. And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

Leader. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.

Society. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.

Leader. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.

Society. There were great voices in heaven saying: The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever.

Leader. Glory be to the Father and to the Son and to the Holy Ghost.

Society. As it was in the beginning, is now, and ever shall be, world without end. Amen.

2) *Hymn.* "Jesus shall reign where e'er the sun."

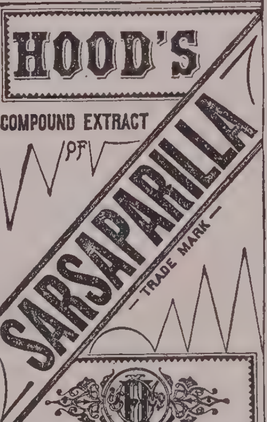
3) *Prayer.* Do Thou, O Lord, bless Thy people everywhere with an increase of faith, earnestness and zeal. Be near unto us as a Missionary Society, and strengthen us for greater Christian effort in the future than we have shown in the past. Give us the spirit of self-consecration to Thy service, that we may find our highest pleasure in knowing and doing Thy will. Imbue us with a true missionary zeal, that we may not only pray "Thy kingdom come," but also love to give of our means toward the fulfillment of that prayer, even as Thou hast blessed us. May we all, O Lord, labor together, for the best interests of Thy holy cause, in the spirit of unity and peace, through Jesus Christ our Lord. Amen.

4) *The usual order of exercises*, including reading of the minutes, items of business, offerings and payment of dues.

5) *Hymn or prayer, or both.*

6) *Closing sentences.*

Continued on Page 13.



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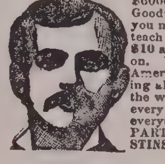
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Leader. The word is nigh thee, even in thy mouth and in thy heart, that is, the word of faith which we preach.

Society. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

Leader. For with the heart man believeth unto righeousness.

Society. And with the mouth confession is made unto salvation.

Leader. For the Scripture saith, Whosoever believeth on Him shall not be ashamed.

Society. For there is no difference between the Jew and the Greek.

Leader. For the same Lord over all is rich unto all that call upon Him.

Society. For whosoever shall call upon the name of the Lord shall be saved.

Leader. How then shall they call on Him in whom they have not believed?

Society. And how shall they believe in Him of whom they have not heard?

Leader. And how shall they hear without a preacher?

Society. And how shall they preach except they be sent?

Leader. As it is written: How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.

Society. So then faith cometh by hearing, and hearing by the word of God.

7) *Lord's Prayer and Doxology.*

For Reformed Church Messenger.

MEETING OF THE WOMAN'S MISSIONARY SOCIETY OF GOSHENHOPPEN CLASSIS.

The Woman's Missionary Society of Goshenhoppen Classis met in their first annual session in the Reformed Church of the Good Shepherd, Boyertown, Pa., on Whitmonday, May 18, 1891. They were organized by a committee of Classis October 9, 1890, in the Swamp Reformed church, New Hanover, Pa., where they adopted a constitution and elected the following officers: Mrs. L. M. Koons, president; Mrs. Sallie Hoffman, vice president; Mrs. C. A. Mony, recording secretary; Mrs. Dr. Heffner, corresponding secretary; Mrs. Emma Wagner, treasurer; Mrs. L. A. Freeman, editress. These officers were re elected this year.

In the afternoon a business meeting was held. The congregational missionary societies were kindly instructed to send all their moneys into the hands of the Classical treasurer, so that we may duly forward the same to the treasurer of the Eastern Synod Society.

Delegates were present from Sassaman's, Swamp and Boyertown. A committee was appointed by the Classical society to help and assist in the organization of congregational missionary societies in the different pastoral charges with consent of their respective pastors. We feel that if the pastors give us their influence and aid we can do a great work for the Lord and His mission cause.

In the evening a mission service was held in the church. An essay entitled "Christian Workers," was read by Miss Ella Yerger, an efficient teacher in the schools of Boyertown. Mrs. Dr. Heffner of Sassamansville, read an essay on "A Plea for Missions." Both essays were received with marked attention. The pastor of the Boyertown charge spoke on "Woman's Work in the Reformed Church."

The basket collection amounted to $6.60, together with the $44.40 received from treasurer, Mrs. Spatz, of Boyertown society, and $7 from treasurer, Miss Ella Urfer, Sassaman's society, total $58, which was sent by Mrs. Emma Wagner, treasurer, to Mrs. Sarah E. P. Mosser, treasurer Women's Missionary Society, Eastern Synod.

All were happy and glad in the work for the Lord, being conscious that they had been faithful in little.

MRS. L. A. FREEMAN, Editress.

For Reformed Church Messenger.

ALLEGHENY CLASSIS.

Allegheny Classis convened in twentieth annual sessions in Grace Reformed church, Pittsburgh, May 18—20, 1891. The opening sermon was preached by Rev. D. G. Klein, the retiring president, Rev. H. S. Garner, not being present at the opening.

Rev. D. G. Klein was elected president; Rev. Jas. S. Freeman, corresponding secretary; Elder J. M. Conroy re elected treasurer; Rev. D. N. Harnish is stated clerk.

The parochial reports of the ministers show a marked degree of growth and prosperity. Several new congregations have been organized, and a number of new churches have been built. The financial status of this Classis is better than ever before, and the meeting was one of the most harmonious we have ever had. There was nothing of an unpleasant nature to be adjusted.

Besides the usual routine business, the new Hymnal was unanimously adopted, and Rev. P. C. Prugh, D.D., was made a life member of the Ministerial Relief Society.

Rev. Dr. S. N. Callender was present, and on Wednesday evening delivered a most interesting and instructive address on the subject of Foreign Missions. The *Missionary Guardian* was recommended for increased circulation.

In accordance with last year's action the expenses of the meeting were paid out of the Classical treasury, and this rule will be observed next year, when the annual meeting will be held in St. Paul's Reformed church, Butler, Pa., Monday, May 16, at 8 o'clock, P.M.

Revs. C. J. Musser and S. C. Long, both of Juniata Classis, Synod of Potomac, were received and enrolled as members of this Classis.

Statistics.

Ministers, 13; congregations, 13; members, 1,664; members unconfirmed, 954; baptisms, infants, 121; adults, 13; confirmed, 85; by certificate and renewal, 150; communed, 1,427; dismissed, 91; erasures, 28; deaths, 40; Sunday-schools, 13; Sunday-school scholars, 1,395; benevolent contributions, $32,099 47; congregational purposes, $15,976.41; students for the ministry, 2.

D. N. HARNISH, Stated Clerk.

For Reformed Church Messenger.

JUNIATA CLASSIS.

Juniata Classis convened at Saxton, Pa., in the Trinity Reformed church, on the 20th ult., at 8 P.M. The retiring president, Rev. Lloyd E. Coblentz, could not be there at the opening on account of a funeral in his charge, the opening sermon was preached by the Stated Clerk from Eph. 2: 8, 9.

Classis was organized by the election of Rev. C. U. Heilman, president; Rev. R. L. Gerhart, vice president; Rev. S. C. Stover, corresponding secretary; Rev. Dr. F. A. Rupley was re-elected treasurer, and Rev. J. W. Pontius is stated clerk.

Classis took favorable action upon recommendations from Synod and General Synod; adopted the Hymnal and commended the *Missionary Guardian* to the people, and requested each pastor to put forth special efforts to increase its circulation.

Rev. W. C. Schaeffer, Ph.D., was received from Lebanon Classis, and a call to him from the Huntingdon charge confirmed and a committee of installation appointed.

The licentiate, F. M. Line, was received from the Maryland Classis, and a call to him from the Everett charge confirmed and a committee of ordination and installation appointed.

The pastoral relation between Rev. D. S. Dieffenbacher and Christ's church, Altoona, was dissolved, and he was dismissed to the Wyoming Classis, Eastern Synod.

Classis disconnected the Loysburg congregation from the Yellow Creek charge and connected it with the Hickory Bottom charge, so that both charges now consist of four congregations.

The committee appointed at a special meeting to investigate certain charges by a number of the members of the Woodcock Valley charge against their pastor, reported through its chairman, Elder S. B. Isenberg, that they must recommend a dissolution of the pastoral relation.

Classis adopted the report and asked him to resign at the close of his pastoral year ending December next.

The following delegates to the Potomac Synod to meet in Chambersburg in October were elected—*Primarii*, Revs. S. Z. Beam, D.D., R. L. Gerhart, John W. Pontins, S. C. Stover, C. U. Heilman, Robert O'Boyle, and Lloyd E. Coblentz. *Secundi*, Revs. J. B. Stonesifer, C. W. Summey, J. H. Apple, D.D., F. A. Rupley, D.D., W. A. Long, H. F. Long, and E. D. Shoemaker. Elders, *primarii*, Wm. Koontz, S. B. Isenberg, John Brewster, Jacob Reed, M. V. Boyer, J. W. Smith and Wm. Neff; *secundi*, J. C. Imler, S. F. Miller, Ambrose Corle, G. L. Freet, David Diehl, Jonathan Dibert and A. M. Baker.

On Friday evening a Classical Missionary Society was organized. A. F. Peters, of Altoona, was elected president; Bessie Brewster, recording secretary; Emma M. Beam, corresponding secretary; and Mahlon Fouse, treasurer.

The society adjourned to meet in Trinity church, Altoona, Pa., on the 17th of September, 1891, at 7.30 P.M.

To encourage this society Classis requested each pastor to organize missionary societies in their charges.

The report on the state of religion indicate the year to have been a prosperous one and that the growth in strength, numerically, financially and spiritually, has been very encouraging.

Classis adjourned to meet in annual sessions in the Trinity Reformed church, Altoona, Pa., June 8th, 1892.

Much praise and thanks are due the people of the Trinity Reformed church, Saxton, Pa., for their very cheerful and royal entertainment of the members of Classis.

STATED CLERK.

For Reformed Church Messenger.

NORTH CAROLINA CLASSIS.

This Classis met in Bethel church, N. C., May 6th, 1891. Officers for the year—Rev. J. L. Murphy, president; Rev. G. W. Welker, D.D., stated clerk; H. A. Forney, treasurer.

Delegates to Potomac Synod—*Primarii*, Revs. J. C. Leonard, A. R. Holshouser, Elders H. A. Forney, A. F. Heilman. *Secundi*, Revs. J. C. Clapp, D.D., C. B. Heller, G. W. Welker, D.D., Elders D. A. Long, G. K. Faust.

Next meeting in Hedrick Grove church, Davidson charge, April 28th, 1892, at 10 A. M.

Continued on Page 14.

IS Your Baking Powder Pure?

It may masquerade as "absolutely pure;" perhaps you *think* it is; but you may *know* whether it is adulterated with ammonia or not if you

Test it. Mix one heaping teaspoonful of baking powder with one spoonful of water in a tin cup; boil thoroughly for a few moments, stir to prevent burning, and if ammonia is present you can smell it in the rising steam. As baking powder, when thrown into water, will effervesce, do not mistake bubbling for boiling.

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AT THE RATE OF A POUND A DAY. I TAKE IT JUST AS EASILY AS I DO MILK." SUCH TESTIMONY IS NOTHING NEW. SCOTT'S EMULSION IS DOING WONDERS DAILY. TAKE NO OTHER.

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Statistics—Ministers, 17; congregations, 35; members, 2,820; unconfirmed, 1,530; baptisms, adults, 71; infants, 161; confirmed, 237; certificate, 57; communed, 1,971; dismissed, 23; erased, 25; deaths, 48; Sunday-schools, 23; Sunday-school scholars, 2,362; students for the ministry, 2; benevolence, $2,720; congregational purposes, $5,768.

For Reformed Church Messenger.

ZION'S CLASSIS.

Zion's Classis met in Mt. Zion church, York county, Pa., May 8th. Officers for the year—Rev. H. A. Bomberger, president; Rev. Dr. I. S. Weisz, stated clerk; C. A. Schultz, treasurer.

Delegates to Potomac Synod—Revs. A. F. Dreisbach, J. O. Miller, D.D., A. Wanner, D.D., O. P. Schellhammer; Elders A. D. Seitz, C. A. Schultz, Wm. Stuck, G. D. Stouch.

Next meeting at New Freedom, York county, Pa., May 10, 1892, 10 A.M.

Statistics—Ministers, 11; congregations, 33; members, 4,196; unconfirmed, 2,832; baptisms, adults, 26; infants, 336; confirmed, 178; certificate, 189; communed, 3,420; dismissed, 54; erased, 6; deaths 165; Sunday-schools, 42; Sunday-school scholars, 2,918; students for the ministry, 7; benevolent contributions, $2,319; congregational purposes, $24,057.

For Reformed Church Messenger.

COMMENCEMENT EXERCISES OF CATAWBA COLLEGE, NEWTON, N. C.

The Commencement of Catawba College, which took place last month, was the closing of its thirty-ninth year. On Sunday evening the Baccalaureate sermon was preached by Rev. M. J. Stirewaldt, of Indiana, a student of the College thirty-six years ago. Monday and Tuesday the examinations took place. Tuesday evening a class of declaimers performed, and on Wednesday evening the Junior orations were delivered. On Thursday the Commencement proper took place.

Ayer's Sarsaparilla

The Best Blood Medicine

So say Leading Physicians and Druggists, and their opinion is indorsed by thousands cured by it of Scrofula, Eczema, Erysipelas, and other diseases of the blood.

"Ayer's Sarsaparilla has won its reputation by years of valuable service to the community. *It is the best.*"—R. S. Lang, Druggist, 212 Merrimack st., Lowell, Mass.

Dr. W. P. Wright, Paw Paw Ford, Tenn., says: "In my practice, I invariably prescribe Ayer's Sarsaparilla for chronic diseases of the blood."

Dr. R. R. Boyle, Third and Oxford sts., Philadelphia, Pa., writes: "For two years I have prescribed Ayer's Sarsaparilla in numerous instances, and I find it highly efficacious in the treatment of all disorders of the blood."

L. M. Robinson, Pharmacist, Sabina, O., certifies: "Ayer's Sarsaparilla has always been a great seller. My customers think there is no blood-purifier equal to it."

"For many years I was afflicted with scrofulous running sores, which, at last became so bad the doctors advised amputating one of my legs to save my life. I began taking Ayer's Sarsaparilla and soon saw an improvement. After using about two dozen bottles the sores were healed. I continue to take a few bottles of this medicine each year, for my blood, and am no longer troubled with sores. I have tried other reputed blood-purifiers, but none does so much good as Ayer's Sarsaparilla."—D. A. Robinson, Neal, Kansas.

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The annual address was delivered by Hon. Chas. Douglass, of Columbia, S. C., whose subject was "The Survival of the Fittest." He was followed by Major S. M. Finger, who delivered the alumni address. He gave an interesting and full history of the college. His address will be published.

In the afternoon the exercises of the graduating class took place. There were four graduates who delivered orations:—Crawford Clapp, Newton, N. C., the Salutatory, "Dreams;" J. S. Garrison, Middlebrook, Va., "Poetry;" J. B. Leonard, Lexington, N. C., "The Night brings out the Stars;" C. A. Stau, Greensboro, N. C., Valedictory, "Render unto Cæsar the things that are Cæsar's." The young men are said to have acquitted themselves with credit to their preceptors and themselves.

The degree of A.B. was conferred on the members of the class by President Clapp. The honorary degree of D.D. was conferred upon Rev. Miles J. Stirewaldt.

For Reformed Church Messenger.

RESOLUTIONS.

The following action was taken by the Consistory of Christ Reformed church, Altoona, Pa., upon the resignation of Rev. D. S. Dieffenbacher:

WHEREAS, Our pastor, Rev. D. S. Dieffenbacher, has offered to this Consistory his resignation as pastor of Christ Reformed church, Altoona, Pa., and has set forth his reasons for making this request, that are justifiable and reasonable, therefore,

Resolved, That we, the Consistory, in accepting the resignation of our pastor, desire to give expression of our appreciation of his faithful, energetic and successful labors in this charge during the past six years—and that the congregation has greatly prospered under his ministration.

Resolved, That our prayers and sympathies will accompany our pastor in his new field of labor, and trust his efforts may be crowned with abundant success by the Great Head of the Church in the future as they have been in the past.

RESOLUTIONS

Of the Woman's Missionary Society of Lancaster Classis, convened at Hummelstown, Pa., May 22, 1891.

Resolved, That as delegates of this our annual meeting, we do all in our power to promote the cause of missions, and commend the work to the members of the church at large.

WHEREAS, Mrs. F. K. Witman, the President of our Society, has removed from the bounds of Lancaster Classis,

Resolved, That we regret the loss of our efficient leader, her wise counsel, and the kind and courteous treatment we have received at her hands.

Resolved, That our thanks are due the friends of the Reformed church at Hummelstown for the invitation extended to us as a society to hold our meeting in their midst; also to the officers of the churches in which we were permitted to hold our meetings.

MISS SUE E. KEENER,
MRS. DR. J. Z. GERHARD,
MISS JANE M. POWERS,
Committee.

RESOLUTIONS

In Memory of the Death of Rev. Daniel Lantz, D.D.

WHEREAS, It has pleased Almighty God in His wise and merciful providence, to call from earth our father in Christ, Rev. Daniel Lantz, D.D.

Resolved, That we acknowledge in this an act of our kind and merciful Father, praising Him for His only begotten Son, in whom is our resurrection and life, and for the assurance that our deceased brother, having believed in Him as such, has eternal life, and shall rise triumphant over death and ascend to glory.

Resolved, That we express our heartfelt sorrow and sympathy for the family in this hour of their bereavement.

Resolved, That in the death of Brother Lantz the church, and especially our Classis, loses a true and faithful minister, an earnest co-worker in the church, the bereaved a loving husband, his children a kind and indulgent father, but what is our loss we feel sure is his eternal gain.

Resolved, That a copy of these resolutions be sent to each of the church papers for publication, to the bereaved family and recorded in the minutes of Classis.

REV. F. WETZEL,
REV. H. BAIR,
REV. J. SECHLER,
Committee.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Philadelphia.—Bethel, Rev. Wilson Delaney. At the communion services held Sunday, May 24th, in Bethel Reformed church, nineteen persons were received into membership—seven by certificate, seven by reprofession, and five by confirmation. Of this number twelve were heads of families.

Reading.—St. Andrew's. On the morning of the 24th ult., Rev. S. L. Krebs, pastor of St. Andrew's church, Reading, Pa., preached a sermon to Meade Camp, Sons of Veterans. He took for his text, 2 Thess. ii. 5, "So then, brethren, stand fast." The sermon was an eloquent one, and was listened to by the large congregation present with much interest.

—*First.* On the evening of the 24th ult. Rev. H. Mosser closed his eighteenth year as pastor of the First church, Reading, Pa. The event was celebrated on last Sunday (31st ult.) morning and evening, with appropriate services. A choir of 75 voices under the direction of Prof. [illegible] parts in the services. The pastorate of Rev. Mosser has been a successful one, the congregation having made great progress. The consistory has resolved that from September 1st next, the services shall be in only the English language. Pastor Mosser and his people are to be congratulated upon the promising condition of this the mother church of Reformed churches in that city.

Gettysburg Charge.—Communion at St. Mark's on Whitsunday. Additions—six by confirmation and five by certificate. Additions to the charge during the year, forty-one—twenty-four by confirmation and seventeen by certificate. Baptisms—infants 19, adults 6.

Weatherly and Quakake.—Rev. A. M. Masonheimer, confirmation 50, certificate 25, total 75, alms $42, object, classical assessment.

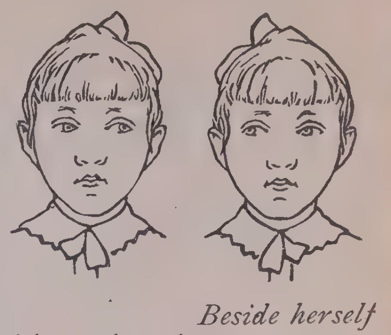
Salem.—Rev. J. J. Wagoner. On May 10th, 1891, the Holy Communion was celebrated in the Reformed church at Salem. Fourteen new members were received—thirteen by confirmation and one by certificate. Two adults were baptized and one infant. Collection for classical apportionment.

Schaefferstown.—St. Paul's, Rev. A. J. Bachman. On May 24th fourteen were received by confirmation. The offerings amounted to $26, objects, for congregational purposes, $16, benevolence, $10.

Danville.—Rev. D. S. Dieffenbacher has accepted a call to Danville, Pa., succeeding Rev. J. A. Peters, D.D. He will enter his new field at an early date.

Shenango Charge.—Rev. J. M. Schick. At the spring communion the following additions were made—confirmation 23, certificate 7, reprofession 2, total 32, alms $86.30, objects, Relief Society and assessment of Classis.

Monroe.—Rev. S. T. Wagner. Spring communions were held in both congregations of the Beaver charge; at *St. Paul's*, on Whitsunday, additions, three by certificate and one by reprofession. Collection $35.23. Rev. S. S. Miller was present and preached two very acceptable sermons. At *St. Mark's* (Monroe) on Trinity Sunday, two were received by certificate. Collection $32.10, object, classical apportionment.



Beside herself with work and worry—a woman without *Pearline*. She has twice as much work, and gets half as much done. With *Pearline*, she can keep her house clean without keeping it upset. She can wash the clothes easily, and know that it is done safely. *Pearline* washes everything. If you try to have comfort, you will have to try it.

Beware of imitations. 249 JAMES PYLE, N.Y.

Butler.—St. Paul's, Rev. D. N. Harnish. On May 24th the following were added to this church—confirmation 7, certificate 7, reprofession 8, total 22.

MARYLAND.

Mechanicstown.—Rev. G. A. Whitmore. The interesting spring communions of the Mechanicstown charge were brought to a close on the 17th of May, 1891. The results are as follows, viz., confirmation [illegible] object, classical apportionment. Additions during the year, by baptisms and confirmation and certificate, 87, of whom 15 were heads of families. Benevolence during the year, $448.74. The charge is in a flourishing condition.

OHIO.

Pickaway.—Lic. Albert Schoepp has accepted a call to this place. He will take charge of the German interests there.

Swander's Crossing.—Lic. James S. Keppel has accepted a call to the Trinity charge, in Shelby and Logan counties, Ohio.

Canfield.—Rev. J. M. Kendig. Communion closed here on May 10th. Additions—confirmation 16, certificate 1, total 17, alms $32, object, classical apportionment.

INDIANA.

Boundary City.—Rev. John Stuck died by his own hand May 6th, in the 76th year of his age. He was ordained in 1859, and labored in the ministry for thirty-two years. His funeral took place on the 8th ult.

PERSONAL.

We regret to learn that Rev. C. J. Musser, pastor of St. Mark's Memorial church, East End, Pittsburgh, has been obliged, on account of ill-health, to cease from active work for a time. His consistory has granted him a vacation of three months. It is to be hoped that at the end of that time he may resume his labors in renewed health.

Change of Address.

Rev. Geo. B. Resser from Lebanon to *Hanover, Pa.*

Rev. C. Wisner to Crothersville, Ind.

Rev. G. P. Fisher to Somerset, O.

Rev. D. O. Shoemaker from Walker to *Stoyestown, Somerset Co., Pa.*

FOR SKIN DISEASES

Horsford's Acid Phosphate.

Dr. F. Le Sieur Weir, Philadelphia, Pa., says: "*In certain cases of skin diseaees, where the stomach is in a condition unfavorable to the diseases, not infrequently have I found it to correct that condition, when nothing else yielded the desired result.*"

ANNUAL COMMENCEMENT OF FRANKLIN AND MARSHALL COLLEGE, 1891.

Order of Exercises.

Sunday, June 14th—At 10.30 A. M., Baccalaureate Sermon by President Stahr, in the College Chapel.

Monday, June 15th—At 8 P.M. Junior Oratorical Contest, in the College Chapel.

Tuesday, June 16th—At 2 P.M. Meeting of the Board of Trustees in the First Reformed church. Class Day Exercises, on the College Campus, at 3 P.M. Address before the Literary Societies, in the Court house, at 8 P.M., by the Hon. William L. Wilson, of West Virginia.

Wednesday, June 17th—Society Reunions at 8 A.M. Alumni Meeting in the College Chapel at 10 A.M. Alumni Dinner, in the new Gymnasium, at 12.30 P.M., with speeches during the afternoon. Address before the Alumni, at 8 P.M., in the College Chapel, by the Hon. John Blair Linn, of Bellefonte, Pa.

Thursday, June 18th—COMMENCEMENT. One session, in the College Chapel, at 9 A. M.

The graduating class numbers twenty-seven.

For orders for tickets at reduced rates of fare on the Pennsylvania and Philadelphia and Reading railroads, address,

REV. J. H. DUBBS, D.D.,
Lancaster, Pa.

COMMENCEMENT EXERCISES OF URSINUS COLLEGE, JUNE 25TH, 1891.

The following is the programme for the week:

Baccalaureate Sermon, by Rev. H. W. Super, D.D., Sunday, June 21st, 8 P.M.

Junior Exercises, Monday, 22d, 8 P.M

Annual Address before the Literary Societies, by General D. H. Hastings, Tuesday, 23d, 8 P.M.

Class Day Exercises, Wednesday, 24th, 2 P.M.; Oration before the Alumni Association, Rev. E. R. Cassaday, 8 P.M.

Commencement Exercises, Thursday, 25th, 9 A.M.

The graduating class is composed of sixteen members—twelve young men and four young ladies.

COMMENCEMENT OF MERCERSBURG COLLEGE, MERCERSBURG, PA.

The annual Commencement of this Institution will take place on the 16th inst. The Alumni oration will be delivered by William S. Hoerner, Esq.

Dyspepsia is the bane

of the present generation. It is for its cure and its attendants, Sick Headache, Constipation and Piles, that

Tutt's Pills

have become so famous. They act speedily and gently on the digestive organs, giving them tone and vigor to assimilate food. No griping or nausea.

Sold Everywhere.

Office, 39 & 41 Park Place, N. Y.

COMMENCEMENT OF HEIDELBERG UNIVERSITY, TIFFIN, O.

The Commencement exercises of Heidelberg University will begin Sunday, June 14th, and continue until Thursday, 18th. *Sunday*, Baccalaureate Sermon, by President Peters. *Monday*, 8 P.M., Address before the Literary Societies. *Tuesday* 2 P.M., Inauguration of President Peters; 8 P.M., First Commencement of Conservatory of Music, five graduates. *Wednesday*, 9 A.M., Alumni Meeting; 2 P.M. University Day for Tiffin and Seneca Co.; 8 P.M., Alumni Address, by Rev. E. D. Wettach, Akron, O. *Thursday*, Commencement, two sessions, thirty graduates

"THE HOUSE WE LIVE IN."

"The tenant and the house are so inseparable, that in striking at any part of the dwelling, you inevitably reach the dweller." This being the case, it is of vital importance to keep the house, the body, in good condition. Now a remedy which is taken into the lungs in the same manner as the air we breathe, but richer in ozone, the vital element of the air, and is distributed by the blood to every part of the body, should meet all requirements. Such a remedy is the Compound Oxygen Treatment of Drs. Starkey and Palen. We give below a few of the hundreds of testimonials from patients. You can have as many more as you wish by writing for them.

Drs. Starkey & Palen:—"I have been for many years a great sufferer from nervous trouble, and have tried your Compound Oxygen Treatment thoroughly. It is the most powerful and lasting nervine I have ever known." LILLIE ARCHBELL, Kingston, N. C., April 26, 1888.

Drs. Starkey & Palen:—"I take great, great pleasure in stating that I have used your Compound Oxygen Treatment with the best results. I regard it as one of the best remedies for debility and nervous and lung troubles." W. Y. SANDLIN, Jasper, Fla., February 2, 1889.

Send for our brochure of 200 pages, sent free. It is well worth reading. Contains a history of Compound Oxygen, its mode of action and results, with numerous testimonials. Address DRS. STARKEY & PALEN, 1529 Arch Street, Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

NOTICE.

No providence preventing, there will be a business meeting of the Executive Committee of the W. M. S. of Pittsburgh Synod in the parlors of St. Paul's Orphan Home, Wednesday, June 10th, at 3 P.M. All the members are requested to be present.

M. E. W., Pres.

Most men think they could succeed better in what they like to do than in what they have to do.

Beecham's Pills act like magic on a Weak Stomach.

A New York journal hears "that the decision of the Treasury Department will be against the importers who want to bring in pearl buttons in which no holes have been drilled as raw materials." Yet it would be hard to conceive of anything more raw than a button so blank as to be incapable of buttoning anything, or of being fastened to anything. Perhaps the Departments dreads that such buttons might be gummed on.

To strengthen the hair, thicken the growth, stop its blanching and falling out, and where it is gray to restore the youthful color, use Hall's Hair Renewer.

If you want to make yourself miserable, the easiest way to do it is to become a fault-finder.

FOR OVER FIFTY YEARS.

Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Sold by druggists in every part of the world. Be sure and ask for "Mrs Winslow's Soothing Syrup," and take no other kind Twenty-five cents a bottle.

BEECHAM'S

PAINLESS. PILLS EFFECTUAL.

☞ WORTH A GUINEA A BOX. ☜

For BILIOUS & NERVOUS DISORDERS SUCH AS

Sick Headache, Weak Stomach, Impaired Digestion, Constipation, Disordered Liver, etc.,

ACTING LIKE MAGIC on the vital organs, strengthening the muscular system, and arousing with the rosebud of health The Whole Physical Energy of the Human Frame.

Beecham's Pills, taken as directed, will quickly RESTORE FEMALES to complete health.

SOLD BY ALL DRUGGISTS.

Price, 25 cents per Box.

Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England.

B. F. ALLEN CO., Sole Agents for United States, 365 & 367 Canal St., New York, who (if your druggist does not keep them) will mail Beecham's Pills on receipt of price—but inquire first. *(Mention this paper.)*

JOHNSON'S ANODYNE LINIMENT

Established 1810.

—UNLIKE ANY OTHER.—

Positively Cures Diphtheria, **Croup**, Asthma, **Bronchitis**, Colds, **Tonsilitis**, Hoarseness, **Coughs**, Whooping Cough, **Catarrh**, Influenza, **Cholera Morbus**, Diarrhœa, Rheumatism, **Neuralgia**, Toothache, **Nervous Headache**, Sciatica, Lame Back, Soreness in Body or Limbs, Stiff Joints and Strains.

AS MUCH FOR INTERNAL AS FOR EXTERNAL USE.

It is marvelous how many different complaints it will cure. Its strong point lies in the fact that it acts quickly. Healing all Cuts, Burns and Bruises like Magic. Relieving all manner of Cramps and Chills.

ORIGINATED BY AN OLD FAMILY PHYSICIAN.

All who buy direct from us, and request it, shall receive a certificate that the money shall be refunded if not satisfied. Retail price by mail 35 cts.; 6 bottles, $2.00. Express and duty prepaid to any part of United States or Canada. ☞ **Valuable pamphlet sent free.** I. S. JOHNSON & CO., Boston, Mass.

GENERATION AFTER GENERATION HAVE USED AND BLESSED IT.

THE J. P. BUSH M'F'G. CO. BOVININE

BOVININE

A CONDENSED FOOD

A SEVERE ATTACK OF **INFLUENZA, or "LA GRIPPE"** Always leaves the system in a Weak and Exhausted Condition. **-BOVININE-** The TONIC and NUTRIENT, will alleviate the feeling of lassitude and depression and tone up both body and mind to their normal state. Ask your Physician about it. C. M. HURLBURT, M.D., of South Dennis, Mass, writes: "I am convinced that for a person requiring a gentle stimulant, combined with food of a highly nutritive quality, I have never found an article so eminently fitted to fill that place as your **BOVININE.**"

ADVERTISING RATE,

10 Cents Per Agate Lin

Each insertion (fourteen lines to an inch).

Special Notices, set solid, double the price of display per counted line.

Reading Notices, leaded, three times the price of display per counted line.

Subject to the following Discounts:

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No advertisement of less than 5 lines inserted at time rates on a contract for variable space.		To be used within year.	

Advertisements discontinued before completion of order, either by direction of advertiser or for non-payment, shall be paid for at regular rates for the advertising done.

An advertiser may use either scale of discounts, but cannot combine them. An advertiser is entitled to the highest discount which the entire amount of advertising done by him in any one year will secure.

Address all communications about advertising to

The Religious Press Association,
PHILADELPHIA, PA.

THE NEW BOOK.

IN OLDEN DAYS BEYOND THE SEA.

Translated from the German, to which are added Introductory and Closing Parts,

BY MISS REBECCA H. SCHIVELY.

An interesting book, giving a thrilling account of the trials and persecutions of those who were true to their faith in "olden days beyond the sea." Pages 305. Illustrated, nicely printed, and handsomely bound. Sent, postpaid, on receipt of retail price, $1.25.

Reformed Church Publication House,
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Black Wool Batiste.

Wool Batistes are among the most popular and fashionable goods of the season, and every day seems to add to their popularity.

Having made early and advantageous arrangements for these goods, we can safely say that

We have, without doubt, the best Black Wool Batiste, at 50 Cents Per Yard.

We have, without doubt, the best Black Batiste, at 65 Cents Per Yard.

We have, without doubt, the best Black Batiste, at 75 Cents Per Yard.

We have, without doubt, the best Black Batiste, at 85 Cents Per Yard.

We have, without doubt, the best Black Batiste, at $1.00 Per Yard.

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We have, without doubt, the best Black Batiste, at $1.50 Per Yard.

Strawbridge
& Clothier,
EIGHTH & MARKET STS.,
PHILADELPHIA, PA.

"DO NOT STAMMER."

Mr. Elisha Waterman, Bozrahville, Conn., writes: "I am glad to testify to the wonderful cure of stammering you have effected with me."

Send for 54-page pamphlet to **E. S. JOHNSTON'S Institute, N. E. Cor. 11th and Spring Garden Sts. Phila., Pa.**

GOOD SENSE CORSET WAISTS have tape-fastened buttons—won't pull off; cord-edge button holes—won't wear out; ring buckle at hip—secures hose supporter.

CARPET buyers had better purchase of J. & J. DOBSON, 809 Chestnut St., Philadelphia, in order to receive full value for their money. They retail Carpets of their own make, which are reliable in every way.

WEAR
E. O. THOMPSON'S
PATENT CUT TROUSERS.

They fit precisely and afford great comfort.

To order at 908 Walnut street.
Ready to wear at 1338 Chestnut street, Phila., Pa.

WEST CHESTER (Pa.) STATE NORMAL SCHOOL.

One of the foremost and most successful schools in the United States. Ideal location. The best of teachers and teaching. Buildings and equipments unequalled. Finest School Gymnasium in America. **And only $5 per week.**

Address **G. M. PHILIPS, Ph.D., Principal.**

MENEELY & COMPANY
West Troy, N.Y., Bells
For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others.

McSHANE BELL FOUNDRY,
BALTIMORE, MD.
Best quality Copper and Tin **BELLS** for Churches, Schools, &c.
Also CHIMES AND BELLS.
Price and terms free. Name this paper.

Best quality Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Prices. BUCKEYE BELL FOUNDRY. VAN DUZEN & TIFT, Cincinnati, O.

CLINTON H. MENEELY BELL COMPANY,
TROY, N. Y. Manufacture a Superior Grade of
CHURCH CHIME PEAL AND SCHOOL **BELLS**

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

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ABSOLUTELY PURE

Over 350,000 Acres

Of CHOICE FARM LANDS in rich Agricultural region. Failure in crops never known. Best all-the-year climate in the world. Plenty of water. Churches, schools and social advantages. Soil adapted to all kinds of farming. For sale at very low prices, and on unusually liberal terms. A Guide, with maps, prices, terms, and required information, will be mailed **Free** of charge on application.

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Land Commissioner C. & N. W. R'y., CHICAGO, ILL.

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Answering the question of Home *vs.* Church Weddings.

Just Before the Ceremony
Flowers for the Bridal Hour
The Etiquette of Bridals
The Belongings of a Bride
When On the Bridal Trip
Home After the Honeymoon

See JUNE Number of

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Ten C[illegible] a Copy, or

Mailed to any address from now to January, 1892, balance of this year, on receipt of only 50 cents.

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Dr A H Strickler 14Feby91

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Its merits as a WASH BLUE have been fully tested and indorsed by thousands of housekeepers. Your Grocers ought to have it on Sale. Ask him for it. D. S. WILTBERGER, Prop., 232 N. 2d St. Phila., Pa.

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IN ALL GRADES,
AT POPULAR PRICES.

A full line of OUR OWN MANUFACTURE and Standard Domestic and Imported Carpets.

☞ We request only an OPPORTUNITY to show you our stock.

IVINS, DIETZ & MAGEE.
NEW STORE,
1217 Market Street,
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QUAKER CITY CARPET CLEANING CO., THIRD ABOVE POPLAR.
2 CTS. PER YARD.
We will give you a better cleaned carpet than you have ever seen, removing all moths. Calling for and delivering them within 24 hours.

DEER PARK and OAKLAND.
ON THE CREST of the ALLEGANIEHS,
3,000 FEET ABOVE TIDE WATER.

SEASON OPENS JUNE 15th, 1891.

These famous mountain resorts, situated at the summit of the Alleghanies and directly upon the main line of the Baltimore and Ohio Railroad, have the advantage of its splendid vestibuled express train service both east and west, and are therefore readily accessible from all parts of the country. All Baltimore and Ohio trains stop at Deer Park and Oakland during the season.

Rates, $60, $75 and $90 a month, according to location. Communications should be addressed to GEORGE D. DESHIELDS, Manager Baltimore and Ohio Hotels, Cumberland, Md., up to June 10; after that date, either Deer Park or Oakland, Garrett county, Md.

BEDFORD MINERAL WATER
Prescribed by physicians everywhere as A CURE for the Stomach, Liver, and Kidneys.

BLATCHLEY WOOD FORCE PUMP.
Cheap, efficient. Just the thing in case of fire. Pump to Tank or Bath, or for Milk Coolers. Write for descriptive circular. **CHAS. G. BLATCHLEY, Philadelphia.**

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Why these leading religious weekly papers had paid other advertisers, would not it be reason for you to try them?

1. They are read by prosperous families.
2. Their readers believe in them thoroughly.
3. They reach over **240,000 families** every week.
4. They do not conflict in circulation, but cover different denominations.
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7. The cost to advertiser is low, and is arranged in a series of fixed discounts that gives to all advertisers equal service for the amount of their investment.

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Whether you have anything to sell which prosperous families would buy if it were known to them. It is for you to tell them. It is for us to help you. We do it willingly. Ask for information.

THESE LEADING RELIGIOUS
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The advertising rate is low and fixed. We shall be glad to receive your request for fuller information.

The RELIGIOUS PRESS ASSOCIATION
CHESTNUT & TWELFTH STS.,
PHILADELPHIA, PA.

Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

VOL. LIX.—NO. 24. PHILADELPHIA, THURSDAY, JUNE 11, 1891. WHOLE NO. 2944.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.
ISSUED WEEKLY
IN THE INTERESTS OF THE
REFORMED CHURCH IN THE UNITED STATES
BY THE
REFORMED CHURCH PUBLICATION HOUSE,
CHAS. G. FISHER, Proprietor,
Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—We are indebted to Rev. A. C. Whitmer for the full and careful account of the proceedings of the Synod, we are able to lay before our readers in this issue. He has our thanks and we know those of our readers also, for the same.

—At a meeting of the Board of Foreign Missions held at Harrisburg, Pa., on the 3d inst., Miss Mary Comfort Hollowell of Chambersburg, Pa., was chosen as an additional teacher in the Girls' School, Sendai, Japan. Miss Hollowell is regarded as well fitted for the position and promises to become an efficient helper in the school. The additional teacher will be sent out and maintained by the Woman's Missionary Society of the General Synod.

—The Directors of the Union Theological Seminary, New York, at a meeting on the afternoon of the 5th inst., by an almost unanimous vote denied the right of the General Assembly of the Presbyterian Church to veto the transfer of Professor Charles A. Briggs from the Hebrew Chair to that of the Edward Robinson Professorship of Biblical Theology in the Seminary. The effect of this action is that the directors believe that the veto was a usurpation of powers never given nor intended to be given to the General Assembly; and since the veto was illegal the appointment stands and Dr. Briggs will continue Professor as before.

—In noting in our last issue the decision of the Court of Common Pleas of Wayne county, O., sustaining the will of Mrs. Elizabeth Hauck of Canaan, in which she devised $1000 for Home Missions and $12,000 to the Reformed Orphans' Home, Fort Wayne, Ind., we should have also noted the fact that C. M. Boush, Esq., of Meadville, Pa., who has won quite a reputation as an ecclesiastical lawyer, had full charge of the case, assisted by Messrs. Taylor and Johnson, Attorneys-at-Law, at Wooster, O. The trial lasted one whole week, and the energies of those having the case in charge were rewarded at the conclusion by the jury rendering a verdict in their favor. We understand that a motion for a new trial has been made, which if not granted will be followed by an appeal to a higher court, the contestants being determined to fight the will to the end. But Attorney Boush has no doubt but that the will will stand in the end.

—The Decennial Catalogue, 1881–1891, of Ursinus College, Collegeville, Pa., has been issued. It has for a frontispiece a cut of the new College building, which is to be known as Bomberger Memorial Hall. The faculty and instructors number 17, with Rev. H. W. Super, D.D., as acting President. The students are classified as follows: THEOLOGICAL, 14; COLLEGIATE—*Seniors*, 16; *Juniors*, 15; *Sophomores*, 11; *Freshmen*, 25. ACADEMIC—Normal, *Seniors*, 6; *Middlers*, 15; *Juniors*, 4. PREPARATORY—*Seniors*. 33; *Middlers*, 13; *Juniors*, 4; total 156. Both sexes are admitted into the Classes in the Collegiate and Academic Departments. The Alumni of the institution now number: THEOLOGICAL, 38; COLLEGIATE, 89; total, 127.

—In a supplement we give a full account of the Proceedings of the Special Meeting of the General Synod which assembled in the First Church, this city, on the evening of Thursday, the 4th inst., and continued in session until Saturday 6th, 6 P.M. It, no doubt, will prove to be interesting reading to many of our readers. The great importance of the interests considered and the conclusions arrived at, certainly mark this meeting of the Synod as one of no little moment. The unanimous vote given upon the adoption of the Constitution offered by the Joint Commission of the two Reformed Churches, at least in the Reformed Church of America, was a matter of great and pleasant surprise to all. The earnest prayer is that the Great Head of the Church may bless the movement thus inaugurated to bring two branches of the Church Militant together in a bond of union which may eventually, by the aid and guidance of the Holy Spirit, result in a closer union—yea, one body, under the name of Reformed.

—The Constitution adopted unanimously by both General Synods of the Reformed Churches is, with very few slight changes, as was given in our last issue. The principal change was in the number of delegates from each denomination constituting the Federal Synod, viz.: 16 instead of 24 ministers, and 16 instead of 24 elders, making a body consisting of 32 ministers and 32 elders; 4 ministers and 4 elders being chosen annually by the General Synod of each denomination.

—The number of delegates in attendance at the General Synod was regarded as very good. The discussions, as will be seen from the synopsis of them given in our report, were calm and with a view to guard well the steps taken in what was being enacted for the welfare of the Kingdom of Christ and the best interests of the two Churches, taking the initiative towards the unity of the Church in this country. Those present felt it was indeed good to be there. The prayer offered and the praise sung after the Constitution was adopted as a whole, were both earnest and fervent.

—The General Synod of the Reformed Church of America met in Asbury Park, on the afternoon of the 3d inst. Rev. E. T. Corwin, D. D., was elected President. The report of the Joint Commision was laid before it on Friday morning, 5th inst. Thus the two bodies had the report under consideration, at the same time, the Reformed Church in America adopting it an hour or so earlier in the day than our Synod. The reception of the telegram from the chairman of the Committee, Dr. Taylor, announcing the conclusion of their Synod to ours was followed by loud and hearty applause, a thing not common in our judicatories. Rev. C. Clever, D. D., of our Church was the corresponding delegate, and his address to the Synod will be found in this issue. The members of the Synod at Asbury Park, on Saturday were saddened by the sudden death of Rev. J. Romeyn Berry, D. D., the retiring President of that body and the Vice-President of the Joint Commission, at the Hotel Bristol, the night before.

—At the Anniversary and Missionary meeting of the Sunday-school of Christ Reformed church, this city, held on Trinity Sunday evening, the address was delivered by Rev. C. W. Buoy, D. D., of the M. E. Church. In his introductory remarks he spoke of his intimate acquaintance with the Reformed Church and surprised those present by narrating incidents connected with her history. He said this was because his step-mother had been a faithful member, a devoted teacher in the Sunday-school of the Reformed church at Milton, Pa., and a regular reader of the MESSENGER which was then known as the *German Reformed Messenger*. He also had read the paper and through it he became acquainted with the work, history and progress of our Church. Indeed there is no telling how much it had to do with fitting him for his life work and the success he has met with and the high position to which he has attained as a pulpit orator and as a pastor in his own Church. He is not the only one that can tell of what the "dear old" MESSENGER had been to them in early life and how much they owe to it in the way of guiding their steps in the new life.

—Some in the Church seem to forget that the *German* Reformed Church is no longer the name of our Church. For good reasons in the year 1869 the word German was dropped and since then it has been known as the *Reformed Church in the United States*. This is its legal title. Some call or write it, *of* the United States, but that is not correct, *in* is the right word, the other should never be used. The same year the other Reformed Church, which was known as the *Dutch* Reformed Church of America, dropped the word Dutch, so that its present legal title is *The Reformed Church of America*. Some may say it matters little how the titles are given, only so the different Churches are designated. But there is much in being correct. It is as easy to give a title correctly as to give it incorrectly. Flaws of this character in making bequests, for instance, often render them invalid. Even the insertion of a wrong word, one so little as *of*, when it should be *in*, in making a bequest to our Church might render it null and void. Let us be careful not to say *German*, and especially *of* when speaking of our Church.

Poetry.

"AND HIS WILL IS OUR PEACE."

" E la sua volontade e nostra pace."—Dante.

O restless soul of man, unsatisfied
  With the world's empty noise and feverish glare,
Sick with its hopes of happiness denied,
  The dust and ashes of its promise fair;

Baffled and buffeted, thy days perplexed,
  Thy cherished treasures profitless and vain,
What comfort hast thou, captive, thwarted, vexed,
  Mocked by mirage of joys that merge in pain!

Though love be sweet, yet death is strong, and still
  Inexorable change will follow thee;
Yea, though thou vanquish every mortal ill,
  Thou shalt not conquer mutability!

The human tide goes rushing down to death;
  Turn thou a moment from its current broad,
And listen: what is this the silence saith,
  O soul? "Be still and know that I am God!"

The mighty God! Here shalt thou find thy rest,
  O weary one! There is naught else to know,
Naught else to seek—here thou mayest cease thy quest,
  Give thyself up. He leads where thou shalt go.

The changeless God! Into thy troubled life
  Steals strange, sweet peace; the pride that drove thee on,
The hot ambition and the selfish strife,
  That made thy misery, like mists are gone.

And in their place a bliss beyond all speech;
  The patient resignation of the will
That lifts thee out of bondage, out of reach
  Of death, of change, of every earthly ill.

—Celia Thaxter in "Century."

Communications.

For the Reformed Church Messenger.

ALTAR COMMUNION.

THE POSITION OF THE REFORMED CHURCH.

The more we study the history the more we come to understand the comprehensive character of the Reformed Church. We must know the facts in the case, but not only that; we must also see their meaning, their far-reaching bearing. If we do that, the Reformed Church will loom up before us in proportions altogether beyond our former conceptions. Apparently we are fast nearing that point in the history of Christianity when the true character of the Reformed Church, and the significance of that character for the rest of Christendom, must come into the foreground. Events, occurring in rapid succession, are forcing that result. Prevented it can only be, if prevented it can at all be, by our own failing to comprehend the true significance of our position.

"You are assuming much, so much as to weaken what your position as a Church really does deserve. Your assertions are the assertions of enthusiasm, not of sober fact." Some such thoughts will probably suggest themselves to the reader. Let us see.

The questions of union and of creed are just now in the air. The din thereof rings in our ears from all sides and all the time. People imagine they make wonderful discoveries and propose mainfold methods. The Reformed Church is not in this melee, and it were only by abnormal action that it could be drawn into it. The contention does only incidentally affect it. The dispute is about points respecting which its position must remain, no matter what comes, essentially unaffected; not on account of its narrowness but on account of its breadth, not on account of its relative insignificance, but on account of its fundamental comprehensiveness. If this statement seems to smack of enthusiasm it simply appears so because even the majority of theologians in our day have never seriously studied the essential Reformed status in the history of the Christian Church, and because the points in current contention have been so obtruded as to absorb public attention.

We are writing a newspaper article, not an essay for a review. We will, therefore, follow a line of argument suited to the former rather than to the latter. And in this paper we have room to touch only upon one point. Later on we may have some things to say respecting other points.

Take the question of union. And here let us eliminate also, for the present, that side of the question which concerns itself with the consolidation of the different Churches. We refer to the attitude of the Reformed Church in the most positive acknowledgement of the union of all true believers.

The infallible test of that makes itself felt in the communion of the Lord's Supper. "The celebration of the Holy Eucharist has ever been regarded by the Church as the most inward sanctuary of the whole Christian worship." Here then we have a crucial test in the matter of Christian union, and the practice of the different Churches is the open and continuous declaration of their position.

Wherever the Reformed Church spreads the communion board it invites its own members and also members of all other Christian denominations, in good and regular standing in their own congregations, to join in this central service and feast. Very much lies in this comprehensive invitation. The Reformed was the first great section of the Christian Church which ever made it, and it has not deviated from it these more than three hundred and fifty years. And it required courage to do it in the face of an almost universal contrary practice by others. But the thing lay in the fundamental status of the Reformed Church.

No such communion at a common altar is possible either in the Roman or the Greek Church. They glory in being exclusive; as exclusive on this point as on any other. They are narrow.

The Episcopal Church repudiates inter-communion because others than its own members (unless Roman and Greek Catholics) are not episcopally confirmed. That Church stakes everything on the Episcopacy.

The Baptists make immersion in baptism, and that of adults, an indispensable condition of communion. Christian fellowship with them ends at the approach to the communion table.

The Lutheran Church has the legend boldly on its banner: "Lutheran pulpits for Lutheran ministers and Lutheran altars for Lutheran members." There are some vigorous protests against this un-Christian assumption, nevertheless it expresses what has been and now is the general habit and practice of that body. Ministers, Synods and church papers proclaim it whenever occasion offers.

We close this article, written for such as are willing to think on such subjects, by adding a quotation (copied from *The Lutheran*) from the genial and pious Spener, who puts up the like bars and gives a quaint reason for so doing.

"But with respect to the Holy Supper, I know indeed that it has been explicitly resolved in Synods of the French Reformed Church that those of our Confession who desire it, may come to their communion, but I do not find myself bound in my conscience to advise its acceptance by one desiring it. For by such acceptance I fully declare myself a member of the Reformed Church, since in all parts of Christendom this sacrament is regarded as a bond of union; and, therefore, as long as our two Churches remain separate, I cannot do this, since thereby incorporating myself into that communion, I separate truly from ours. For while I do not regard it as impossible to remove the separation between the Reformed and ourselves, as it is to remove that between us and the Papists, but believe that by a change of heart and cleansing of the same from all carnal affections, which hinder and corrupt much, this could be done, nevertheless the division is still manifest, and, therefore, no one who holds the doctrine of his Church, and that too, in contrast from all others as the purest, could attach himself to another communion."

WYOMING.

For Reformed Church Messenger.

CHRISTIAN CONSCIOUSNESS AND THE SCRIPTURES.

We express the feeling of the readers of the MESSENGER generally, doubtless, when we thank "W. R." heartily for his lucid and able article on The Christian Consciousness in the number of the 28th of May. There is one expression, however, to which we take exception, viz., the following: "Both Church and Scripture are helps to bring the soul into direct personal relation to Christ; but when this relation has once been established it is independent of either." It is the latter clause to which we take exception. In one view we can find truth in the writer's statement, viz., that in the believer's personal union with Christ he has in Christ all, and more than all, that is in both Church and Scripture, for the living person of Christ is the living source of all that is contained in both Church and Scripture; but it seems to us that what the writer himself says of the relation of the individual Christian consciousness to the general Christian consciousness of the Church shows that the former can never be independent of the latter. But the same argument as applied to the relation of Christian consciousness to Scripture holds good. The writer says that the individual Christian consciousness must hold itself in union with the general consciousness of the Church in order to be a source or criterion of the truth. But how is it, when this general consciousness itself gets wrong, as it unquestionably does in the history of the Church? What is then to be the criterion of the truth? In the middle ages the general Christian consciousness yielded to the semi-Pelagian error of the Latin Church, and when Zwingli (to put Zwingli first for once) and Luther attempted to set this consciousness right, to what did they make their appeal? Was it not to the Scripture as the criterion, the only infallible rule of faith and practice? True, it may be said, they appealed also to the principle of justification by faith, which was their Christian consciousness, but when Luther made bold to subject the authority of Scripture itself to this consciousness, and cast out the Epistle of St. James as an epistle of straw, and doubted the inspiration of the Apocalypse and the Epistle to the Hebrews, he became involved in a dilemma. Against the Roman Church and its authority (consciousness), he appealed to the Scripture, and now he was setting up his private judgment (individual consciousness) against that of the Church. But this would not work, and the Lutheran Church, as well as the Reformed, accepted the canon of the New Testament in its entirety as the criterion of revealed truth. It was the Scripture that corrected the erring consciousness of the time, and gave us the doctrine of Justification by Faith which awakened that purified consciousness that carried with it the authority of the *testimonium Spiritus sancti*, on which the Reformers laid so much stress. The Anabaptist fanatics claimed also to have this testimony of the Spirit (Christian consciousness), but Luther found it necessary to confute and confound them from the Scripture itself. And certainly Zwingli laid all stress on the Scripture as the only infallible guide for faith and practice.

Now, our point is this: can Christian consciousness ever in this life transcend, or go beyond, the revelation contained in Scripture, so as to be independent of the Scripture? Are we not bound as Protestants to hold that the whole of divine revelation for us in this life is contained in God's Word? And are we ever safe in taking from, or adding to, that Word? It is true that practically we do not derive our faith directly from the Church, and in a sense from Christian consciousness, or direct connection with Christ, but can either of these ever transcend the revelation contained in the Scripture? And must not both be judged by Scripture as the only infallible criterion? The Scripture must stand both above the Church and Christian consciousness as a source of divine revelation. It sounds well at first view to say that Christian consciousness derives its revelation directly from the glorified Christ, but is not that revelation only a bringing home to us the revelation contained in holy Scripture? And are we not bound to submit it to the criterion of Scripture? It is true that St. Paul derived his revelation, not from man, but directly from Christ, but this, we know, was extraordinary, and even in that view he was always anxious to see that it conformed to the revelation made to the Apostles who received theirs from the life and teachings of Christ whilst on earth. For, after all, what more of Christ can we know than what is germinally, or substantially, revealed in Scripture. Will Christ, or the Holy Spirit, reveal directly to the Church what is not contained substantially in the Scripture? If they will, then we must have recourse, either to the Church as a source of revelation on an equality with, or even above, the Scripture, or to the Anabaptist, or Quaker, theory of inward independent revelation. Is it not rather Lutheran teaching (if indeed, Lutherans really teach it) than Reformed, to make Christian consciousness a source of revelation on an equality with that of Scripture? We are not insensible to the value of consciousness and of the Church as well, as *conditions* for the unfolding of the truth in Christian life and experience, but we do not think that either, taken separately, or both taken together, can be placed on an equality with Scripture.

Of course the person of Christ is the primal source of all revelation, but the Holy Spirit does not make a new and independent revelation from the glorified Christ to us. He takes of the things that are Christ's and shows them unto us, and those things are what is made known to us in Scripture.

Even if the Christian consciousness were made the measure of divine revelation, yet in order to be complete it would have to include the consciousness of the Church of the future, as well as that of the present and the past, and thus it could not be available for us as the absolute measure of revelation. For we know that this consciousness is progressive. The interpretation of Scripture, it may be said, is progressive also; but this does not imply that the Scripture itself changes. The sacred canon is practically complete and closed, and we are not to take from, nor add to, it.

We again thank the writer of the article we are criticizing. It contains so much, and so lucidly stated, that we can accept and endorse, that perhaps we should not have taken exception to any part, but it is one of the great themes of the day in the Christian world, and its discussion in the MESSENGER must be of interest to its readers. As stated in the beginning of this article, there is a view of the subject according to which we might agree with the writer we have been criticizing, and therefore we may have misapprehended the point here treated, but we must dissent from placing either the Church or Christian consciousness on an equality with the Word of God as a source of revelation.

T. G. A.

For Reformed Church Messenger.

THE CHRISTIAN CONSCIOUSNESS AND CHURCH AUTHORITY.

In the development of the Christian consciousness in the soul, and in the unfolding of this consciousness into explicit Christian faith and knowledge, both Scripture and the Church are concerned; the former as the inspired record of divine revelation in history, the latter as the teacher and guide to this revelation. The individual Christian consciousness, accordingly, is neither self-generated, nor is it an unconditional source of Christian truth or knowledge.

When it is said that the Christian consciousness, or the Christian reason, which is essentially the same thing, is a source of Christian truth, this is a proposition that needs explanation and qualification. Truth in the sense of *being* or *fact* has its source in the divine reason alone. The human reason can create no truth. God only makes truth by His absolute thinking and volition. The function of the human reason is to perceive or recognize this objective divine truth as manifested in various forms and degrees in the created universe. Truth as an *attribute of knowledge* consists in the correspondence of human conception to the divine reality; which conception can not be given to the human mind from without, but must be the product of its own thinking. And it is only in this sense that the Christian mind can be said to be a source of Christian truth. It is the *organ* of the truth, which it apprehends in consciousness and reproduces in forms of its own intellectual and rational activity.

This presupposes that divine truth is co-ordinated to the capacities of the human mind. It is said sometimes that the truths of divine revelation are *above reason*. But this needs qualification. No revelation can be above reason in the sense that it either violates or transcends the laws of reason. In such case it would be no revelation at all; for we can only know in conformity with the laws of our reason, and whatever contradicts these laws or does not conform to them can never be to us an object of knowledge. Revelation can be above reason only in the sense that it is not the product of our reason, but the product of divine reason manifesting itself in human consciousness, and that it may contain facts which, in the present stage of the development of our reason, we are not able fully to explain.

Now the absolute revelation of God, both as objective divine fact and as subjective divine inspiration, is given in Christ, who is the central point of a long series of divine activities going before and following after in the world's history, of which activities the Scriptures of the Old and the New Testaments are the inspired record. Christ, accordingly, is the supreme object of Christian faith and knowledge. To know Christ is to know God and His counsel and will in regard to man. Christ Himself says, "He that hath seen me, hath seen the Father." And again: "I am the way, and the truth and the life; no man cometh unto the Father, but by me." As the record of Christ's historical manifestation, the Scriptures must be the objective and unchangeable canon of the knowledge of Christ. But thus to know Christ implies more than simply to have looked at His image as reflected in Scripture. In order to such knowledge Christ must be apprehended also as living in the Church, and, above all, as in the Spirit He manifests Himself, in connection with the ministry of Scripture and the Church, directly to the soul in consciousness.

Both the Bible and the Church, then, serve to bring the soul to the absolute source of divine knowledge in Christ; the Bible as the inspired record of historical revelation, the Church as the preserver, bearer and interpreter of that revelation. In this way they both together condition the origin and development of the Christian consciousness and of Christian knowledge. No Christian ever gets his knowledge of Christ and of Christian truth directly from some illumination of his consciousness, without any mediation of Scripture or Church. To maintain the contrary would be to fall into the error of the Quaker, who professes to have all that he needs of divine revelation in his own inner light, forgetting that this light could never have been kindled without the service of Bible and Church. Nor does any Christian ever get his knowledge of Christ directly from the Bible alone, as some maintain. The Church also has an office to perform, without which there could be neither Christian faith nor knowledge. In proof of this statement it is sufficient simply to appeal to Christian history. History shows no instance of Christian faith having been originated among any people without the ministry of the Church. As a matter of fact, the great majority of Christians everywhere get their faith and knowledge, not directly from their reading and study of the Bible, but from the teaching, and influence and tradition of the Church. And it is for this reason, doubtless, that the Church is declared in Scripture itself to be "the pillar and ground of the truth." 1 Tim. 3: 15.

The sense of this statement of St. Paul is not, as is sometimes supposed, that the Church is the ultimate measure of truth for the individual Christian; that is, that her creeds, her confessions, and her doctrinal formulas are infallible standards to which all Christian thinking must forever conform. To say that the Church's children may be permitted to think only within the limits of her past traditions, and that whoever trangresses these limits, is either bound to get out of the Church, or may be thrust out by her, is certainly not Protestant teaching, and we believe that it is still less Christian. If any one love not the Lord Jesus Christ, he may be *anathema;* but to pronounce anathemas upon men for departing from "established doctrine," is not in the spirit of Christ.

The office of the Church in relation to the faith of her children is not *dominative*, but *pedagogic*. Her officers and teachers, like the original Apostles, do not possess any lordship over the faith of others, but are to be helpers of their joy, and ensamples to the flock. See 2 Cor. 1: 24 and 1 Pet. 5: 3. It is the Church's business to awaken faith—to arouse a Christian consciousness in her children, and to teach them to think; and then she is bound to let them think as the laws of their regenerate reason and the quality of their Christian experience may determine. If such thinking should come in conflict with doctrinal or ethical traditions and decisions, whether Synods, or Councils or Popes, the individual's Christian consciousness must be, for him at least, the ultimate authority. This was the position which Luther assumed when, at the Diet of Worms, he exclaimed, "*Hier steh ich. Ich kann nieht anders. Gott helfe mir.*" And this position may be assumed the more confidently, when, as was the case with Luther, the consciousness of one finds itself in substantial agreement with that of many others; since, as we have seen before, the genuine Christian consciousness is never a merely individual affair, but stands in organic relations with the consciousness of the past and present generations.

In the time of the Reformation the Christian mind of the Germanic nations found itself, partly in consequence of its original constitution, partly in consequence of its peculiar history and present environment, and partly in consequence doubtless of a peculiar influence of the Divine Spirit ruling in the Christian community, to have outgrown much of the teaching of the Latin Church. It could not reconcile this teaching with the object of its faith as this presented itself to its consciousness and spoke to it through Scripture. The Reformers were the bearers of the new Christian consciousness which had been gradually forming in the life of Germanic Christendom; and they voiced its meaning to the Church. When they came in conflict with the traditions and authorities of the Church, then, like the Apostles when the rulers of the Jews undertook to lord it over their faith and conscience, they said, "We must obey God rather than men," and followed their Christian convictions rather than the authorities of the Church.

But if the Reformers had a right to take this course, then in similar circumstances their followers must have the same right—a right that ought now to be conceded cheerfully, as having been confirmed once for all by the tragic history of the Reformation, and needing no such confirmation again. The opinions of the Reformers, however long they may have maintained their ascendency, are not of binding authority for all time. The age of an opinion as of a doctrine gives it no permanent right of prescription. Else the longest age would confer the weightiest authority. Men are sometimes heard to speak with pious horror of others who would lay *revising* hands on a confession that has stood for two hundred years. Others who have behind them a history of but a single century, implore the progressive theologian to touch no article of that "glorious *old* Church," which has comforted their fathers. Foolish people! Do they forget that there is a Church that has counted among its adherents a hundred generations of men, and by the side of whose traditions theirs are but as of yesterday? If any traditions of the past are to be set up as a standard of faith, from which there may be no departure, then there exists a chain of traditions that is far more venerable by reason of age than that of any modern Protestant denomination. Sometimes it is admitted, indeed, that the doctrinal and ethical traditions of the past are *reformable;* but it is maintained that individuals have no right to think contrary to those traditions until they have been reformed by the Church. If the reformers of the sixteenth century had been willing to take this view, there would never have been any Reformation.

But while the age of a doctrine gives it no permanent prescriptive right, it forms no presumption against it either; but the contrary. The existence of a doctrine or system of doctrines affords a presumption that it has a *right* to exist. Hence any system of Christian traditions must be treated with respect, even if it does no longer approve itself in all regards to the Christian consciousness. For it is only by attaching itself to the past, and by reproducing in itself the mental processes of the past, that the mind of the present can be fitted to sit in judgment upon the products of the past. The scientist proceeds in this manner. The ultimate authority for the botanist, for example, is the vegetable kingdom as it presents itself to his perception; but no one would now proceed to arrange and classify the material thus presented, without having first studied the work of former generations of botanists. So it is the duty of the individual Christian thinker reverently to study the thought of the past, and give it respectful consideration. Hence the study of church history must always be an important discipline for the Christian minister. But only that which authenticates itself to his Christian reason can stand as authority for him. The Christian mind in direct union with its object through the Spirit, is not only the organ, but also the ultimate criterion of truth for the individual. And in the same way the collective Christian mind of an age is the ultimate authority for that age.

W. R.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

Do not forget the date of the anniversary, Thursday, August 27.

Decoration day will long be remembered by our children. They took part in the parade at Womelsdorf, helped decorate the graves, and, after the services, were all treated to ice cream.

The following names (with a little variation in the spelling of a few) appear both in the list of Reformed ministers and in the list of inmates and employees of the Home, showing that our family is composed of good Reformed material. Brown, Christ, Evans, Fenstermacher, Frank, Geary, Gerhard, Haas, Heller, Huber, Mabry, Moyer, Peters, Reber, Rupp, Shoemaker, Weaver, Weiss, and Yost.

History produces some wonderful changes. Years ago, before the Church purchased this property, some of the buildings now owned by the Home were used as a distillery where a famous brand of whiskey was manufactured. No doubt that whiskey was the cause of much suffering and no doubt also caused many children to become orphans. This property now, under the blessing of God, is devoted to the relief of orphans.

We have visited many Orphans' Homes since we were engaged in this work. Some have finer buildings than we have, with beautiful yards in front of them (used for show, not for the children) but we doubt whether, there is another anywhere that has a playground that can compare with ours. As a rule they have very small grounds for the children, often with high fences around them and sometimes no flowers or even grass in them. To be allowed outside of that yard is considered a great privilege by the children. What a difference between such homes and ours. Here is no fence to pen in the children Out of school and working hours we give them plenty of opportunity to roam over the mountain and they often go away for miles, the boys by themselves, the girls under escort. And yet, with all this liberty, we seriously question whether there is another Home in the State of Pa., or in the United States where, considering numbers, there are so few runaways. The last attempt that was made occurred over a year ago and that was in the case of several rather wild city boys who tried to run away a few days after they came here and who could not at once acommodate themselves to a change from city to country life and to the rules of the Homes. However they are still with us, contented, and have not tried it since.

For Reformed Church Messenger.

REMOVAL OF THE SOLDIERS' ORPHANS FROM BUTLER HOME.

In the early part of April word came to the Superintendent from the commission that the soldiers' orphans would all be removed from Butler, the last of May. Like a fire-brand in a midsummer prairie the news flashed over the house, until the whole Home was one scene of excitement. The G. A. R. Posts of Butler county assembled, declaring it should not be; the citizens of Butler joined in petitions to keep the children at the Home, but it was all of no avail. Go they must, and go they did.

The commission closes some of the schools every year, and this time the lot fell to Butler.

Many still hoped that at the time of the annual examination, May 19, when the commission would see the condition of the Home and how well the children were cared for, that they would consent to their staying.

Three members of the commission came, declared it to be one of the best homes in the State, even exceeding all the good reports they had heard of it, and that, personally, they would prefer that the children be kept here; but that they must consolidate the schools, and as the Homes at Butler and Harford could not accommodate all the children if they closed the school at Uniontown, to remove them from here seemed to be the only thing left to do.

After the examination of the schools, drill and calisthenics, with which the commission, inspectors and citizens declared themselves well pleased, the commission met those who wished to talk with them on the subject of the removal of the children. All the satisfaction they could get was, "We will do all we can." Those who will be sixteen some time during this year sent in a petition asking that they be permitted to stay here until they would become sixteen, as Dr. Prugh would likely be able to get positions for them all, etc. The commission kindly granted their request, and those nearly sixteen are still here.

May 26 the G. A. R. Post, and citizens of Butler, including pastor, Sunday-school teachers and others met at the Home to make the children a farewell visit. After drill by the boys and calisthenics by the girls, they repaired to the chapel, as many as could get in, and a number of persons, among them the Superintendent from Harford and Uniontown, where the children were going, made speeches. Men, women and children wept as they looked upon each others' faces for the last time.

Many were the expressions of censure toward the commission for so ruthlessly breaking these sacred ties. One man told the commission it was refined cruelty. May 27 the members of the Home had a farewell gathering in the chapel. The Superintendent, Principal, and others spoke words of tender, loving farewell. It was like gathering around the grave of a loved friend. Hearts were too sad for much speaking. It was rather an hour of thinking and weeping and worshipping together for the last time in that sacred place.

The bell rang early next morning, May 28, as the children were to leave at six o'clock. The school went to the depot in a body. Who that witnessed it can ever forget that last scene. Strong railroad men wept, and said they seemed like one family. Let us pass over that part. When the Superintendent gathered his little flock of less than sixty sad hearts that evening in the chapel for worship, he said he hoped he might never be called upon to witness such scenes as he had passed through that day. Over a hundred bright faces were missing. May God bless them.

M. E. W.

Missions.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

A SOLEMN CHALLENGE.

Possibly my late article on Roanoke, Va., may have provoked a smile here and there, as if the call for $7000 for a church lot were a little "wild," or even unreasonable, a favorable answer to which is at all events not to be expected.

Not so, dear friends. When one is in great need, what can he do but make outcry to God? Hundreds of times God has raised up men and women to do great things in the Church, and some of these cases are found in our own dear Church. Why should it be thought a thing unreasonable, that some great heart would buy a lot for us in Roanoke? We have dozens and scores, yes dozens of scores of people of large wealth; what right have we to withhold from them the fact that there is great need, withhold from them the opportunity of meeting it? And, mark you, when they have thus been challenged, then the responsibility of the answer is with them.

You had better change that smile to a serious thought. It is no small charge to have wealth in our Church. Great accountability rests with such people.

Once more let me say that $7000 are needed for a pressing work in Roanoke, Va., and it must come, if at all, from a few, yea, perhaps even from one. And, once more, may God put into some hearts the desire and purpose to answer this call.

For Reformed Church Messenger.

MISSIONS:

Coming within the bounds of the Pittsburgh Synod we find the MESSENGER taken more generally by our people and deem it proper, therefore, to send a few lines to this paper each week for a month or more, or, while we are operating in this part of the Church. If the two leading English papers of the Church were to circulate more generally throughout the entire Church we believe our people would understand the wants of the *whole* Church better and would likely become more interested in the operations of the Church. In the Ohio Synod, outside of the ministry few read the MESSENGER; in the Pittsburgh Synod few read the *World*, aside from some of the ministers.

For nearly four months following the opening of the year, we were at work within the bounds of the Ohio Synod, and especially among the charges of Miami Classis. After attending to the mission work direct as required by the Board, we gathered funds for Church Extension amounting to nearly $1000 and also some mission funds. We came into the Pittsburgh Synod toward the close of May on similar business for a month or more—more especially, however, within the bounds of the Somerset Classis. It is generally known to the Church at large that an English mission has been organized in the city of Cumberland. This is under the pastoral care of Rev. E E. Weller. The organization was effected last March with twenty members. The mission now numbers twenty-six, and the outlook is in every respect quite encouraging. But a lot and chapel for these people are absolutely necessary for the final success of the movement. Without these little can be accomplished. With them we believe success is certain.

We met with and preached for this little company on May 31st. We found them an earnest and intelligent flock, which must not be lost to the Church. But here, as elsewhere, we are confronted by an empty treasury, so far as Church-building funds are concerned. This has been a source of trouble to the brethren, and so we were invited into the Classis to gather some funds toward the purchase of the lot, which must first of all be secured.

We attended the sessions of the Somerset Classis at Frostburg, Md. The Classis at present numbers only eight ministers—as four of the charges are vacant. Two of these will have pastors in a very short time and, it is hoped, the other two will be supplied in the near future. The business of Classis was attended to with becoming seriousness and dispatch. Earnest discussion was had on many of the items of business. This is right. This thing of every one voting for every and all measures, without duly considering what is involved in the action, is altogether wrong. One thing this Classis did which we deem very timely, namely: resolved that before any funds are given for any other purpose, the apportionments must be paid. That is sensible.

Frostburg is a pleasant, active little city far up on the Allegheny mountain The Reformed Church is under the pastoral care of Brother A. G. Gekeler, and is in a prosperous condition. The members are kind and hospitable, as was evidenced in the good care they took of the members of the Classis. We here began our collecting for the Church funds, and are happy to say received the snug sum of *fifty five* dollars as a beginning. We must remember that it is not many years since this was a mission, and now these good people are showing their gratitude for former help by helping others. In this case no great effort was necessary to get the funds, as the pastor and consistory seem to have a little change on hand, so as to meet these calls. A good plan that. Did the reader ever make a trip overland from Cumberland to Frostburg? If not do so some time. It is well worth the time and expense. In company with Brother Weller we made this trip, and a most delightful one it was. The road is fine and the scenery is grand. The animal that took us across had it in his head to scare at almost anything he saw, which made it doubly interesting. Especially was his mettle up when an engine with a train of cars passed by. More from this region in the future. D. S. F.

Cumberland Md, June 2, 1891.

Our Serial.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER XXIV.

THE FESTIVAL.

The festival was to be held on the lake. On a number of broad-decked barges, anchored side by side, about a furlong from the shore, a magnificent pavilion had been erected. Pennons, banners and other ensigns waved from its roof: beautiful as a fairy vision, it floated on the bosom of the water. Some distance from the pavilion, other barges were moored. These were heavily laden with immense beacons, to be fired at a particular hour during the night. The lake was already dotted with boats of different sizes, speeding to and from the pavilion, some crowded with guests, others laden with provisions needed for the festival.

The hills about lake Constance were casting long shadows on the water, when the Margravine, accompanied by the guests of the palace, entered her barge and steered for the pavilion. The noble lady, whom a hasty word had made aware of the relationship of Serena and Berthold, took the girl under her own care, and side by side the two entered the pavilion.

The sight that met their eyes was magnificent. The walls of the edifice were hung with the richest tapestry Constance could produce, broken at intervals by groups of banners. The ceiling was entirely covered with fine Venetian silk of an azure color, looped up with heavy silver cord. Wreaths and festoons of evergreen, with masses of flowers and broad-leaved plants, added to the grace and beauty of the apartment. Many guests, all attired in the gorgeous costumes worn at the time, thronged the apartment. The flash of jewels, the blaze of innumerable lights, the splendor of color, and the stately forms of noble men and women, presented a scene of dazzling splendor.

On a dais, erected on one side, shadowed by a canopy bearing the coronet and coat-of-arms of the princely house of Swabia, Duke Frederick sat enthroned, his mother, the Empress Constantia, by his side. As the Margravine and Serena approached, the young prince stepped gracefully down from his throne, and, advancing, greeted them most cordially. Leading them forward, he presented them to the Empress, and then bade them be seated by his side under the canopy.

Scarcely twenty years old, Duke Frederick was already the centre of the political thought of Europe, for he was the most prominent candidate for imperial honors. It was for no other reason, in fact, than to secure the assurance of the electoral princes of Germany that their votes would be cast for him, that he was visiting northern Europe at this time; and the purpose of consolidating the sentiment of the nobility and people of Baden, had brought him, on his return journey to Italy, to the free city of Constance. Tall and well-formed, his countenance firm and strong yet highly intellectual, he seemed born to rule among men. Skilled in all warlike exercises, though only a youth, he already showed that love of learning and art, which, in after years, made him prominent throughout the world as the patron of letters. Chivalrous, of high and noble sentiment, his thought was already on the Crusade which was to crown his name with honor. Rarely has a youth stood on the threshold of a future so brilliant, and rarely, indeed, have brilliant opportunities been so well met by personal and intellectual fitness.

He seemed greatly to be attracted by Serena, and after a few courteous words addressed to the Margravine, turned with a winning smile to the young girl.

"Fair lady, I have heard much of thee, the Prophetess of the Crusade."

"Ah! my lord," returned the girl, blushing deeply at the remembrance of what she still regarded as her faithlessness, "the one who was the Prophetess of the Crusade, but alas! my faith failed me."

"Say rather, gentle lady, the generous enthusiasm which led thee to espouse a noble cause, was not sustained by a deeper insight into the probabilities of its success."

"Does your Grace think it was a hopeless adventure?" inquired Serena, lifting her eyes with an expression of relief.

"No adventure could have been more hopeless; and, while I admire the generosity of your first devotion, the wisdom that discerned the hour for withdrawal, I no less admire," and the Duke bowed courteously.

"I fear, my lord, it was more from hasty impulse than considerate wisdom that I was led to withdraw." It was an humble remark, and betrayed the change which, for the time, at least, had been wrought in the heart of the wilful and passionate girl.

The penetrating eyes of the noble youth sparkled with intelligence, as bending slightly forward, he said kindly:

"And think you the act was unwise because it seemed to spring from an impulse? Ah, lady, believe me, the quick impulse of the heart often betrays a greater wisdom than the slow effort of the mind. Even our passions, that from their intensity may seem all evil, are often born of a deep sense of right, which the cool judgment is slow to recognize."

Serena was about to reply, when a sudden and prolonged blare of trumpets interrupted the conversation, and attracted the attention of every guest. As the trumpets ceased, a double curtain at one end of the hall, was pulled aside, displaying a wide and long table, shining with silver and golden dishes, and laden with delicacies from every clime, and ornamented in a striking

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and peculiar manner. At either end, a fountain spouted ruby wine, the stream breaking into countless drops, which flashed like jewels as they rose and fell ; a cathedral, built of ice, clear as crystal, stood in the centre of the table. In this were seated a band of choristers, who no sooner saw the guests approaching than they began to sing. On one side of the cathedral was a stately galley built after the Roman pattern, with shining steel shields lining its bulwarks, and gilded oars extending from each side, while on the other side was a large windmill, the great wheel slowly revolving, and the workmen within busily engaged at their tasks. The mighty table was crowded with other objects no less striking. Here a peacock, roasted whole, with its magnificent tail fully spread, waited the knife of the carver, while near it, a huge pie, stuffed with all manner of birds, rose tier upon tier to a great height.

Scarcely had the guests been served before a strange procession began to pass around the table. The first object was a huge dragon, covered with glittering scales, that lashed the air with its tail, and emitted fire and smoke from its mouth. This was followed by a group of men dressed like demons, with horns on their heads, and three-pronged darts in their hands. They uttered shrill cries and groans, as with frantic leaps and wild gestures they capered by. As these fearful-looking beings approached the place where Serena sat, a servant, in his haste to get out of the way, dropped a golden platter on the floor.

"Thou belongest to us," cried one of the demons, springing forward and seizing the fellow.

"Take him! take him!" shrieked one of the guests ; "a fellow who drops a golden platter at such a time as this, deserves to go to perdition!"

"Now, by that sign," roared another of the demons, "I know thou hast a spirit akin to our own ; so come thou along, also," and with the words, he laid hold of the speaker and attempted to drag him from the table.

The guests laughed, clapped their hands, shouted, and even pounded the table in the excitement of their merriment. A brief scuffle ensued between the man and the demon, but at length the former succeeded in wrenching himself from the grasp of his antagonist, and the procession passed on.

It had scarcely left the hall before a group of men entered, who represented, by their actions and deeds, the passions and vices of mankind—avarice, pride, cruelty, sloth, drunkenness, theft and murder. These repulsive beings had no sooner departed than they were succeeded by a band of beautiful youth, clothed in white robes and adorned with white wings. They wore crowns on their heads and carried harps in their hands. Chanting an anthem of praise and adoration, they marched around the table.

Then came a score of shepherds clad in the costume of the East, crooks in their hands and young lambs pressed to their bosoms ; the Three Wise Men who followed the star to the manger cradle of Bethlehem came next ; then, after a brief pause, a light clattering of hoofs sounded on the floor, and a man bent with age, supporting his failing strength on a staff, walked into the hall leading an ass, on which was seated a lovely girl, crowned with a diadem, and bearing in her arms a little child—a representation of the Virgin Mother on her way to Egypt ; a band of beautiful girls, symbolizing the three graces were succeeded by another of noble young men in shining armor, their shields emblazoned with words such as "Courage," Patience," "Fortitude," "Zeal," and others of a similar import.

A blare of trumpets, clashing of cymbals and beating of drums announced the close of the pageant.

"A most edifying spectacle, truly," remarked Lady Leopoldina Von Büsen, laying on her golden platter a piece of venison pasty, which, after the manner of the times, she had been delicately eating with her fingers, "and such as should inspire the young,"—bowing toward Serena—"with noble thoughts and heavenly aspirations," and the lady emphasized her pious remark with a grave look of self-satisfied approval.

"Well," answered Serena, lightly, "the part of the procession that amused me most was the dragon and his red devils. The rest of the pageantry I thought rather stupid ; not at all suited to feasting and merry-making."

"I cannot refrain from expressing my astonishment," rejoined the lady, in a solemn voice of dissent, feeling assured of the sympathy of Duke Frederick at the reproof she was about to administer, but the Duke cut her short. Laughing gaily, he said :

"Truly, Lady Leopoldina, I am quite of the opinion of Lady Serena ; and must confess, this mingling of religion with pleasure seemeth to me somewhat out of place. Though our noble friends of Constance have so charmed us with the music we have heard, that it is ungrateful to speak a detracting word."

But a second ear-splitting and prolonged blast on the trumpets gave notice, that the feast had come to an end and a new feature of the night's entertainment was to be ushered in. The Duke rose from his seat at once, all the other guests following his example. No one, however, seemed to know where to go, or at what to look, and for a few moments confusion reigned, the guests moving about uncertainly, though gaily talking and laughing. Mingling with the din of conversation came a low, rushing, sweeping sound, accompanied by a singular crackling, as of timbers burning.

"Hearest thou, noble lady," inquired the Duke, addressing the Margravine, "that mysterious sound?"

"Ay, my lord ; and for some time I have been endeavoring to divine the cause."

"It seemeth to me," said Serena, "strangely like the roaring of flames. And now, methinks I catch the fumes of burning wood."

"God shield us," ejaculated the Margravine, fearfully, "from any mishap such as that!"

"Have no fear, I pray you;" said the Duke, composedly ; "I see no sign of confusion among the servants."

"What are those strange shadows on the walls?" inquired Serena, pointing to the sides of the pavilion. And, truly, a dull glow could be seen reddening the great linen curtains, of which the sides of the pavilion were formed, that flushed, faded, and flitted swiftly from place to place in a singular manner.

"We will learn in a few minutes," answered the Duke. "If I do not err greatly, the curtains are to be removed."

It was as he said, for the servants, stationed at intervals along the side of the pavilion, now began to draw aside the heavy folds of linen As these parted, a brilliant light flashed up from the surface of the water ; and when at length the view was fully disclosed, the eyes of the guests were for the moment blinded by the magnificence of the fiery scene which they beheld.

Moored in a half-circle, at a safe distance from the pavilion, were six or eight huge barges bearing great stacks of timbers well saturated with resin—the beacons to which reference was made in the beginning of the chapter. To these fire had been applied, and when the curtains were withdrawn, the flames were already creeping up the sides of the great stacks, and shooting their forked tongues a hundred feet toward heaven, vast clouds of smoke at the same time mounting the air—gigantic, moving pillars of darkness, blacker than the night.

A cry of wonder and surprise, not unmixed with fear, broke from the lips of the guests crowded together on the pavilion.

"The lake looks like a sea of fire!" screamed Serena. "Even here I feel the heat."

"Towers of flame! the smoke rolls to heaven as from the infernal pit. 'Tis an awful sight!" said the Duke.

"Look yonder! look yonder! at the people crowding the shore! and the lines of boats and vessels packed with people! How white their faces are!" called the Margravine.

And, truly, beyond the line marked by the beacons were rows upon rows of boats and ships of every size ; and farther back, the shore crowded with thousands upon thousands of spectators ;—the houses on the bank ;—the groves of trees ;—and, high on its terraced hill, the walls of the Margrave's palace stood out white and shining from the darkness of the night beyond.

"Ah! I understand now," at length spoke the Duke ; "'tis a pageant on the water we are to behold. Turn to the left, noble ladies ; if I mistake not, the spectacle is even now advancing."

All looked in the direction indicated. Strctching far back into the obscurity, a long line of huge, dim shapes could be seen ; some, like pale clouds, seemed to creep slowly over the face of the water, while from others came fitful flashes and sparkles, as of light reflected from shining scales of huge monsters, or the polished steel of shield and helmet.

(*To be Continued.*)

The Family.

WHAT I LIVE FOR.

I live for those who love me,
Whose hearts are kind and true,
For the heaven that smiles above me
And waits my spirit, too ;
For the human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me,
And the good that I can do.

I live to learn their story
Who've suffered for my sake,
To emulate their glory,
And follow in their wake ;
Bards, patriots, martyrs, sages,
The noble of all ages,
Whose deeds crown history's pages
And Time's great volume make.

I live to hold communion
With all that is divine,
To feel that there is union
'Twixt nature's heart and mine ;
To profit by affliction,
Reap truths from fields of fiction,
Grow wiser from conviction—
Fulfilling God's design.

I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And waits my spirit, too ;
For the cause that lacks assistance,
For the wrongs that need resistance,
And the good that I can do.

—*Dr. G. Linnæus Banks.*

CHRISTIAN COURTESY.

The elders of Ephesus beautifully exemplified their Christian courtesy when, the Apostle Paul taking leave of them to go to Jerusalem, "they accompanied him to the ship." If they had been Christians of coarser mold, they would have given him the parting kiss and allowed him to find his way to the ship alone, while they at once repaired to their homes, or returned to their accustomed pursuits.

Such acts of courtesy were common among the early Christians. When it had been determined that Paul and Barnabas and others should be sent as delegates to the council at Jerusalem, "they were brought on their way by the Church," that is, publicly escorted part of the distance.

In this matter-of-fact age of ours, there is so much rush and hurry, that we think we have no time for the little civilities of social and Christian life. But neither custom nor circumstances may be allowed to justify the Christian, in forgetting or neglecting those words and acts of kindness, required by the laws of our religion and prompted by its generous spirit.

In no place is Christian courtesy more becoming or more appropriate than in the home, at the family table, and family fireside. And yet how little of it is exemplified even in many Christian homes! The true and tender affection which the husband and wife feel exists between them, it would seem, is sometimes thought to be so deep and sincere, that the little formalities and civilities, observed in intercourse with strangers, may be dispensed with in the family.

If parents are uncivil, it is not to be expected that the children and servants will be otherwise. Roughness and rudeness, rather than urbanity and kindness, will characterize the household. There is, we believe, more Christian courtesy exhibited among ministers of the Gospel, than among any other class of men. And yet, particularly in public meetings and Church courts, there is occasionally a lack of conventional decorum and brotherly courtesy hurtful to both harmony and dignity.

Courtesy in social life is too often artificial and constrained. It is sometimes employed for unworthy ends. The innocent and unsuspecting have been beguiled by it. What seemed to be an act of genuine kindness, performed with delicacy and tenderness, was nothing but the art of the deceiver.

But because Satan sometimes transforms himself into an angel of light, we must not reject the loving ministries of the holy angels; neither must we undervalue Christian civility because its counterfeit deceives many.

Christian courtesy is one of the loveliest products of divine grace. Its exhibition in the lives and conduct of God's people beautifully illustrates the beneficent and gentle spirit of the religion of the Lord Jesus. The closer we follow the example of Christ, the more fully and constantly will we display it in our words and actions, and in all our intercourse with brethren.

If there was not so much selfishness in us by nature, and so much of it still remaining in us even after we become the subjects of divine grace, there would be a better development of the generous affections and kindly qualities of the new heart. A more conscientious recognition of the rights, the interests and the happiness of others, which, through selfishness or inattention, are too often overlooked, would greatly promote that benevolent spirit, that kindly sympathy, that Christlike tenderness, which is the very soul of Christian courtesy.

TELL YOUR PASTOR.

Tell your pastor when his services have been a blessing to you. His words may have convicted you of sin, warned you in perplexity, comforted you in sorrow, elevated your groveling desires, brought the very life of God to your soul. Whatever good his words may have conferred upon you, make it known to your pastor. The knowledge will comfort and encourage him. He has many discouragements in his work. Among these is the reticence of his people respecting their appreciation of his services, or of the blessings which, in whatever form, may have come through his words to their souls. There is no danger of pride being engendered in his heart by your cheering words, as it is imagined might be the case of superficial thinkers. Gratitude, praise, joy are more likely to fill his heart and burst from his lips. Besides, you owe it to your pastor to tell him how you have been benefited by and through him. It is a part of the reward allowed him by God for his work. It is only following in the footsteps of the good in all ages, and the example is given by God Himself, who will say to each faithful servant, "Well done." Do not let your pastor, then, be discouraged through your failure to inform him of his agency in your spiritual good. Tell your pastor.

Youth's Department.

THERE'S A BOY IN THE HOUSE.

A gun in the parlor, a kite in the hall,
In the kitchen a book, and a bat, and a ball,
On the side-board a ship, on the book-case a flute,
And a hat for whose ownership none could dispute;
And out on the porch, gallantly prancing nowhere,
A spirited hobby-horse paws at the air;
And a well polished pie-plate out here on the shelf,
Near the tall jelly jar which a mischievous elf
Emptied as slyly and slick as a mouse,
Make it easy to see There's a Boy in the House.

A racket, a rattle, a rollicking shout,
Above and below and around and about;
A whistling, a pounding, a hammering of nails,
The building of houses, the shaping of sails;
Entreaties for paper, for scissors, for string,
For every unfindable, bothersome thing;
A bang of the door, and a dash up the stairs,
In the interest of burdensome business affairs;
And an elephant hunt for a bit of a mouse,
Make it easy to hear There's a Boy in the House.

But O, if the toys were not scattered about,
And the house never echoed to racket and rout;
If forever the rooms were all tidy and neat,
And one need not wipe after wee muddy feet;
If no one laughed out if the morning was red,
And with kisses went tumbling all tired to bed;
What a wearisome work-a-day world, don't you see,
For all who love little wild laddies 'twould be:
And I'm happy to think, though I shrink like a mouse
For disorder and din, There's a Boy in the House!

—*Exchange.*

JOE'S FIRST TEMPTATION.

Deacon Jones kept a little fish market.

"Don't you want a boy to help you?" asked Joe White one day. "I guess I can sell fish."

"Can you give good weight to my customers and take good care of my pennies?"

"Yes, sir," answered Joe; and forthwith he took his place in the market, weighed the fish, and kept the room in order.

"A whole day for fun, fireworks, and crackers to morrow!" exclaimed Joe, as he buttoned his white apron about him the day before the Fourth of July. A great trout was flung down on the counter.

"Here's a royal trout, Joe. I caught it myself. You may have it for ten cents. Just hand over the money, for I'm in a hurry to buy my fire-crackers," said Ned Long, one of Joe's mates.

The deacon was out, but Joe had made purchases for him before, so the dime was spun across to Ned, who was off like a shot. Just then Mrs. Martin appeared. "I want a nice trout for my dinner to-morrow. This one will do. How much is it?"

"A quarter, ma'am." And the fish was transferred to the lady's basket and the silver piece to the money-drawer.

But here Joe paused. "Ten cents was very cheap for that fish. If I tell the deacon it cost fifteen he'll be satisfied and I shall have five cents to invest in fire-crackers."

The deacon was pleased with Joe's bargain; and when the market closed, each went his way for the night. But the nickle in Joe's pocket burned like a coal! he could eat no supper, and was cross and unhappy. At last he could stand it no longer, but, walking rapidly, tapped at the door of Deacon Jones's cottage.

A stand was drawn out, and before the open Bible sat the old man. Joe's heart almost failed him; but he told his story, and with tears of sorrow laid the coin in the deacon's hand. Turning over the leaves of the Bible, the old man read:

"'He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy.' You have my forgiveness, Joe. Now go home and confess to the Lord; but, remember, you must forsake as well as confess. And keep this little coin as long as you live to remind you of this first temptation."—*Selected.*

"MY SMOKE-HOUSE."

A man who lives in Albany, and whose business is that of a clerk, said that he had lately built a house that had cost him three thousand dollars. His friends expressed their wonder that he could afford to build so fine a dwelling.

"Why," said he, "that is my smoke-house."

"Your smoke-house! What do you mean?"

"Why, I mean that twenty years ago I left off smoking, and I have put the money saved from smoke, with the interest, into my house. Hence I call it my smoke-house."

Now, boys, we want you to think of this when you are tempted to take your first cigar. Think how much good might be done with the money you are beginning to spend in smoke. What would you think of a man who, to amuse himself, should light a paper twenty-five cents and watch it burn? Is it any more sensible to take for your quarter a roll of old dry brown leaves, light it, and see it smoke?

WASTE NOT, WANT NOT.

Nowhere is the prodigality of youth more conspicuous than in the waste of affection and happiness. When young and surrounded by friends we treat affection in a scornful way as if it could never cease to flow to us. When it does cease, we look back with sorrowful wonder at our folly. The old home is broken up which we did not careful to visit until too late. Now the warmest welcome we get anywhere is at an inn. The caress which we took as a matter of course, if we did not reject it, is no longer proffered. We wasted affection, and now we want it. We cared for no one, and now no one cares for us. "Blind and deaf that we are; oh, think, if thou yet love anybody living, wait not till death sweep down the paltry little dust-clouds and idle dissonances of the moment, and all be at last so mournfully clear and beautiful, when it is too late." In the same way pure and peaceful happiness is too often despised, while we rush after unsatisfying excitement.—*Quiver.*

Pleasantries.

"I think," said the editor in a worried tone, "that I will drop journalism and take to astronomy." "Why?" "Well, astronomers always seem to have more space than they know what to do with."

A little daughter of a preacher in Louisville went to spend the day with the family of a prominent politician living near. Returning home, she said: "Mamma, the folks at Mr. ——'s are so good they take communion at dinner."

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

☞ *Letters pertaining to subscriptions and other business, address* REFORMED CHURCH PUBLICATION HOUSE, *907 Arch Street, Philadelphia.*

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For Terms, see page 11.

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THURSDAY, JUNE 11, 1891.

THE London *Graphic* in a recent number, speaking of France, Brazil, the United States and England, says that the three first named are republics, and that the last mentioned, although not nominally such, is a republic in fact. The remark is correct, and it is becoming more and more so every year. But it is so much the more remarkable as coming from a leading aristocratic organ. The world moves, more rapidly too than we sometimes suppose. Time was when republican institutions had a bad odor in Europe. Everywhere political power is coming down from crowned heads and feudal lords, and diffusing itself among the people—in proportion as the latter show that they know how to make a good use of it. The probability is, if we may judge from present indications, that the Church of Rome itself may become a republic in fact, even if it retains the old monarchical name or feature. A distinguished cardinal in France stands by the republic like a good, patriotic citizen, and Roman Catholics everywhere, especially in South and Central America, are falling in love more and more with republican institutions.

ARE THERE FEW THAT BE SAVED?

Dr. Briggs in his famous Inaugural has given it as his opinion that the number of the lost souls in hell will in the end be small as compared with the vast multitudes of the saved in heaven. This probably has been regarded as one of his infelicities of expression, although other theologians have made use of similar charitable language in regard to the future of the multitudes of immortal souls that are ever crowding upon the shores of eternity. To support such a proposition the temptation or pressure to resort to the idea of a second probation after death, which Dr. Briggs repudiates, or some other unscriptural theory, is very strong. In its favor the salvation of all infants when they die, which intelligent, liberal Christians are beginning to receive as an article of faith, must be regarded as a solid argument, so far as it goes; but taking it for granted, and admitting that many of the heathen, who have obeyed the law written upon their hearts, will sit down with Abraham, Isaac and Jacob in the kingdom of heaven, we are confronted with the vast majority of our fellow men who are without God and without hope in the world. What is to become of them? If we look around us in Christian countries, we witness countless multitudes reveling in sin and the basest iniquity,—a putrid stream of humanity,—going on from bad to worse; and if we look beyond our own boundaries into heathenism, the prospect is still more appalling. There sensualism, the carnal heart, amounting to downright animalism, is so great that missionaries do not feel at liberty to soil their pages with a realistic account of its impurities.

The only way, which we can see, to give credit to Dr. Briggs' so called "infelicity" of expression, is to suppose that the time is coming when all men in the earth, or nearly so. will become true Christians, and then that the world will continue to go on as it does now for many thousand years to come. In that event the multitude of believers will so gain on the sinners, that in the course of ages the latter will become comparatively a small minority. We may hope that such will be the course of events; but that happy day seems to be still far off in the future. The world to a fearful extent is still lying in the Evil One, dead in trespasses and sins. The Apostles and early Christians felt this to be the case in the depths of their hearts; hence their zeal, their lofty spirit of self-sacrifice, to pluck as many fire-brands out of the burning fire as possible. The Church of the present day has the same spirit, so far as her attention is not diverted from this high aim by the prevailing worldliness of its members, or the theological contentions or crookedness of some of its ministers, too much given to mere negative polemics.

EFFECTUAL PRAYER.

The elements of prayer are few and easily understood, because Scripture tells us what they are; and the experience of believers in all ages has confirmed the words of Sacred Writ, that the effectual fervent prayer of a righteous man availeth much.

Faith is one of its necessary prerequisites. We are told to ask and then we will receive; and that what things soever we desire when we pray, if we believe that we shall receive them, we shall have them.

The desire, however, should be strong, and grow in intensity the longer we pray for any good thing.

If the prayer is not answered at once, we should not think it will not be answered at all. Perseverance here, as in other things, is a necessity. Some blessings, like the expulsion of evil spirits, can only be secured "by prayer and fasting."

If our prayer does not seem to be answered, we should not become discouraged or lose faith in prayer. We may have asked amiss, or the object prayed for might prove to be an injury and not a blessing; and so God in His goodness withholds it from us. But it would always be well for us to look around and see whether the prayer has not in reality been answered in some other and better form. Prayer for the help and light of the Holy Spirit can never be amiss. Here the more we pray, the more we will receive.

THE MYSTERY OF INIQUITY.

Wickedness in our days abounds, gigantic frauds come to light near by the place where this paper is published, and individual crimes in all parts of the country appear in every day's report of wrong and outrage with which our own country and the world at large, are filled. Does it not seem as if the world, as a whole, were rushing headlong down to destruction? So it might appear to faint-hearted Elijahs, discouraged by what may seem their fruitless attempts to resist the swelling tide of sin and unrighteousness. The mystery of iniquity must have an opportunity to reveal itself in all its horrid features. Thus it will be able to sting itself to death. In the end the moral atmosphere will be purified, and the way opened for the spread of the Gospel and the growth of the truth. But with such surroundings, Christians are constantly exposed to malarial, pestilential influences, and they are in danger of contracting spiritual disease. Hence the urgency of the exhortation, to watch and pray.

ADDRESS OF REV. JOS. H. DUBBS, D.D., TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, DETROIT, MICH., MAY 27th, 1891.

Mr. Moderator, Fathers and Brethren:—I have the honor to convey to this venerable Assembly the cordial Christian greeting of the General Synod of the Reformed Church in the United States. It need hardly be said in this presence that the body which I represent is historically derived from the Reformed Church of Switzerland and Germany, and that in our early history Zurich, Geneva and Heidelberg are held in equal honor. Nearly 200 years ago our German forefathers, fleeing from the repeated French invasions, from oppression and wretchedness of every kind, came to America and founded churches here, after the ancient Presbyterian fashion which they had received in the fatherland. In their poverty these infant churches appealed to the Synods of Holland for aid and protection, and history informs us that they were not disappointed. For nearly fifty years those ancient cities watched over the churches of Pennsylvania with paternal care, but before the Dutch Synods took charge of these churches they inquired in a formal way whether it would not be possible to unite the Dutch and German Reformed with the Presbyterian and thus to form one Reformed Church for America. Unfortunately, perhaps, our fathers were not sufficiently impressed with the importance of organic union, or they may have supposed that the difference of language which then existed was an insurmountable obstacle, but it is very pleasant to remember that at the time they pledged themselves that they would assist each other in promoting the common interests of religion. We may perhaps agree with a recent writer of your own Church in expressing our regret that the magnificent opportunity was permitted to pass by, for if the union had at that time been consummated it seems more than probable that in the middle colonies at least it would have been impossible to resist the onward sweep of United Presbyterianism. But perhaps under all the circumstances of the case, and remembering the differences of language which existed, it was better that each of these elements should be allowed to work its mission in its own way. From that time to this there have always been a great many people in all our churches who longed for an external manifestation of that unity which in fact has never been broken, and I fear it must be confessed that the promise which we made to co-operate with each other in the general interests of religion might at times have been much more thoroughly, enthusiastically and systematically carried out. For nearly seventy years the Presbyterian Church and the German Reformed Church have corresponded by the exchange of delegates, and I venture to say that this correspondence means more than a confession of united origin, but that it also involves in it the promise of a future closer union. [Applause.] For such union it seems to me the present times are peculiarly auspicious. Many of the ancient obstacles are removed. The difficulty concerning language is now of no importance. Travel in attending conventions of the Church has, in fact, become a luxury, and our united strength for the advancement of the cause of Christ is increased a hundredfold. On the other hand, it is no less true that the power of infidelity has grown stronger, that the attacks of these evil forces have become more and more violent, and that there is a call from all parts of the Church that we should unite in presenting a common front to the enemy. [Applause.] We are in the midst of a great conflict. We have the assurance of victory, it is true, but thousands may fall into eternal death.

It is, therefore, we think, of the utmost importance that we should stand together in thus opposing all these powers of evil. For these reasons and for others the German Reformed Church has always been inclined to welcome every well meant movement which might lead to closer union with God's people. We have been fully represented in the sixth meeting of the Alliance of the Reformed Churches holding to the Presbyterian system, and we expect to meet you again at Toronto. You are aware that the Dutch and German Reformed Churches have for some years been expecting to frame a federal union. After long labor the commission is now ready to report, and in a very few days the question of its final adoption will be considered. There are obstacles in the way, of course—there always are under such circumstances—but if it is the will of God, they will be surmounted. We hope that if this federal union is established it will be but the beginning of a greater and greater movement, which will in time embrace all the Presbyterian Churches and will convey its blessings to all of God's people. At the meeting of our General Synod which is called to convene in Philadelphia on the 4th of June, we shall have the privilege of considering an overture from your venerable Assembly to unite in the formation of a consensus of faith for the Reformed Churches. That this is an important subject will not be called into question. You remember that Calvin said in the sixteenth century that he would gladly cross ten seas to see it accomplished. It ought not to be impossible, for, as has been well said, all our confessions are but variations of a single theme. But we must not anticipate. May God grant us grace to hold fast to the ancient faith as it was once committed and sent to us, and to be always ready to confess it.

I have had the honor of laying upon your table a copy of the minutes of the Reformed Church in the United States. From this document it will be seen that the three years that have elapsed since my predecessor had the honor of addressing this Assembly, have in the main been prosperous. Our theological controversies have passed away. The Church has increased in membership, and we now report something more than 200,000 communicants. [Applause.] It is evident that our people take more interest in the work of missions than in former years. Of course, while we are interested in foreign and domestic missions alike, it is true that our chief work is among the Germans, from whom we are ecclesiastically derived. Sometimes it is said that since the introduction of the Prussian Church union in 1817 the Reformed Church in Germany is of very little importance. But it must not be forgotten before the introduction of the union that Church, the Reformed or Presbyterian, was the principal ecclesiastical organization along the whole course of the Rhine, from its source to the ocean. The history of that Church will never be forgotten, and it may perhaps be pleasant to know that recently the principal court of German, the Reichs Gericht, has formally decided that the kings of Prussia, now the emperors of Germany must be regarded as belonging to the Reformed Church, as their fathers did, because the union of 1817 was not a confessional change. Certainly the Presbyterian Church, or the Reformed Church—for I use these terms interchangeably—has an equal share in the union with the Lutheran, and the great emigration to this country is an important and proper field for the missionary work of the Reformed Churches.

Within the last year we have inaugurated a mission among the Hungarians in this country, who have been too long neglected. We are aware that there is in Hungary a very important Reformed Church, which claims to have 2,000,000 of adherents, the great Church of Debreczin, said to be one of the largest Presbyterian organizations in the world, and it is also known that the chief statesman of that country, Count Tisza, is a ruling elder and has frequently presided over the councils of his Church. It is, of course, impossible to reach the poor people who come to this country except through the medium of their own language and we have been successful in inducing several Hungarian pastors to come to America for the purpose of laboring among their own people. This mission is in its infancy, but it is interesting and commends itself to your sympathy. I shall not venture to occupy the precious time of this Assembly by speaking at length of our work. We are very fond of our orphan homes, which are four in number. They appeal to our most tender feelings, and have been very well supported. With regard to the other interests of the Church I can merely say that they have been in the main prosperous, though of course we rejoice in the fact that in all these directions your work has been infinitely greater than ours.

Mr. Moderator :—In taking leave of this Assembly I beg to express my pleasure in having been permitted to be a commissioner to this important meeting, and at the same time I formally desire to express my gratitute for the fraternal kindness which has been extended to me. Though I may not be nominally a Presbyterian, I feel that I am very near to the Church. I have so many dear friends and relatives in the Presbyterian Chnrch, that I surely ought not to be regarded as a stranger. I have followed your deliberations with profound interest, and I sincerely trust that you may reach results which will prove a blessing in the Church and to the world. [Applause.]

For Reformed Church Messenger.

AT THE GENERAL ASSEMBLY.

A trip from Lancaster to Detroit is not ordinarily of sufficient importance to deserve permanent record; but it has been suggested that a visit to the great Assembly of the Presbyterian Church might prove an exception. For nearly seventy years the Reformed and Presbyterian Churches have maintained a correspondence by the exchange of delegates, in this way expressing their consciousness of a common crigin and their continued interest in each other's welfare. Having been chosen by the General Synod of the Reformed Church to attend the General Assembly of the Presbyterians, the writer deemed it a privilege to be present at a meeting which, on account of the importance of some of the subjects discussed, has been justly regarded as one of the most important ever convened in this country.

That the delegates from other Churches were kindly received need hardly be said. As is usual on such occasions, they were greeted with special courtesy, and their message elicited a most cordial response.

The General Assembly was certainly an imposing body. There were nearly six hundred delegates, representing all parts of this country and many foreign lands. We conversed with many missionaries who after many years' absence had returned on a visit to their native country; and there was at least one converted Brahmin arrayed in the peculiar garments of his people. The negro delegates from the South were active and intelligent, and one of them made a most excellent speech. There were also several Indians, but they were silent and stolid, after the manner of their race. The leaders of the Assembly were, of course, the professors of some of our oldest theological and literary institutions, and the pastors of the most prominent churches.

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."

Concerning the Briggs case, which occupied the attention of the Assembly for several days, it is not necessary to say much, as the papers have been full of it for weeks. The argument on both sides was well sustained and all personalities were carefully avoided. There was a dignity and power in the debate which was most impressive. It is the custom of the Assembly to require all speakers to come forward and take their place on the platform. In this way the speeches become more distinctly audible, and the speakers, feeling that they are addressing an audience, become more careful in the language which they employ. It is a custom which, on important occasions, at least, might well be imitated by other ecclesiastical conventions.

Detroit was well chosen as the place for holding the Assembly. The Presbyterian element in the city is large, and the churches are fine and spacious. The city itself is celebrated as one of the most beautiful in the United States. Though the public buildings are large and imposing, its chief beauty is derived from the fact that the private residences, which are exceptionally fine, are placed at some distance from the line of the street, and that the sidewalks are bordered by a double line of trees.

While in Detroit we enjoyed the privilege of visiting "Zoar," a home for old people and for orphan children, founded and in part sustained by the Reformed Church. The "house-father," the Rev. W. Hansen, received us with great kindness, and seemed glad to welcome a visitor from the East. We had the pleasure of meeting several aged ministers, of different denominations, who have made their home in the institution, and live together in ideal peace and harmony.

A journey at this season is especially pleasant. The country looks well, and the people everywhere rejoice in the promise of an abundant harvest. We were pleased with what we saw in Church and State, and yet we returned loving our Church and home better than ever.

J. H. D.

—We some time ago suggested that every pastor give one day's canvass for subscribers for the Messenger. It cannot be doubted that it would prove to be a good day's work if only *one* new subscriber should be the result. But whilst we would rest content if such would be the case, yet we are well satisfied that more than one could be secured by every active and determined pastor. Are we saying too much when we say that no pastor having the best interests of his congregation and his members individually at heart will fail to see that they are readers of the church paper? We await the result of the day's canvass we ask for the Messenger.

The only conclusive evidence of a man's sincerity is that he gives himself for principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that truth, whatever it may be, has taken possession of him.—*Lowell.*

Poetry.

SLIPPING AWAY.

They are slipping away—these sweet, swift years,
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as the weaver's thread,
Or an arrow's flying gleam;
As soft as the languorous breezes hid,
That lift the willow's golden lid,
And ripple the glassy stream;

As light as the breath of the thistle-down;
As fond as a lover's dream;
As pure as the flush in the sea-shell's throat;
As sweet as the wood-bird's wooing note,
So tender and sweet they seem.

One after another we see them pass
Down the dim-lighted stair;
We hear the sound of their steady tread
In the steps of centuries long since dead,
As beautiful and as fair.

There are only a few years left to love:
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
Those beautiful blossoms, rare and sweet,
By the dusty ways of life?

There are only a few swift years—ah! let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word!

—*Selected.*

Selections.

The only doctrinal truth which Solomon insisted on when he took the whole world for his barren text was that "all is vanity."—*Bishop Sanderson.*

While you live right nothing goes wrong; a soul at peace with God cannot be greatly disturbed by the world, for it hath its pleasures in God, and its blessings from God.—*Jackson.*

Art thou longing for a mission
In the earth?
For a noble, high endeavor
Springing into birth?
Let thy dreams be wrought in living,
And thy God, by richly giving,
Will thy needs supply.

--*Mrs. H. E. Brown.*

One of the saddest things about human nature is, that a man may guide others in the path of life without walking in it himself; that he may be a pilot and yet a castaway.—*Anon.*

Longing desire prayeth always, though the tongue be silent. If thou art ever longing thou art ever praying. When stayeth prayer? When desire groweth cold.—*St. Augustine.*

We can be thankful to a friend for a few acres or a little money; and yet for the freedom and command of the whole earth, and for the great benefits of our being, our life, health and reason, we look upon ourselves as under no obligation.—*Seneca.*

Like a river glorious is God's perfect peace,
Over all victorious in its bright increase,
Perfect, yet it floweth fuller every day;
Perfect, yet it groweth deeper all the way,
Stayed upon Jehovah, hearts are fully blest,
Finding, as He promised, perfect peace and rest.

Science and Art.

What an Inch of Rain Means.—Few people can form a definite idea of what is involved in the expression, "An inch of rain." It may aid such to follow this curious calculation: An acre is equal to 6,272,640 square inches; an inch depth of water on this area will be as many cubic inches of water, which, at two hundred and twenty-seven to the gallon, is 22,000 gallons. This immense quantity of water will weigh 220,000 pounds, or one hundred tons. One hundredth of an inch (0.01) alone is equal to one ton of water to the acre.—*St. Louis Republic.*

Lights for Processions.—A neat little outfit has lately been brought to notice by a German company in the shape of a portable electric light equipment, to be used by clubs, singing societies and other bodies, while parading at night. It is very popular and successful, taking the place of dangerous torches and fireworks, and permitting of many ingenious effects. One or two such plants have already been seen in this country, and in Europe they are coming into vogue for assisting operations in agriculture, building, railway wrecks, and fruit gathering.

The Lick telescope is the most powerful glass in the world. It is reported the observers at Mount Hamilton have lately kept a sharp eye turned upon the shadow of one of the moons of the planet Jupiter. This shadow seemed double, indicating that the tiny moon which cast it is also double. Since the first hint of the discovery many observations have been made through the Lick glass, all tending to confirm the original impression, to wit: That this particular satellite of the greatest of the planets is double—a dot of a moon revolving around the main moon.

Items of Interest.

Bierstadt will paint for the World's Fair a picture of Watling's Island, which many geographers believe to be the one on which Columbus first landed after crossing the Atlantic.

G. E. Olmstead, a Pennsylvania boy just out of knee breeches, has been offered forty thousand dollars for a fire escape he has patented. He will accept the money and treat himself to a good education.

Dr. Pepper has offered to give $50,000 towards an endowment fund of $250,000 for the establishment of a four-year obligatory medical course at the University of Pennsylvania. Members of the medical faculty have subscribed $10,000 annually as a guarantee fund.

The Philadelphia License Court has announced the granting of 1,250 retail and 536 wholesale liquor licenses, an increase of 77 in the retail and a decrease of 382 in the wholesale, as compared with last year. The applications for retail licenses numbered 3,358, and for wholesale 1,613. The retail licenses granted in 1888, 1889 and 1890 were 1,343, 1,204 and 1,173 respectively. The wholesale licenses granted in 1889 numbered 535 and in 1890, 918.

The new Chicago University has secured an additional building fund of $500,000, making a total of $1,250,000, and the edifices required for the academical department will be begun at once. The Morgan Park Theological School, with its 175 students and 15 professors, will be adapted as the nucleus of the divinity department, and by the next year courses in theology, science, and classics will be opened, and the University will enter upon its career. It ought to succeed with such a president as Dr. W. R. Harper, and with a special endowment of two million dollars, for professors, scholarships, etc.

Our Consul at Gibraltar has made a report to the State Department in regard to foreign immigration to the United States, in which he says that no less than 31 foreign steamships have touched at that port during the last four months, carrying 20,065 Italian immigrants to the United States, and that several other steamships are expected to follow soon from the same quarter, with immigrants in such numbers as to constitute a regular exodus from the Italian kingdom. Our Consul at Naples reports that he is informed that certain districts in Italy are nearly depopulated of men, leaving the work of cultivating the ground to be done by women altogether.

Hints and Recipes.

Apple Cure for Gout.—Dr. John Hunter was an enthusiastic advocate for the apple cure for gout. Instead of wine and rare roast beef, he enjoined upon his gouty patients the importance of the free use of apples.

We should be chary of keeping ripe fruit in our sitting-rooms, and especially beware of laying it about a sick-chamber for any length of time. That complaint which some people make about a faint sensation in the presence of fruit is not fanciful; they may really be affected by it.

Normandy Soup.—Wipe three pounds of the knuckle of veal and cut it in small pieces; put it into a soup kettle, with three quarts of cold water. When it begins to boil, skim it well, then simmer it three hours. Cook together for ten minutes two tablespoonfuls of butter, one tablespoonful each of chopped carrot and turnip, and two tablespoonfuls of onion and celery; add the vegetables to the soup, then cook one tablespoonful of flour with the butter, and, when frothy, add it; also one quart of stale bread, one tablespoonful of salt, six pepper-corns, and one blade of mace. Cook the whole for two hours, rub through a strainer and reheat. Now add one quart of hot milk; more salt if needed; boil up once and serve. Use the inside of a stale loaf for the crumbs.

Farm and Garden.

Plastered Houses for Fowls.—Where many hens are kept it is doubtless profitable to plaster their houses. An authority in the management of barn-yard fowls says that if all poultry houses were plastered the hens would be warm in winter and the work of cleaning out the lice in summer made easier. The point is how much will it cost to plaster a hen-house? Of that we cannot state, but as only one coat of plaster will answer the purpose, the cost should not be great. The use of white wash will then keep the walls clean and all the cracks can be filled in by that means. We believe that the increased number of eggs that will be secured by plastering the hen-house will pay for the plastering. If 25 hens are kept, one dozen eggs from each hen, in addition to the regular number, will more than pay the expense. All know how difficult it is to get into the cracks to destroy lice in summer, but with plastered and smooth walls such work will be much easier and better performed.

Oats for Soiling.—In a late letter from France, discussing the agriculture of that country, we are advised that M. Lecouteaux has directed attention to oats as a soiling crop. His argument in favor of oats for that purpose runs in this wise: It is a plant that, whether in the green or the harvested state, is invaluable, because rich in nitrogenous matters, and easily digestible. Per acre, it is perhaps among the cultivated crops the one which yields the largest amount of meat-forming substances. Oats occupy so important a role in rotations that the crop enables the farmer to economize in the matter of meadow land. Oaten soiling has a few superiorities worthy of being weighed. The seed costs less than tares, peas, or maize; and it is green in July, when the hot and dry season tells on the supply of cut forage. Some cultivators of dry lands sow crimson clover—red clover if the climate be hard—along with the oats, and cut down the latter when the grain has so commenced to form as to be in "the milky way" when pressed between the finger and thumb. The oats can thus be cut with a good bottom of young clover.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

The June Arena has for its contents—The Unknown, A New Columbus, The Chivalry of the Press, Society's Exiles, Evolution and Christianity, The Irrigation Problem in the Northwest, Revolutionary Measures and Neglected Crimes, Doctrine of Inconceivability, The Better Part, The Heiress of the Ridge. In addition it contains a supplement, a photogravure of Bishop elect Phillips Brooks.

The **Magazine of American History** closes its twenty-fifth volume with the June number. The picture of Columbus opens it. It contains—Glimpses of the Railroad in History, The Slave Insurrection in Virginia in 1831, known as "Old Nat's War," British Merchants in 1775, Some Rare Old Books, Distinguished Germans in American Affairs, Results of Keeping a Secret, Slavery in Connecticut, Death of Colman, Washington a Promoter of Inventions, and Extracts from Sir Walter Scott's Journal.

Subscription price $5.00 a year. Published at 743 Broadway, New York City.

The Cosmopolitan for June has for a frontispiece a portrait of Madame de Pompadour. The contents are—Japanese Women, The Work of Gustave Dore, Reminiscences of Stanley and Thomas A. Edison, Noor Mahal, the Light of the Harem, Description of a Model Municipality, The Woolwich Arsenal, Sketch of Beau Brummell and his Times, Great Unpublished, and The Farmers' Movement.

Price 25 cents, Cosmopolitan Publishing Co., Madison Square, New York,

Cassell's Family Magazine for June is before us. It contains—The Temptation of Dulce Carruthers, Strange Family Histories, Some Needlework for the Children's Room, On the Lake of Lucerne, How Wills are Proved, The Profession of Electrical Engineering, A Sharp Experience, The Teaching of Cookery in Board Schools, Some Pleasant Varieties in Food, The Gatherer.

The Cassell Publishing Co., New York, 15 cents a number; $1.50 a year in advance.

The Medical Bulletin: A Monthly Journal of Medicine and Surgery. Edited by John V. Shoemaker, A. M., M.D. Contents for June — Original Communications; Abstracts; Therapeutic Notes; Editorials; Correspondence; Medical News and Miscellany; Book Reviews; Current Medical Literature; and Commercial News.

Terms—$1 a year in advance. F. A. Davis, Publisher, Philadelphia, Pa., U. S. A.

Littell's Living Age. The number of The Living Age for June 6 contains—Legal and Constitutional Aspects of the Lynching at New Orleans, by James Bryce, M.P., New Review; In "The Pack," Cornhill Magazine; Sarsfield: A Jacobite Rapparee, Temple Bar; Memoir of John Murray, by Right Hon. W. E. Gladstone, Murray's Magazine; On Autographs, Longman's Magazine; Italian Secret Societies, Contemporary Review; "La Bella," Temple Bar; The Mafia in Sicily, Speaker; The Madeira of the Pacific, Chambers' Journal; The Secret of Delphi, Spectator; The Body of St. Francis Xavier, Times of India. Poetry—Moltke, Spring Thoughts, and Loss. Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

On April 15, 1891, by the Rev. Warren J. Johnson, at the residence of the bride's brother, Dr. J. W. Funck, Dr. Chas. G Smith to Miss Josephine E. Funck, both of Baltimore, Md.

On April 19, 1891, by the same, at the residence of the bride's sister, Mr. Henry Gross to Miss Martha E. Lietzan, both of Baltimore, Md.

On April 22, 1891, by the same, at residence of officiating clergyman, Mr. Wm. M. Ledley to Miss Mary C. Caulk, both of Baltimore, Md.

At the home of the bride's parents, near Timberville, Va., May 28th, 1891, by the Rev. J. T. Balliet, Mr. Chas. S. Rhinehart to Miss Mary V. Orebaugh, both of Rockingham county, Va.

At Boalsburg, Pa., May 28th, 1891, by Rev. A. A. Black, George Harry Gilmer to Minnie Amelia Stover, both of Boalsburg, Pa.

On May 6th, 1891, at the Reformed Parsonage in Emlenton, by Rev. J. J. Wagoner, Mr. A. C. Shaffer to Miss Cora I. Hale, both of Emlenton, Venango Co., Pa.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DIED.—At his late residence, at Shimersville, Northampton county, Pa., Mr. John Knecht, in the 77th year of his age.

John Knecht was born in Williams township, Northampton county, Pa, Aug. 5, A.D. 1814. He lost his father by death while he was yet in tender infancy, and his mother while in early youth; so that he was left largely to his own resources in his preparations for life's battle. His after life has given ample evidence that, whilst he was endowed with more than ordinary talent, he wisely cultivated the same by temperate and studious habits in the days of his youth. Unlike so many of the youth of our day, he apprenticed himself to a competent mechanic, and learned a useful trade, at the same time devoting his leisure hours to the storing of his mind with useful knowledge.

Fifty years ago he entered into holy wedlock with Miss Eliza C., daughter of Benjamin and Elizabeth Reigel, of Reigelsville, Pa., and settled at Shimersville, Pa., where he spent his long and useful life.

Being of a cheerful disposition, and of pleasing address, of strict integrity and pure morality, and of close attention to business, the community was soon made to feel that the new comer had identified his interests with theirs, and he, therefore, soon won the confidence of all who were brought in contact with him.

As might be expected, he prospered in his business.

He ever took a deep interest in the industrial developments of the Lehigh Valley, and was, accordingly, one of the founders of the Bethlehem Iron Company, and continued to be one of its directors from its organization to the time of his death.

The colossal proportions to which that enterprise has grown, and the large share which it has hitherto had, and still has in the development of mechanic industry in the Lehigh Valley, and in the entire country, is the best evidence of the wisdom and courage of the deceased and his compeers, in enlisting in so gigantic an undertaking and so worthy a cause.

Whilst this large enterprise has doubtless amply rewarded its proprietors, it has also afforded ample opportunities to many hundreds by honest and well rewarded toil, to provide for themselves and their families, comfortable homes and an ample livelihood, in this goodly land. So, too, has this laudable enterprise hitherto had, and still has much to do with that material prosperity of our country, which, if properly followed up by the educational and missionary operations of the Christian Church, must result in having a large share in the evangelization of our land, and of the entire world, and the salvation of men.

John Knecht was a man of sound judgment, strict integrity, true morality, refined modesty, warm sympathy, cordial hospitality, true humility and Christian charity. His mill ground many a grist for the poor man's table. His hand was ever ready to help the needy, whilst his words of warmest sympathy gave new hope and courage to many a desponding heart.

As a Christian, he was a regular attendant on all the means of grace; an attentive listener to the preached word, and a devout worshiper. During the fourteen years it has been our lot to be his pastor, he was absent from a single communion, and that absence was caused by his last sickness. But, though he could not be present and participate in the holy service, he failed not to send his alms to be placed upon the altar of charity. If our departed brother, who never seemed to let his left hand know what his right hand did, in deeds of Christian charity, could speak to us to-day, he would doubtless say: "See thou tell no man." But as we firmly believe that his works were prompted by pure motives and kind purpose of heart, as a service rendered to his God, we cannot but publish them all the more.

To his family, Mr. Knecht was the true head. A loving husband and an indulgent father, who ruled the blissful realm of the Christian home by the law of love.

Our departed brother has left on the community in which he lived, and the congregation of which he was a member, a lasting impression for good in many ways. And no less has he left to his family a goodly heritage, not only in temporal goods, but more especially in the imperishable treasure of the example of a righteous and godly life.

Well may we, therefore, say to a sorely bereaved widow and sorrowing children: "Sorrow not as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with Him." Amen. PASTOR.

RESOLUTIONS OF RESPECT.

The following action was taken by the Missionary Society of Christ Reformed church, Lower Saucon, with reference to the death of Mr. John Knecht:

WHEREAS, In the providence of an all wise God, our beloved brother and fellow-member, Mr. John Knecht, was removed from our midst by the hand of death, therefore,

Resolved, That we humbly bow to the will of God in this sad visitation of His providence.

Resolved, That we earnestly take to heart the solemn call thus made upon us, to redouble our diligence in the work which the Master has committed unto our hands, while it is yet day, and before the night cometh in which no man can work.

Resolved, That we extend the cordial sympathies of this society to the sorrow stricken family in this the hour of their sad bereavement, and commend them, in humble faith, to the God of all consolation.

Resolved, That this action be recorded on our minutes, and that a copy be sent for publication in the REFORMED CHURCH MESSENGER and also that a copy be sent to the bereaved widow.

F. W. WEAVER.
C. O. WEAVER.
W. A. RINKER.

DIED.—At Kossuth, Clarion county, Pa., April 21st, 1891, Sarah Ann Miller, wife of John Miller, aged 65 years, 7 mos. and 14 days.

Mrs. Miller was a faithful member of St. Paul's Reformed church. She was a great sufferer for the last few years, and though kind and loving hands ministered to her with tender care, death was a welcome release to her. We laid her to rest in God's acre in the hope of the blessed resurrection.

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Miscellaneous.

For Reformed Church Messenger.

SUGGESTIVE FACTS IN SUCCESSFUL FORMS OF CHURCH ACTIVITY.

Church of England Guilds.

The year 1851 witnessed a reviving in the Church of England of the old church guilds, for the oversight and exercise and guidance of young persons associated in them for common effort in a given direction.

These Church Guilds, whose forms and aims are numerous, claim a descent from the organizations of the same designation in the middle ages and earlier.

To show the purpose of these associations in the church, and as representing the estimate of work in this line from the standpoint of a Church of England clergyman, we quote the words of Canon E. T. Vaughan of St. Alban's. He says: "Those who have been confirmed and become communicants should at once, if possible, be formed into guilds or (under whatsoever name and form) societies for mutual edification, sympathy and encouragement. They must not be left isolated, each to fight his own battle with temptation, and to carry on his own life of service to the one Lord, by himself, and with no assistance from those similarly circumstanced with himself. They must be united together under some systematic guidance, in societies as simply organized, and encumbered with as few rules and forms as possible, and not too large to allow a strong sense of mutual fellowship in the Christian life to grow up between the members."

And in addition to this association for mutual help in Christian living, there must be association for help in Christian working.

"The members of our societies for the benefit of the younger members of the church," continues Canon Vaughan, "must be taught and accustomed to remember in practice that they are called as Christ's servants, not merely to keep their own souls, but to be workers for others. Their Christian life must be a life of active service for the good of the body to which they belong, and of the world around them. Definite church work of some kind must, if possible, be found for them."

These words apply with great force to the thousands of the young members of our Reformed church.

The Young Men's Friendly Society of the Church of England has been probably the most successful of the various English Church organizations. It provides in connection with the church opportunities for the development of the physical, social, intellectual, moral and spiritual life of the young men. Parochial institutes are managed by the society. Co operative work is done with the White Cross and Church of England Purity Society. A flourishing paper is maintained, and a vigorous general work carried on, which has been instrumental in saving hundreds of the young men who are constantly on the move as in this country.

It is noticeable that the growing interest in plans and methods for the Christian training of youth under the direction of the church is by no means confined to any one branch of the Church of Christ, but that it is showing itself on every side, among thinkers and workers of the most diverse views in the matter of religious doctrine and of ecclesiastical organization.

They are to be pitied who, for the sake of a theory, fail to meet the condition of things as they exist to-day in the church. The present test of the Christian life and the test of the judgment day is not doctrine or church ordinance, however important these are, but fruitful activity. The Saviour says, "By their fruits ye shall know them," and, "Inasmuch," etc. Is there any room for improvement in training of this kind in the Reformed church?

R. W. M.

Reading, Pa.

For Reformed Church Messenger.

REVIEW EXCHANGE.

I have a complete set except the first volume, which I am very anxious to get. I have also duplicate volumes of 1867 and 1868 (bound), and of 1869, 1872, 1873 and 1874 (unbound); also the May number of Vol. IV. (1852); the July and October numbers of Vol. XII., New Series, (1860); the January, April, and October numbers of Vol. XVII. (1870); the January, July and October numbers of Vol. XVIII. (1871); and the April number of Vol. XXIII. (1876).

Where can I get a copy of the first volume? Who is in need of any of the volumes and odd numbers that I have to spare?

D. E. Schoedler,
Turbotville, Pa.

For Reformed Church Messenger.

SOMERSET CLASSIS.

The twentieth annual sessions of Somerset Classis were held in Salem Reformed church at Frostburg, Maryland, commencing on the 27th day of May, A.D. 1891, at 7.45 P.M.

At the request of the president, Rev. A J. Heller preached the opening sermon.

The officers chosen for the ensuing year are Rev. Hiram King, president; Rev. A. J. Heller, who is stated clerk, treasurer; and Rev. E. E. Weller, corresponding secretary.

By request of Classis Mr. Ellis N. Hay reported the organization and proceedings to the Cumberland and Frostburg papers.

With one exception all the charges were represented by delegate elders, and all the ministers were present save one, who had already ceased work in the bounds of Classis, and was on his way to another field.

The usual standing committees were appointed by the president; the reading of the rules of order were, on motion, dispensed with; the bar of the house was defined; the hours for opening and closing the sessions fixed, and Classis was ready for business.

The treasurer read his report of the financial operations of the year just closed which showed that in that time $1,714 had been paid into the treasury. The statistical reports will exhibit a larger sum, for the pastors and consistories have not yet learned to remember and heed the request, or instruction, or direction of Classis, that "*all benevolent moneys shall be sent to the Treasurer of Classis.*"

Parochial reports were read by the pastors and the usual constitutional questions answered by the elders, to the entire satisfaction of Classis on all points, except perhaps those bearing on the visitation of the sick by the elders and the payment of pastor's salary; but, as there was no serious delinquency in regard to either, the reports upon the whole were considered encouraging.

All the items in the minutes of the General and Pittsburgh Synods were favorably acted upon. The Hymnal for the Reformed Church, a copy of which had been presented to Classis, was unanimously adopted, after its merits and defects had been in a general way discussed. The item assigning $1.450 of Pittsburgh Synod's Contingent Fund to Somerset Classis, in the way of apportionment, was rather discouraging, but, after considerable hesitation and deliberation, it was deemed best to assume the amount and try to raise it.

The following are items which the members of Somerset Classis are expected to bear in mind during the present classical year:

The Sunday-schools are requested to use the literature supervised by General Synod's Board; pastors are instructed to preach special sermons on Foreign Missions during the Epiphany season, and, if practicable, to devote the harvest collections to the same; the interests of the Theological Seminary at Lancaster are commended to the earnest prayers and liberality of pastors and membership; and collections are directed to be taken for the cause of the orphans during the Christmas holidays.

The fifth item in the report of the committee on minutes of Pittsburgh Synod was referred to a special committee with Dr. Rupp as chairman. This committee reported the following action which was heartily approved by Classis:

Resolved, That it is the sentiment of this Classis that the endowment of a Professorship in the Theological Seminary at Lancaster on the part of the Synod of Pittsburgh is an undertaking of great importance for the future prosperity of the Reformed church.

Resolved, That we here pledge ourselves as ministers and elders of Somerset Classis to labor to the best of our ability to promote the enterprise within our bounds and bring it to a speedy conclusion.

Resolved, That a committee of two ministers and two elders be appointed to co-operate with our members of Synod's committee on endowment, who shall make arrangements to hold as many conventions in the interest of this movement during the year as they may consider expedient, for which purpose all our congregations and charges are hereby declared open to them.

Resolved, That we earnestly commend this cause to the prayerful consideration of all our people as one affording them an opportunity to bless both themselves and the church, such as has never come to them before, and is not likely to occur again for generations to come.

The committee called for in these resolutions are Revs. W. Rupp, D D., A. J. Heller and Elders C. W. Truxall and John Biesecker.

The committee on reconstruction of charges was continued with Rev. W. Rupp, D.D, as chairman, and also the committee to supply Wills Creek charge, with Rev. A. R. Kremer as chairman.

Rev. D. O. Shoemaker was received from the West Susquehanna Classis, a call to him from the Stoystown charge confirmed, and Revs. A. R. Kremer, A. J. Heller and H. King appointed to install him.

The pastoral relation between Rev. I. N. Burger and the Beam charge was dissolved, and he dismissed to St. Paul's Classis. Revs. Hiram King, D. O. Shoemaker and A. J. Heller were appointed a committee of supply to the charge.

Revs. H. King, A. R. Kremer and W. Rupp, D.D., were appointed a committee to supply the New Centreville charge.

Mr. Albert S. Glessner, graduate of the Theological Seminary at Lancaster, was licensed and dismissed to the Juniata Classis.

The pastors were instructed to read the following preambles and resolutions to their people:

Whereas, The Lord has laid upon the Church the obligation to give a proper temporal support to the Christian ministry, and,

Whereas, This duty is often greatly neglected, therefore,

Resolved, That the pastoral salary ought to be of such amount as to enable the ministry to provide for the future of themselves and families.

Resolved, That all the confirmed members of the Church ought to contribute to the salary in person.

Resolved, That in our judgment it is the duty of the officers of the church to procure the payment of the pastor's salary promptly at the time fixed in the call, and that the neglect of this duty is a criminal shirking of responsibiltty.

Resolved, That the people ought to be urged to contribute according to their in-

Continued on Page 13.

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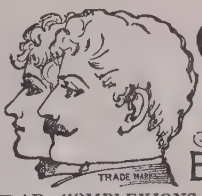

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come, which was the standard fixed by Jehovah for the Jews.

The subject of Missions received its full share of attention. The only mission in the Classis is that at Cumberland, and it is one of great importance to the church at large. All eyes should watch it, all hearts pray for it and all hands help it liberally. The Superintendent of General Synod's Board, Rev. D. S. Fouse, is very much encouraged by it. He was present at the meeting of Classis and by brief and timely advisory speeches did much to encourage and aid the brethren in shaping the business pertaining to the sacred cause of missions.

From the report of the committee on Missions adopted by Classis we cull the following facts: That Superintendent Fouse is cordially invited to visit the charges of Classis to secure funds for the purchase of a lot for the Cumberland mission; that the organization of the mission under the name of St. Mark's Reformed church was approved; and that the ministers were urged to efforts for the circulation of the *Missionary Guardian.*

The brethren felt, very sensibly, the loss of one of their number who was always interested and active in shaping business. The following resolutions, offered by Dr. Rupp, were unanimously adopted:

Resolved, That in the death of our brother, Rev. John S. Wagner, in the midst of his usefulness, we recognize a mysterious providence, to which we bow in humble submission, and which is an admonition to us to be faithful in our work, and to be ready whenever the Master shall summon us to our reward.

Resolved, That we deeply sympathize with the bereaved widow, and with the people of the New Centreville charge, and that we hope and pray that this visitation of Divine Providence will be blessed to their spiritual and eternal good.

Resolved, That a copy of these resolutions be sent to Mrs. Wagner, and that they be published in the county papers.

Classis took action looking to a reunion of her membership at Rockwood, Pa., during the summer.

A hearty vote of thanks was tendered the pastor of the Frostburg congregation and his excellent people for their kind hospitality.

The clergymen of the Methodist Lutheran, Episcopalian, Presbyterian and Welsh Baptist churches were frequent visitors to our sessions and invited to seats in our midst. The brethren of Classis reciprocated by filling their pulpits on the Lord's Day.

Classis will meet in the Reformed church at Levansville, on the last Monday in May, next year, at 7.30 P.M.

This was a very pleasant meeting of Classis. The subjects of importance were discussed with spirit and best of feeling. The business never glided along more orderly or smoothly. May all be as successful in carrying out, as they were in framing and adopting, resolutions for the good of Zion. Stated Clerk.

P. S.—Will the brethren of Somerset Classis please preserve this abstract of their minutes for future reference.

A. J. H.

Statistics.

Ministers, 10; charges, 12; congregations, 37; members, 3,173; unconfirmed members, 2,170; baptisms, infants, 196; adults, 15; confirmed, 103; by certificate, 104; communed, 2,458; dismissed, 62; erasure of names, 12; deaths, 62; Sunday-schools, 25; teachers and officers, 160; Sunday-school scholars, 1,883; students for the ministry, 4; benevolent contributions, $1,958; congregational purposes, $13,077; Church papers, 131; Sunday-school papers, 205.

URSINUS COLLEGE COMMENCEMENT.

The honors and speakers on Commencement Day at Ursinus College are as follows: Valedictory, Calvin D. Yost, McKeansburg, Pa. Salutatory, Irvin C. Williams, Yerkes, Pa. Philosophical Oration, Peter C. Heimer, Nazareth, Pa. Scientific Oration, Frank B. Miller, Philadelphia. Literary Oration, Lillie Preston, Collegeville, Pa. Orations, Jay G. Francis, Oaks, Pa.; Irvin F. Wagner, Mahanoy City, Pa., and Horace T. Wagner, Frederick, Pa.

The class numbers fifteen. The Commencement exercises will take place on Thursday, June 25th, 1891.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Reading.—First, Rev. H. Mosser. The pastorate of eighteen years closed on Sunday, May 31. It was appropriately celebrated by the congregation. The decorations consisted of flowers, designs and tropical plants tastily arranged. A choir, increased by a chorus of 108 voices, rendered the music. Large audiences, morning and evening, received the lessons of the occasion. The following figures indicate some of the work done in these years: Sermons preached, 1,671; weekly, catechetical lectures and addresses, 1,341; baptisms, 1,440; persons confirmed, 1,421; received by certificate, 562; dismissed, 421; deaths, 716, children and adult members; married 707 couples, or 1,414 persons; whole number of funerals attended, 934.

At the first communion in 1873 there were 550 guests; received by confirmation, 1,421; received by certificate, 562; total, 2,533. Loss by death, 716; loss by dismission, 421; total, 1,137. Number now on list, 1,396. Number communed during the last nine months, 1,028.

The Sunday-school at the end of the first year numbered 517. It grew until it was counted the largest school in the denomination. Notwithstanding withdrawals by new organizations the school still numbors 850 officers, teachers and scholars.

Both languages are used in the public services. In 1879 the consistory decided to conduct all Sunday evening services in the English language. On the 5th of May last another decision was reached, that after September 1, 1891, *all the public services* shall be conducted in English.

In 1874–5 the church was remodelled and a parsonage added. The financial crash of that period paralyzed the business of the community and thwarted well laid plans. In consequence there was left a heavy church debt. On the 28th of April last, the last dollar of that incubus was removed. Later on there will be a jubilee over the event. Then figures indicating *congregational* expenses and *benevolence* will be given.

In 1884 St. Mark's Sunday-school (Mission) was organized and has since been maintained.

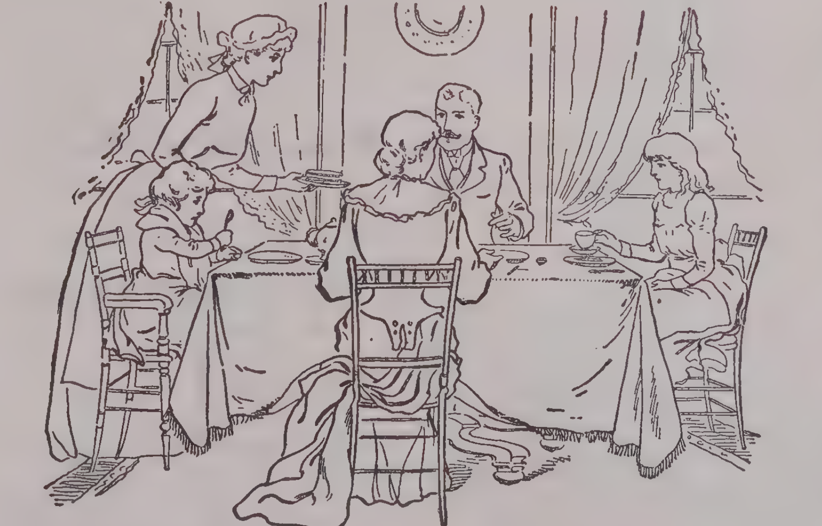
In 1889 Olivet Mission was taken under the care of the Sunday-school. Since then a pastor, Rev. H. Y. Stoner, was called, who organized a congregation, and erected a neat house of worship. "Ebenezer; hitherto the Lord has helped us."

Wilkesbarre.—Rev. F. K. Levan, pastor. On Trinity Sunday eleven were added by certificate.

Sulphur Springs Charge.—The late pastor, Rev. S. C. Long, closed a pastorate of six years on April 30th, 1891, when the pastoral relation was very reluctantly dissolved. During the pastorate the charge increased in membership and liberality. The third year it withdrew from under the Board of Missions, and immediately began to improve its houses of worship. A beautiful edifice was erected on the principal street in Mann's Choice, costing $2,751, and last year a beautiful structure was erected on the site of the Old Stone church, six miles west on the Somerset Pike, on Dry Ridge, costing almost $2,000. A new congregation was also organized near Dividing Ridge P. O., and own their own house of worship, while the Shroyer congregation was abandoned. These buildings, we are glad to report, are free of debt. The membership was more than doubled during the pastorate. Number of accessions to the charge, 171; baptisms, 161; number of services held by the pastor, 886; funerals, 69; marriages, 42.

Braddock Charge.—On May 1st this important mission field was accepted by Rev. S. C. Long. It certainly is an important location. There is a beautiful house of worship in a good location. There are, as yet, but 28 members, but they are in earnest. Others have located there from the various charges they represent in different portions of our Reformed Zion. In two weeks, when the pastor will hold his first communion, some of these scattered sheep will come into this fold. As the city is large, and many are moving in from among our charges the pastor would ask as a favor and in the interest of the mission there, that pastors when they find members leaving for this community, to please inform him of the fact, and they will be looked after. There is a work for our Reformed Zion in this busy city, and there is needed all the help that can be given numerically, and members coming, without any knowledge of their presence given the pastor here, are lost to the church, or are persuaded to join one of the other churches in better circumstances. This can be obviated, if pastors and people have the proper love for our Reformed Zion, of which we can, indeed, feel proud, when its history is known. Failure to become acquainted with the history of the Reformed church, by its members, is one great reason why it does not grow in communities. The members becoming enlightened as to its noble sacrifices and standing in past ages could enlighten those among whom they live. When they realize that by persecution, in former times, because of

Continued on Page 14



(*Helping himself the third time.*) "Why can't we always have cakes like these?"
"We can now. I use Cleveland's Baking Powder and it makes everything just as nice."

DEER PARK and OAKLAND.
ON THE CREST of the ALLEGANIEHS,
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These famous mountain resorts, situated at the summit of the Alleghanies and directly upon the main line of the Baltimore and Ohio Railroad, have the advantage of its splendid vestibuled express train service both east and west, and are therefore readily accessible from all parts of the country. All Baltimore and Ohio trains stop at Deer Park and Oakland during the season.

Rates, $60, $75 and $90 a month, according to location. Communications should be addressed to GEORGE D. DESHIELDS, Manager Baltimore and Ohio Hotels, Cumberland, Md., up to June 10; after that date, either Deer Park or Oakland, Garrett county, Md.

OUR NEW CROCHET BOOK No. 2. 50 PATTERNS SENT FOR 10 CENTS.
Send 5 cents for new TIDY PATTERN
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I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P.O. address.
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DEAFNESS & HEAD NOISES CURED by Peck's Invisible Tubular Ear Cushions. Whispers heard. Successful when all remedies fail. Sold only by F. Hiscox, 853 B'way, N.Y. Write for book of proofs FREE

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the adherence of our noble ancestors to the truths of the gospel of our blessed Saviour, our blessed Zion was kept, numerically weak, a deeper interest would be taken by studying its doctrine, which has stood the test of time, and having its history made known. A cordial welcome will be given to any members of the church who desire to seek a home in this business city, to write the pastor now located there. Any information that can be given, will be given cheerfully. Address Rev. S. C. Long, Box 804, Braddock, Pa.

Hazleton.—Rev. A. Noll, pastor. Rev. A. R. Bartholomew delivered his popular lecture, "Home and its Duties," on Wednesday evening, May 27th. It was one of the best lectures we have listened to for a long time. It abounded in humor, pathos and common sense advice. The illustrations are such as illustrate. The figures are beautiful. The lecturer has a good voice and at times becomes really eloquent in his delivery. Everybody was more than pleased. We regret that the audience was not so large as it should have been. Many wish the lecture to be repeated for the benefit of others.

Ephrata.—Rev. S. Schweitzer. The Lord's Supper was administered at *Muddy Creek* on Whitsunday to 369 guests, and at *Swamp* church on May 31st to 204, making in these two congregations 573 guests. The offering was devoted to different benevolent operations of the church. The churches seem to prosper under the faithful working of the pastor. His former charge consisted of seven congregations, but it was divided several years ago. This shows that the Reformed church has been growing in the eastern part of Lancaster county. Where there was only one there are now two charges.

OHIO.

Akron.—Rev. Prof. E. R. Willard of Heidelberg University, Tiffin, Ohio, has accepted a call to the pastorate of Grace Reformed church, Akron, O., succeeding Rev. R. C. Zartman.

Wonders

Are wrought by the use of Ayer's Hair Vigor in restoring gray hair to its original color, promoting a new growth, preventing the hair from falling, keeping it soft, silky, and abundant, and the scalp cool, healthy, and free from dandruff or humors. The universal testimony is that this preparation has no equal as a dressing, and is, therefore, indispensable to every well-furnished toilet.

"I have used Ayer's Hair Vigor for some time and it has worked wonders for me. I was troubled with dandruff and was rapidly becoming bald; but since using the Vigor my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend any one suffering from dandruff or loss of hair to use Ayer's Hair Vigor as a dressing."—Mrs. Lydia O. Moody, East Pittston, Me.

"Some time ago my wife's hair began to come out quite freely.

Ayer's Hair Vigor

not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace."—H. Hulsebus, Lewisburgh, Iowa.

"Some years ago, after a severe attack of brain fever, my hair all came out. I used such preparations for restoring it as my physicians ordered, but failed to produce a growth of hair. I then tried, successively, several articles recommended by druggists, and all alike fell short of accomplishing the desired result. The last remedy I applied was Ayer's Hair Vigor, which brought a growth of hair in a few weeks. I think I used eight bottles in two years; more than was necessary as a restorative, but I liked it as a dressing, and have continued to use it for that purpose. I believe Ayer's Hair Vigor possesses virtues far above those of any similar preparation now on the market."—Vincent Jones, Richmond, Ind.

Ayer's Hair Vigor

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MISSOURI.

Kansas City.—Rev. C. A. Santee, pastor. Communion services were held on Whitsunday. There were two additions by confirmation. Collection for benevolence.

PERSONAL.

Rev. W. Wilberforce Deatrick, of Clarion Collegiate institute, has been elected to the Chair of Psychology and Pedagogy in the Keystone State Normal School, Kutztown, Pa. If accepting he will enter on his duties at the beginning of fall term, August 10th. Professor Deatrick has been doing a good work as an educator in the Institute, and his leaving it will be quite a loss to it. But the loss there will be a gain to the Normal School.

MISCELLANEOUS.

M. H. Savage is in this city arranging for a few concerts by the McGibeny Family in Philadelphia and vicinity next Fall. Churches and societies wishing to engage his company may address Mr. Savage, at 1705 Race street, for a short time only.

Change of Address.

Rev. M. L. Firor, after July 1st next, from Sioux City, Iowa, to *Union Bridge, Md.*

Rev. James Crawford, D.D., from 1108 Mt. Vernon St., to *1714 Mt. Vernon St.*, Philada.

A GOOD RECORD.

There are few things in this life more satisfactory than a good record. Drs. Starkey & Palen enjoy this distinction. You may examine the results of the use of the Compound Oxygen Treatment during the last 20 years from any point of view, and you will fail to find anything like it in the annals of remedial agents. The Componnd Oxygen Treatment began its good work by curing Dr. Starkey himself of a desperate disease. He developed the treatment for that purpose, and his success in his own case led to trying what might be done for others. What is the result? During 20 years thousands of invalids have been restored to health by its use. Thousands of restored men and women gratefully admit that they have been cured, and if you would like to know whom the Compound Oxygen Treatment has restored to health, all you have to do is to ask Drs. Starkey & Palen. You will get the information without charge, by return mail and with it the testimonials of many well known men and women with their names and addresses. If you are sick you can have some downright encouragement from their testimony. Not so much the encouragement of argument, but the assurance of genuine experience, for the book has many instances to strengthen the most faint-hearted. All the evidence has weight. First, the weight of character: for it comes from men and women of thorough reliability, many of them known throughout the United States; and Secondly, there is the element of quantity, for there are not only all these pages of testimonials, but Drs. Starkey & Palen publish a quarterly review of eight large pages filled with the names and addresses of men and women cured by their treatment. Send for the book or the quarterly. Address Drs. Starkey & Palen, 1529 Arch Street, Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

ANNUAL COMMENCEMENT OF FRANKLIN AND MARSHALL COLLEGE, 1891.

Order of Exercises.

Sunday, June 14th—At 10.30 A. M., Baccalaureate Sermon by President Stahr, in the College Chapel.

Monday, June 15th—At 8 P.M. Junior Oratorical Contest, in the College Chapel.

Tuesday, June 16th—At 2 P.M. Meeting of the Board of Trustees in the First Reformed church. Class Day Exercises, on the College Campus, at 3 P.M. Address before the Literary Societies, in the Court house, at 8 P.M., by the Hon. William L. Wilson, of West Virginia.

Wednesday, June 17th—Society Reunions at 8 A.M. Alumni Meeting in the College Chapel at 10 A.M. Alumni Dinner, in the new Gymnasium, at 12.30 P.M., with speeches during the afternoon. Address before the Alumni, at 8 P.M., in the College Chapel, by the Hon. John Blair Linn, of Bellefonte, Pa.

Thursday, June 18th—COMMENCEMENT. One session, in the College Chapel, at 9 A. M.

The graduating class numbers twenty-seven.

For orders for tickets at reduced rates of fare on the Pennsylvania and Philadelphia and Reading railroads, address,

Rev. J. H. Dubbs, D.D.,
Lancaster, Pa.

"Play"

for some women—hard work for others. Perhaps, for most women, more or less of both. Fix it to suit yourself. More play and less work—that's when you wash and clean with *Pearline.* More work and less play—that's when you wash with soap in the old back-breaking way.

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NOTICE.

East Susquehanna Classis will meet in adjourned session in First Reformed Church, Sunbury, Pa., on Monday, June 15th 1891 at 10 o'clock, A. M. The Woman's Classical Missionary Society will meet at the same place and hour. Ministers will please send notice of their intention to be present, as also the names of the ladies elected to represent their societies or charges not later than 12 inst., in that provision may be made for their entertainment.

THE LATE HON. HENRY W. GRADY, ON TALLAPOOSA, GA.

"The era of city building in the South marks an industrial revolution never before accomplished in times of peace in the world's history. This era, it appears, has found a climax in the history of Tallapoosa. The city is situated near the Alabama line on the 'River of Gold.' It does not, as Birmingham and Anniston do, depend on iron alone for its prosperity, but has an abundance of marble iron deposits, equal to the best copper, gold and exhaustless wealth of timber land. It is besides in the very best farming region of the southeast with railroad facilities and new railroads being built. The company controlling it, the Georgia-Alabama Invesrment and Development Company, is a strong one, with plenty of nerve and capital ad libitum. Settlers are going in from all sections of the country, and town lots are being sold with great rapidity. There seems to be nothing of the fictitious boom about Tallapoosa; it rests on a solid basis and is having a solid growth. It bids fair to lead in the famous cities of the South in the race for progress which is now challenging the attention and admiration of the world."

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relieved by its use.

Acknowledgments.

Receipts for Foreign Missions for May, A. D. 1891.

May 1—Pennsylvania, Daniel H Heitshu, Lancaster, St Paul's Ref ch col,		$50 00
Iowa, Rev C G Zipf, Wheatland, from St Paul's Ref ch,		10 00
" 4—Penna, I G Gerhart, tr Tohickon Cl, from St Stephen's cong,		15 50
" 1—I G Gerhart, treas Tohickon Cl,		
Friendensville Miss Soc,	10 00	
" cong,	8 86	
Kintnersville S S,	2 00	
		20 86
Rev J David Miller, treas Carlisle Cl, from For Miss Soc, Red School-house, Landisburg chge,		8 53
Rev F J Mohr, Quakertown,		
For church at Yamagata,	15 00	
For general use,	35 00	
		50 00
" 5—From Allentown, friend of For Miss,		50
Rev D W Gerhard, Lancaster, coll at 2d anniv Miss Soc, Willow St,		10 82
Rev Geo B Walbert, Orwigsburgh,		
from Miss Soc, Christ ch, McKeansburg,	11 66	
from W M S, Christ ch, Orwigsburg,	12 77	
		24 43
" 6—Ohio, Miss Anna Strauss, treas Tiffin Grace Ref ch Y P S C E, 1st foreign missionary offering,		5 00
John Schindler, Alcorn, personal,	10 00	
Miss Louisa Schindler,	10 00	
		20 00
Penna, Miss Annie O'Neal, tr, Gettysburg, from Gettysburg Ref Miss Soc, balance of pledge of $50, per Rev T J Barkley,		20 00
" 7—Refund Ref Ch Pub House on check sent for Missionary Guardian,		26
California, A friend, Tustin, Orange County,		1 00
Penna, Mary J Emig, Emigsville, cont by Misses Emma A Ruby, Belle L Emig and Mary J Emig, semi-annual payment for support of "Tschushida," in Theo Sem, Sendai,		30 00
" 8—Rev W M Deatrick, DD, treas Mercersburg Cl, special coll 1st Ref ch, Chambersburg,		77 58
" 9—Mrs A C Frye, tr, Upton, from W M S, Ref cong, Upton,		12 00
Ohio, C W Brugh, Pres Miss Soc Y M C A, Tiffin,		
From Heidelberg Y M C A, for support of the student,	50 00	
Glade Union cong,	4 00	
		54 00
Penna, F R Bossert, treas Spring City First Ref ch,		10 23
" 11—Ohio, Rev G H Leonard, treas Lanc Cl, for Mrs W V Zartman, Glenford W M S, St Paul's cong, for support student Girls' school,		16 69
Missouri, Rev Jacob Ziegler, Avenue City, No Name,		5 00
" 12—Penna, Rev M H Dieffenderfer, treas Lehigh Cl,		
half Miss Soc,	25 00	
Summit Hill cong,	9 36	
		34 36
Geo Hill, Esq, treas E Susq Cl, from Millersburg chge,		9 00
" 13—Maryland, John Gassman, treas Christ Ref ch, Hagerstown, special offering,		5 00
Rev U Henry Heilman, treas Md Cl, Middletown S S, Ascension alms,	29 70	
Mount Moriah,	2 90	
		32 60
Penna, Rev L K Derr, Zion's Ref cong, Reading, Communion offering,		30 00
Ohio, Ira W Kline, Cleveland, Grace Mission,		2 18
Penna, Rev F A Rupley, DD, treas Juniata Cl,		
Greenfield chge,	25 71	
St Clairsville chge,	4 83	
		30 54
" 15—Ohio, Rev J A Seitz, Lancaster, Stoutsville chge, Ladies' M S, Heidelberg cong,	10 00	
Do, do, Mt Carmel,	14 00	
		24 00
Penna, Rev A Houtz, treas Wyoming Cl, from Conyngham chge,		5 25
" 18—Rev W A Haas, treas W Susq Cl, Boalsburg chge,	50 00	
Ref S S, Aaronsburg,	10 00	
		60 00
" 20—Ohio, Mrs Ensign Chubb, New Buffalo, per Rev L M Kerschner, Paradise Ref ch, Mt Olivet chge, annual proceeds of eggs gathered Sundays,		8 00
Ohio, Edwin Beck, cor sec Y P S C E, Ref ch, Orrville, for support of new lady teacher,		15 00
Penna, Philip E Jochem, cor sec Phila Y P S C E, Grace Ref ch,		3 00
Rev A J Heller, treas Somerset Cl,		
Trinity ch, Roxbury,	3 39	
Amity S S, Meyersdale,	5 00	
W M S, "	10 00	
For defraying expenses lady teacher, Conrad M S, Berlin,	10 00	
		28 39
Ohio, Mattie C Yost, treas L M S, Thornville,		12 63
Rev J H C Roentgen, Cleveland, 1st Ref ch,	13 44	
Member, do, N N,	1 00	
		14 44
" 22—Nebraska, Rev F Hullhorst, Yutan, from St Peter's cong,		5 00
Ohio, Rev G Dolch, Baltic, from Good Hope chge, St Peter's, 6.85, Salem, 5.20, St John's, 1.58,		13 63
Penna, Mrs S E P Mosser, treas W M S E S, for lady teacher in Japan, 3d instalment of pledge of $100, W M S, Ref chs, Lancaster,		25 00
Isaac Lefever, treas 2d Ref ch, Harrisburg,		8 70
" 25—Rev O P Steckel, treas Lebanon Cl, from St Mark's Ref ch, Lebanon,		9 07
Rev D W Albright, Manheim, St Paul's cong,		10 00
North Carolina, Miss Lulu Faust, treas Burlington L M S,	4 00	
Band of Hope,	1 40	
		5 40
Penna, Hon H C Hoover, treas Phila Cl, from Trinity Ref ch, Phila,		50 00
Rev M H Dieffenderfer, treas Lehigh Classis,		
Macungie chge, Solomon's ch, Miss Soc,	50 43	
Christ cong, Allentown, for chapel, Yamagata,	10 00	
Do, do, for general purposes,	4 00	
		64 43
" 26—Hon H C Hoover, treas Phila Cl, from Mite Soc, Boehm's Ref ch,		10 00
Penna, Mr Chas Newhard, Milton,		5 00
" 27—Indiana, Rev S Shaw, Marmont, from Twin Lake Ref ch,		5 00
Ohio, Rev P Greding, DD, Bluffton, Pentecost col, Reily Cr chge,		13 00
Rev Reuben Keller, Germano P O,		5 00
A Friend, "		10 00
Rev L M Kerschner's children, North Lima,		1 00
" 29—Penna, W H Orth, treas Miss Soc, Shiloh Ref ch, Danville,		28 56
Total		$1025 58

JOS L. LEMBERGER, Treasurer.
Lebanon, Pa., June 1, 1891.

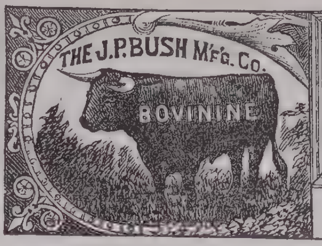
Beecham's Pills cure Bilious and Nervous Ills.

First Hired Girl—Life would be pleasanter if it were not for washing days.

Second Hired Girl—Aye, there's the rub.

The presence of dandruff indicates a diseased scalp, and if not cured, blanching of the hair and baldness will result. Hall's Hair Renewer will cure it.

A Newaygo, Mich., girl was given $16 by her lover to purchase a trousseau. She evidently had never heard the word before, for she invested the money in a pair of trousers.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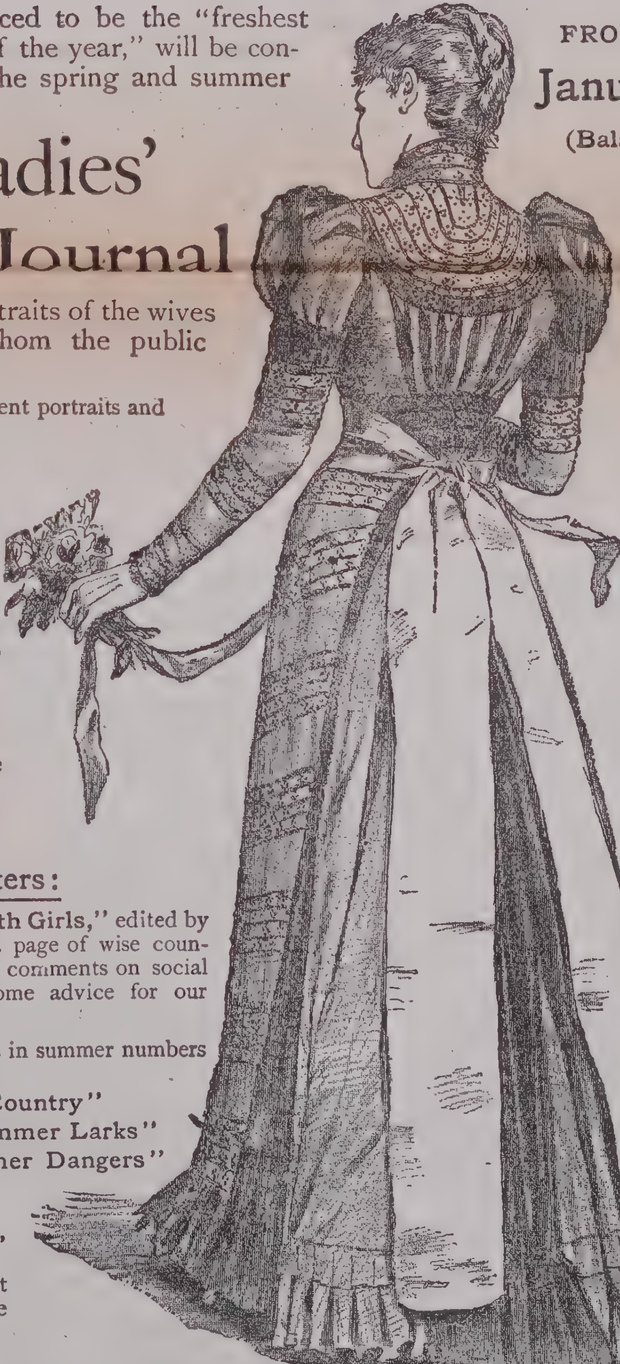
Unknown Wives of Well-Known Men



A series, pronounced to be the "freshest magazine feature of the year," will be continued in each of the spring and summer numbers of

The Ladies' Home Journal

and present the portraits of the wives of famous men whom the public have never seen.

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(Balance of this Year)
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And several others to be announced in the autumn.

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"Side-Talks With Girls," edited by RUTH ASHMORE—a page of wise counsels and instructive comments on social affairs and wholesome advice for our growing daughters.

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☞ We offer THE LADIES' HOME JOURNAL on trial from now to Jan'y, 1892, balance of this year, on receipt of ONLY 50 CENTS

CURTIS PUBLISHING COMPANY, Philadelphia, Pa.

Price of Stock TO BE ADVANCED Wednesday, July 1st.

A SAFE INVESTMENT, EARNING 35% PER ANNUM.

Semi-Annual Dividends April and October.

STOCK OF THE GA.-ALA. INVESTMENT AND DEVELOPMENT COMPANY.

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SUFFOLK TRUST CO., TRANSFER AGENTS, EXCHANGE BUILDING, BOSTON, MASS.

THE PROPERTY OF THE COMPANY CONSISTS OF

FIRST. 8000 City Lots, or 2022 acres of land in the city of Tallapoosa, Haralson county, Georgia, the residue remaining unsold of 2500 acres, on the centre of which the city was originally built. Estimated value on organization of company Oct. 1, 1890, $1,084,765, but largely increased in amount and present value since that time by additional purchases of city lands and improvements and development added.

SECOND. 2458 acres of valuable mineral land, adjacent to the city of Tallapoosa, all located within a radius of six miles from the centre of the city. Present value, $122,900.

THIRD. The issued Capital Stock of the Georgia. Tennessee & Illinois Railroad Company, chartered for the purpose of building a railroad from Tallapoosa, Ga., to Stevenson, Ala., 120 miles, that will net the company nearly $2,000,000 of the capital stock of railroad paying 7 per cent. dividends.

FOURTH. The Tallapoosa Furnace, on the line of the Georgia-Pacific railroad, in the city of Tallapoosa, Ga.—the said furnace being of 50 tons capacity, manufacturing the highest grade of cold and hot blast charcoal car-wheel iron. Present value, $250,000.

FIFTH. The Piedmont Glass Works, situated on the line of the Georgia-Pacific railroad, in the city of Tallapoosa, Ga., said plant being 12-pot furnace capacity, and manufacturing flint-glass flasks and prescription ware. Present value, $100,000.

SIXTH. The Tallapoosa Reclining Chair Factory on the line of the Georgia-Pacific railroad, in the city of Tallapoosa, Ga., manufacturing hammock, reclining and other chairs. Present value, $25,000.

SEVENTH. Sundry interest bearing bonds, notes, mortgages, loans, stocks, &c., acquired since the organization of company in securing the location on its property of new manufacturing industries and from sales of its city lots and cash in bank, received from the sale of treasury stock for improvements not yet invested.

There is already located on the property of the company, in the city of Tallapoosa, from 2800 to 3000 inhabitants, three-quarters of whom are Northern people, who have settled there within the last three years, about 700 houses, 40 business houses and blocks, public parks, free public schools, churches, hotels, water works, electric lights. $75,000 hotel, now building, to be open in October. Street railway and 12 new manufacturing industries under contract and building that will employ fully 1000 additional operatives, requiring 500 new dwelling houses, and increase the present population of the city from 3500 to 5000.

THE INCOME OF THE COMPANY

Will be derived principally from six sources:

FIRST. Earnings of its manufacturing establishments, now in operation and to be built (now $76,235.04 yearly).
SECOND. Rentals of its farming lands and sales of timber in "stumpage" (estimated $3000 yearly.
THIRD. Sales of its city lots in Tallapoosa, Ga., for improvement and investment (estimated $250,000 yearly).
FOURTH. Working of its mines and quarries, by themselves or on "royalties" (estimated $10,000 yearly).
FIFTH. Profits on mineral, timber and town site options and purchase on line of Georgia, Tennessee & Illinois R. R. (estimated $50,000 yearly).
SIXTH. Earnings of stock of Georgia, Tennessee & Illinois R. R. (estimated $186,408 yearly).

Total estimated yearly income of company after construction of railroad, $525,633.04. Total estimated yearly income of company prior to construction of railroad, $339,235.04.

PRESENT PRICE OF STOCK—$3.50 PER SHARE.

TO BE ADVANCED JULY 1 TO $3.60 PER SHARE,

And further advanced Aug. 1 to $3.70, Sept. 1 to $3.80, Oct. 1 to $3.90, (and October dividend, semi-annual, probably 20c. per share), Nov 1 to $4.00, Dec. 1 to $4.10 and Jan. 1 to $4.20 per share, when it is intended to advance the price to par should any stock remain unsold.

Right reserved to withdraw stock from sale without notice after July 1, or when 50,000 shares are sold.

The Directors of the **GEORGIA-ALABAMA INVESTMENT AND DEVELOPMENT COMPANY** have decided to offer to the public until Wednesday, July 1, a limited amount of the full paid capital stock of the company at $3.50 per share (par value $10.00).

This stock is full paid, and subject to no future assessments under any circumstances.

One million dollars of $4,500,000 capital stock has been placed in the treasury of the company for the development of its properties, and the enhancement and protection of the interests of the stockholders.

At 12 o'clock midnight, July 1, 1891, the price of the stock of the company will be advanced to $3.60 per share, and further advanced on the first day of each month following, the sum of not less than 10 cents per share until January 1, 1892.

A stated advance monthly in the price of the stock has been decided on by the company for the reason that the recent location on its property of several extensive manufacturing establishments employing over 1000 skilled operatives makes such a policy fully warranted on account of the increased values added to its assets.

The company reserves the right to advance the price of the stock more than 10c. per share per month or withdraw it entirely from sale at any time after July 1, the sales of stock and added developments shall render such action necessary for the protection of the interests of the stockholders.

Under this plan of the organization of the Company all receipts from the sale of the Treasury Stock of the Company are expended at once for improving and developing the property of the Company, increasing its assets to the extent of the amount received.

The entire properties of the company being paid for in full, all the receipts from the sale of city lots go at once to the dividend fund of the company, in addition to the earnings of its manufacturing establishments in operation and its income from other sources.

The stock of the company will not only earn gratifying dividends for the investor, but will increase rapidly in the market value, with the development of the company's property.

The stock will shortly be listed on the New York, Chicago, Philadelphia and Boston consolidated stock exchanges.

Orders for stocks will be filed as received, in any amount from one share upward, as it is desired to have as many small holders in all sections of the country as possible, who will, by their interest in the company, influence emigration to Tallapoosa, and advance the interests of the company.

Stock Sold on 2 per cent. commission, or purchased at price paid and 17 1-2 per cent. per annum profit.

For the accommodation of the stockholders of the Company, who desire to realize on their stock prior to its being listed on the Exchanges, and have not a ready market for it in their own locality. the Company have completed arrangements with a syndicate of the largest English and American stockholders to handle for a nominal commission, and buy and resell to other investors, all stock purchased of the Company. This syndicate will handle the stock at the Company's selling price, for a commission of 2 per cent., remitting to the stockholder the full amount received for same, less the commission of 2 per cent. for transacting the business. or will, if the stockholder prefers. cash the stock at any time after the first day of the month following the next advance succeeding the purchase at the price paid by the stockholder for the stock, and 5 cents per share (17½ per cent. per annum) additional added for each and every month thereafter until January 1st, 1892.

Stockholders wishing to sell stock purchased, can send it to the Treasurer of the Syndicate, the Suffolk Trust Company, Bankers, Transfer Agents, or to the Company direct at Boston, Mass., to be sold at the Company's selling price, less 2 per cent. commission; or if immediate cash is preferred, they will receive a check for the stock at the price paid the C[illegible]y for it, and an advance of 5 cents per share added for each month it is held by them as above, without delay, on presenting their certificates of stock by mail or in person, indorsed in blank on the back of the certificate; a[illegible] of the fact that the advance paid by the Syndicate to the person selling, when immediate cash is required is but one-half the actual advance of the stock, thus affording a handsome profit for them to hold and resell at advan[illegible], *the Company guarantee in selling all stock that a check as above shall in all cases be returned to parties desiring to sell without delay.*

4 ADVANTAGES OF THE STO[illegible] AS AN INVESTMENT.

PRINCIPAL absolutely secure under any circumstances, the property being paid for in full.
DIVIDENDS, to include earnings and all receipts from sale of city lots, paid regularly Apr. and Oct.
[illegible]BABILITY of a large increase in each semi-annual dividends by increased earnings and sales.
[illegible]TAINTY of a rapid increase monthly in the intrinsic value and selling price of the stock itself.

Dr A H Strickler 14Feby91

UNTIL WEDNES[illegible]Y, JULY 1, 1891,

$7 will purchase 2 shares or $20 par value of stock.
14 will purchase 4 shares or 40 par value of stock.
35 will purchase 10 shares or 100 par value of stock.
70 will purchase 20 shares or 200 par value of stock.
105 will purchase 30 shares or 300 par value of stock.

$210 will purchase 60 shar[illegible]00 par value of stock.
350 will purchase 100 sha[illegible]000 par value of stock.
525 will purchase 150 sh[illegible]1500 par value of stock.
1050 will purchase 300 shares or 3000 par value of stock.

Checks for the April dividend, which included earnings of the Manufacturing Establishments owned by the Company, and receipts from the sale of City Lots, for the first six months of business, were mailed April 15, and checks for the October dividend will be mailed to stockholders by the Suffolk Trust Company, Transfer Agents, Oct. 15.

No orders will be received at the present price of $3 50 per share after 12 o'clock midnight July 1, and all orders for stock should be mailed as soon as possible and in no event later than several days prior to that date to insure delivery at present price of $3.50 per share.

Address all orders for stock and make checks, drafts or money orders payable to

HON. JAMES W. HYATT, Treas., Ga.-Ala. Investment and Development Co
Room 944, Drexel Building, Philadelphia, Pa.; or, Room 4, Bank of Baltimore Building, Baltimore, Md.

Southern Offices, Tallapoosa, Haralson County, Ga. **New York Offices,** 11 Wall St., Rooms 31 and 32. **Boston Offices,** 244 Washington St., Rooms 8, 9 and 10. **Philadelphia Office,** Room 944, Drexel Building. **Chicago Office,** 313 Stock Exchange Building. **Baltimore Office,** Room 4, Bank of Baltimore Building. **Foreign Offices,** No. 2 Tokenhouse Buildings, London, Eng.

☞ 80-page Illustrated Prospectus of Tallapoosa, Stock Prospectus of Company, and Plat of City, with Price List of Building Lots, Mineral Maps of the Section, Engineer's Reports, &c., mailed free from any of the above-named offices of the Company.

Manufacturing Industries Now Building or Under Contract to Locate at Tallapoosa, Ga., Secured by the Company Since the Return of the Excursion to Tallapoosa, March 1, 1891.

C. B. HITCHCOCK MFG CO., from Cortland, N. Y., 2000 Lineal Feet of Factory Building, one of the largest Wagon manufacturing establishments in the world, to employ **400 to 600 hands.**
HAYES' CHAIR COMPANY, from Cortland, N. Y., 800 Lineal Feet of Factory Buildings, manufacturers of Fancy Rockers, Plush Chairs, &c., one of the largest in the U. S., to employ **125 to 200 hands.**
WM HOWE VENTILATING STOVE CO., from Cortland, N. Y., 1100 Lineal Feet of Factory Buildings, manufacturers of the renowned Howe Patent Ventilating Stoves and Ranges, to employ **125 to 200 hands.**
ANCHOR WOOLLEN MILLS, from Marysville, Tenn., 200 Lineal Feet of Factory Buildings, 2 stories, manufacturers of all kinds of Woollen Cloths, Blankets, &c., to employ **75 to 150 hands.**
BROWN BROS & CO., from Atlanta, Ga., 75 Lineal Feet of Factory Buildings, 3 stories, manufacturers of Ready-Made Clothing, Jeans and Overalls. Underclothing, &c., to employ **50 to 100 hands.**
TALLAPOOSA STREET RAILWAY CO.; Capital, $25.000, now building, two miles of the line to be in operation by September 1.
TALLAPOOSA ICE MANUFACTURING COMPANY, Eight Ton Artificial Ice Plant, to be in operation July 1.
IRON BRIDGE WORKS, 500 Lineal Feet of Factory Buildings, to employ **50 to 100 hands,** manufacturers of Iron Railroad and Highway Bridges.
CITY BOTTLING WORKS, from Wilkesbarre, Pa., to bottle the Lithia and Chalybeate Waters in Lithia Springs Park, and introduce them throughout the United States.
BOOT & SHOE FACTORY, Messrs. Horne & Boise, 3 story factory, manufacturers of all styles of boots and shoes, to employ **75 to 150 hands.**
FOUNDRY AND MACHINE WORKS, from Stanton, Mich, 100 Lineal Feet of Factory Buildings, manufacturers of Machinery, Engines and Castings, to employ **20 to 40 hands.**
TALLAPOOSA SCHOOL FURNITURE CO., 100 Lineal Feet of Factory Buildings, manufacturers of School and Church Furniture and Fine Cabinet Work, to employ **25 to 50 hands.**
TALLAPOOSA LUMBER, M'F'G AND R. R. CO., $250,000 Capital, 1100 Lineal Feet of Buildings. To erect Mills at Tallapoosa and build a Logging Road into the timber south of the city to supply them with logs Survey now being made, and under contract to commence road before July 1, to employ **150 to 300 hands.**

The above Manufacturing industries will represent a combined frontage of over 5400 LINEAL FEET, OR OVER A MILE OF FACTORY BUILDINGS, employ when completed from 1000 to 2000 operatives, according to the business done, and require 500 new dwelling houses erected at once.

Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

Vol. LIX.—No. 25. PHILADELPHIA, THURSDAY, JUNE 18, 1891. WHOLE No. 2945.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.
ISSUED WEEKLY
IN THE INTERESTS OF THE
REFORMED CHURCH IN THE UNITED STATES
BY THE
REFORMED CHURCH PUBLICATION HOUSE,
CHAS. G. FISHER, Proprietor,
Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—In the notice of the Catalogue of Ursinus College in our last issue we gave the number of Theological Alumni as 38, and the Collegiate Alumni, 75—general total, 113. This was the number for the decennial. The number of the former from the organization of the College is 75, and of the latter, 140; total, 215.

—A very ugly typographical error occurred in the closing part of Rev. Dr. C. Clever's address to the General Synod of the Reformed Church of America, at Asbury Park, N. J., which was published in the supplement issued with our regular edition last week. In the eighth line to the fifth line from the close of the address, the Doctor was made to say: "But is it not simply, that in one case the man is inside of the *line*, and in the other the *line* is inside of the man? For the glory of God it should make very little difference to the man whether he swallowed the *line*, or whether the *line* swallowed him." The word *line* should have been *lion*.

—We have received through the kindness of Mrs. H. S. Dotterer, now of Anthony, Kansas, a program enclosed in an embossed sheep-skin folder, marked "Executive Mansion, Washington, D. C.," in gold letters, fastened in book form with a silk cord and tassel. On the inside of the folder in blue lettering is, "Washington, D. C., Wednesday evening, May 27, 1891." Through the kindness of Mrs. President Harrison. Violin recital by Bertie Shelley," beautifully arranged. On the other side is the program of five pieces of violin music, in two of which Master Bertie was accompanied by his mother. At this recital about 60 invited guests were present. Bertie Shelley, as no doubt is known, is a nephew of Mrs. H. S. Dotterer, and a native of this city. He has played in public for eight years and has won quite a reputation as a violinist. At the close of the recital Mrs. Harrison presented him with a diamond pin. He is 19 years of age and purposes with his mother to go this fall to Paris to spend a year in study. Mrs. Shelley will take a class of select pupils with her to enjoy the advantages of French and music. The many friends of the young violinist will wish him further proficiency in the art and that he may rank among the noted ones of his profession.

—Occasionally complaints reach us from our readers about the breaks in our columns made by the insertion of advertisements. It is indeed as much of an annoyance to us as it is to our readers. We have tried to remedy it but have not been able to do so. The demands of regular advertisers are for positions next to or following reading matter, and refuse to give their patronage to newspapers unless they are accorded such positions. As it is a source of income publishers of religious papers cannot do without, we are obliged to yield, and hence the make-up of our paper which is objectionable to some. If it were possible we would prefer to do without advertisements, and did our subscription list warrant it we would be strongly inclined to do so. And yet we believe the great majority of our readers would be losers thereby. From the advertisements to be found regularly in the paper, many are informed where things that may be of great value to them can be procured, and thus it bears to them information of more or less value from week to week. Advertisements, therefore, are a necessity, and we trust our readers will not be annoyed by them, but take them as they come and find the important items on church work that are to be found around them.

—We would ask those desiring copies of the new Hymnal to exercise a little patience Just when we were expecting to receive a supply recently ordered, word came from the publisher that the second edition of Hymnal with music would be delayed, as the committee wished to make some additional corrections in it, and that the Word Edition was not yet ready for the press. It will, therefore, be some time before the latter will be on sale, and a week or so before the former will be ready. Of course it will be to the interest of our customers if thus made to wait, as they will receive the latest corrected edition. It must be remembered, however, that it takes considerable time to get ready a full supply of a new book. This has been the experience of the publisher of the new Hymnal, and those wishing to introduce it should not be in too great haste or too impatient. Our Publication House, of course, cannot fill orders until it has received them, and the publisher cannot fill his until he has a supply on hand. In due course of time all will be supplied. In the meantime let orders be sent in so that our House may be able to know, if possible, just how many will be wanted, and when a supply is received they will be promptly filled.

—We are in receipt of an invitation to attend the Twentieth Annual Commencement of Ursinus College, Collegeville, Pa. Should our duties allow us to be present, we shall be pleased to accept it. The exercises will begin on the twenty-first and continue until the twenty-fifth of this month. Upon Thursday, Commencement-day proper, the Orations of the Graduating Class will be delivered in the morning. At 2 P.M. the corner-stone of the Bomberger Memorial Hall will be laid with appropriate ceremonies. Addresses will be delivered on behalf of the Directors, by Rev. H. H. W. Hibshmann, D. D., Tiffin, O.; on behalf of the Faculty, by Acting President, Rev. H. W. Super, D.D., and on behalf of the Alumni, by Rev. J. W. Meminger, A. B., Lancaster, Pa. A Memorial Address will be delivered by Rev. D. E. Klopp, D.D., Lebanon, Pa. The corner-stone will be laid by the President of the College.

—A. D. F. Randolph, of New York city, who has been a book publisher for forty years, in the course of his remarks upon the report of the Special Committee on the publication interests of the Church during the meeting of the General Assembly of the Presbyterian Church, at Detroit, Mich., very properly said, in reference to the clamor for cheap religious books:

> "If there is anything that stirs my soul in these days of extravagance along all other lines, it is the continual cry that whatever is religious, whatever ministers to the spiritual wants of men, is to be had at the least possible price. That is the principle that gives you cheap preaching, cheap pew rents, cheap education of all kinds, in an age of material extravagance when everything of that character and quality rises in price and when men and women, and Christian men and women too, will pay fifty cents for a copy of the Holy Scriptures and $5 for a Japanese doll."

—The late General Synod of the Lutheran Church which met in Lebanon, Pa., had a very pleasant surprise, over which the members and the whole Lutheran Church are greatly elated, in the offer of Augustus Kountze, Esq., to give $150,000 in property and cash to found a Theological Seminary of that denomination in Omaha, Nebraska, with the proviso that the Church raises a like amount by July 1st, 1892. In addition to this he added a $10,000 subscription towards the amount the Church is to raise. Since then a lady in Ohio has promised $25,000 with which to endow a professorship. There is but $100,000 yet to raise, since more than $20,000 were subscribed during the Synod, to meet the requirements. The new seminary is certain to be established.

—Think of it, you men of wealth in the Reformed Church, what those of another denomination are willing to do for their Church, her prosperity and up-building! Cannot some of you stand up and make like offers to your Church? We have been calling upon some one or more of you to erect for the use of the Theological Seminary at Lancaster, Pa., a Theological Hall, but so far no one has responded. Why will you not do it? The Lord has prospered you beyond measure, and it is for you to acknowledge His goodness and your gratitude by giving a home to the School of the Prophets in which young men may be trained, and from which they may go forth to preach the priceless gift of a Saviour to a sinful world. Beyond a doubt it was with great gratitude and with a laudable pride that Mr. Kountze made the generous offer to his Church. There are those in the Reformed Church that can emulate his example, if not to so large an amount, at least so far as to erect the Theological Hall, or endow a professorship in the Seminary or College, or both. May the Giver of all put it into their hearts to give as He has prospered them and that to His eternal glory and the good of men!

Poetry.

HE LEADS HIS OWN.

"I will lead them in the paths they have not known."
—Isa. xiii : 6.

How few who, from their youthful day,
Look on to what their life may be;
Painting the visions of the way
In colors soft, and bright, and free.
How few who to such paths have brought
The hopes and dreams of early thought,
For God, through ways they have not known,
Will lead His own.

The eager hearts, the souls of fire,
Who pant to toil for God and man,
And view with eyes of keen desire
The upland way of toil and pain:
Almost with scorn they think of rest,
Of holy calm, of tranquil breast;
But God, through ways they have not known,
Will lead His own.

A lowlier task on them is laid—
With love to make the labor light;
And there their beauty they must shed
On quiet homes and lost to sight.
Changed are their visions high and fair,
Yet calm and still they labor there;
For God, through ways they have not known,
Will lead His own.

The gentle heart that thinks with pain,
It scarce can lowliest tasks fulfill;
And, if it dared its life to scan,
Would ask but pathway low and still.
Often such lowly heart is brought
To act with power beyond its thought;
For God, through ways they have not known,
Will lead His own.

And they, the bright, who long to prove,
In joyous path, in cloudless lot,
How fresh from earth their grateful love
Can spring without a stain or spot,—
Often such youthful heart is given
The path of grief to walk to heaven;
For God, through ways they have not known,
Will lead His own.

What matter what the path shall be?
The end is clear and bright to view;
We know that we a strength shall see,
Whate'er the day may bring to do.
We see the end—the house of God,
But not the path to that abode;
For God, through ways they have not known,
Will lead His own.

Communications.

For the Reformed Church Messenger.

TIRED.

Yes, tired. Everybody almost seems to be tired; tired most of the time. "I am so tired," "he tires me," "the thing is tiresome," these and kindred expressions we hear every day, and every day frequently, if we meet people. The school-miss and her grandsire use such phrases alike; and men and women in the full bloom and strength of their manhood and womanhood seem to have just as much need, taking them at their own word, for employing them. This human world of ours must be a tired world; a world always weary, and afraid of being made more weary.

Must it be thus? Did the Creator intend that His children here upon the earth should be thus always tired? We doubt it. There seems to be something altogether abnormal, foreign, undesirable in this state of being so tired that we complain and complain about it; yet we are told in Holy Writ that at the first God made all things good, presumably, therefore, also the relations in which He placed mankind, and the interaction of these relations. They do not hurt man; neither our surroundings, nor the influences they exert upon us. It is not a necessary condition of things; far from it. The more we think about it the more sure we feel that we cannot lay this thing we so much complain of, and find so great a hindrance in our way, to the charge of our Heavenly Father, as though it were, somehow, of His ordaining.

It were well to look nearer home. Mainly the reason or cause of our being so tired, and so frequently tired, lies within ourselves, and partly it lies with our neighbors in the more general sense of that word. That is the conclusion we have come to on thie matter, both by looking at ourselves, and by looking at our neighbors. If the reader will keep his eyes open and do a little straight thinking he will probably come to the like conclusion.

We complain of being tired, and we are ourselves to blame for it. Why? For many reasons.

One is this: we often imagine that we are tired when we are not. There are times when we expect to be tired, yet it does not necessarily follow that we are, when they come round, but just because we do expect it, we imagine that we are. Some people are tired on Saturday night whether they work on Saturday or not; they are tired all the same—in their imagination. Others again are always tired when you hear them, and yet you may know them to be practically nearly always resting. They imagine the thing. People in all grades of life are subject to this self-deception.

Another reason for feeling tired may be said to be the common habit of declaring themselves tired. Habit, habit; it is wonderful what a power there lies in habit. The boy who gets into lazy ways in his youth will have difficulty to get out of them when he comes to be a man. The girl, always feigning weariness in the years when her life should be full of spring and snap, will form a habit that will carry with it the force of conviction to her mind in later periods of her life. And habit is of kin with fashion. Others do as we do; we do as others do. It then comes to be the fashion to feel tired; to believe and affirm it as a matter of course. There is a great deal of that kind of tiredness carried to market every day we trow.

But we *do* get tired. Certainly we do. We have a right to; we cannot altogether prevent it, either, if we propose to amount to anything in the world. But right here let us now bear in mind that we must not put to the account of real honest tiredness the article of which we have already spoken as imaginary or a pretense to which we stoop because we find others pretend also. Yes surely, we do become tired, and this world is a very tired world on many accounts.

Men and women, boys and girls, labor hard, and with many of them the conditions of life are hard. They must live, and they must earn the wherewithal to live. The terms, on which they must do this, are often unfair, grinding. Opportunity is sometimes altogether lacking or very scant, and that, with the wolf at the door begets weariness of the most wearing kind. We have pity and compassion for those who become tired, and tired overmuch, under this oppression of circumstances. This state of things always has been to a greater or less extent; it is to be feared that it always will be to some extent.

And yet there might be great relief even in the spheres we have just sketched. Much depends upon the individual himself. The world is large for him; he needs not remain in one place. Avocations are manifold; he should fit himself to do more than one thing. To the temptations which impoverish him he should turn his back. He should think; use his mind as well as his body. Early in life he should draw for himself the probable picture of the future, and seek to shapen his course so as to make that future as desirable as he possibly can. He needs not to overdo himself at any time. In fact he will make speed by hastening slowly. Let him keep wide awake, body, soul, and spirit; and ever stop before he gets too tired, so that he may always be himself. Let him get tired, if it must be; but not too tired. Let him break off there.

Then there are people who get tired, weary and worn, prematurely old and useless, not because there ever was any necessity upon them for it, but simply because they willed to live a life which inevitably carried these ills with it. No excuse for them.

Kind reader, did you ever think what a train of incidental evils and deprivations comes to people who allow themselves to be so overmuch tired? No doubt you have thought about it. In the family, how many things, which would add joy and happiness, are omitted, because people feel so tired? Among friends, how many sweet words are left unsaid, kind deeds undone, desirable calls not made or visits not paid, because people are so tired. In the congregation, how many seats are left empty on Sunday, how much of the worship made defective, how many teachers and scholars absent from the Sunday-school, how many good movements crippled, because people are so tired. Opportunity comes and goes, happiness would be guest with us and bless us, but we fail of good from either often and again, simply because when we might embrace them we are too tired, too tired! WYOMING.

For Reformed Church Messenger.

THE CHRISTIAN CONSCIOUSNESS AND CHURCH AUTHORITY.

In the development of Christian life and thought the Bible serves a two-fold purpose. In the first place it serves as a means of kindling faith in the soul of the reader by bringing it into immediate contact with its divine object, or with the Spirit of truth. As a work of art, a painting or statue, for example, serves to bring the mind of the beholder into immediate contact with the spirit of beauty, and enables him to conceive the same ideal that thrilled the soul of the artist in the moment of production; so the Bible, as the original and inspired record of divine revelation, serves to put the devout reader into the same relation essentially to that revelation in which its writers stood, and enables him to realize the same religious ideas and sentiments which filled the minds of those writers in the moment of composition, when they spake as they were moved by the Holy Ghost.

This is the first, the most direct, and the most general use of the Bible. It consists in bringing the soul of the reader into immediate communion with the Spirit of truth by means of its *representation* of the truth. In this view the Bible is a *means of grace* for all Christians, and is profitable for teaching, for reproof, for correction, and for instruction in righteousness; and its full benefit, in this regard, is to be received, not merely by reflective or analytical study, but by devout surrender of soul to the Spirit of truth breathing therein—an act that requires neither learning nor genius, but simply a certain kind of moral determination. In this way the Bible serves directly as a condition of the origin and growth of the Christian consciousness.

But according to the common consent of Protestantism, the Bible has another use, namely, that of serving as a source and standard of Christian truth or doctrine; which truth or doctrine reacts again upon the Christian consciousness, conditioning its apprehension of the teaching of the Bible, and enabling it to apprehend ever new and higher truth. According to the Protestant position the Bible is the ultimate and final rule of Christian faith and practice, to which both Church and reason must be subject. This does not mean that every article of faith, or every doctrinal proposition must be found explicitly expressed in the Bible, and that nothing may be accepted as true that cannot be directly supported by a "proof-text." To insist on such a rule would be to invest the Bible with a character which it does not claim to possess.

The Bible itself does not profess to be a collection of formal statements of divine truths supernaturally communicated to the minds of the sacred writers; but a body of writings having originated in a natural way, that is, a way conformable to general psychological laws, and containing a true and faithful account of a process of divine revelation accomplishing itself in the history of a nation and finally centering in the person and life of Christ. That revelation alone is the absolute source and standard of Christian truth; and it is the *revelation*, that is to say, Christ Himself, that imparts to the Biblical record the authority which it possesses—not the reverse. When we say, therefore, that the Bible is the only rule of faith, this can only mean that the revelation therein contained must rule our Christian thinking, and any article of faith or doctrinal proposition, in order to be valid, must be deducible, either in the way of inference or in the way of necessary presupposition, from the facts and truths contained in the Bible.

This use of the Bible as a rule of faith can only be realized through the reflective processes of the Christian mind in conformity with universal exegetical rules or laws. The Bible, as already said, does not present its truths in the form of direct doctrinal statements or logical propositions, like those of a law book; but in the form of historical facts and impressions. Doctrines can only be the result of a process of thought going on in the Christian mind and based upon the facts and impressions of revelation; which process must be conditioned, then, both by the universal laws of mind and by the *Christian character* impressed upon the mind in consequence of its union with Christ. In other words, Christian doctrines and rules of conduct are the products of the Christian mind acting, conformably to its own constitution and character, upon the facts and impressions contained in the Bible.

In this operation, then, the Bible is in one sense *above* the Christian mind. The mind must gather the material of its activity from the contents of the Bible; and these contents must rule its thinking, so far as the real substance of that thinking is concerned; in the same way that the objects of nature must rule our thinking in the study of nature. The starry heavens must rule the thinking of the astronomer, and the vegetable kingdom that of the botanist. No botanist could spin a true system of botany simply out of the laws of his own mind without reference to the facts of the vegetable kingdom, no matter how logical, fertile, and highly developed his mind might be. And so no Christian thinker could evolve a doctrine or system of doctrines simply out of his consciousness without reference to the contents of the Bible. In this sense the Bible is superior to the Christian mind and must rule its operations.

But in another sense the Bible is *subordinate* to the Christian mind, namely, in the sense that nothing can be accepted by the Christian mind, even from the Bible, that does not prove itself to be conformable to the laws of reason and the dictates of conscience. The astronomer can accept nothing from the heavens that contradicts the laws of mind, or the general conceptions of science. He cannot accept the proposition that the sun revolves around the earth, or that the stars are lamps suspended from a solid concave at the distance of a few miles above our heads, however much the *appearance* of the sky may seem to favor such a view, and however accordant this may once have been with the conceptions of natural science. In this respect the scientific consciousness now is above the facts of science, and is the ultimate judge of the meaning of those facts. In the same way the Christian consciousness is the ultimate and the supreme judge of the teaching of the Bible.

In opposition to this view only one alternative supposition is rationally possible, namely, the supposition that the Church is the supreme authority in determining the teaching of the Bible. This proposition might be accepted as true, if by Church we should understand the *universal* Church, and not merely some section of it limited in time and space; for in that case the collective consciousness of the Church would be one with the absolute Christian consciousness. When the Church shall have become truly universal, which however cannot be the case until her development in time shall be completed, then doubtless her teaching will absolutely correspond with the whole divine truth.

But that is not the sense in which the idea of the Church is taken, when her authority is set up as the utmost measure of truth which any one may be allowed to discover in the Bible. That idea is the notion of the *empirical* Church, whose past doctrinal and practical traditions are taken to be the ultimate and infallible rule of Christian truth, no matter whence derived. The supposed *consent* of the fathers in the interpretation of Scripture and statement of dogma, the decrees of councils, the bulls of popes, or the confessions and resolutions of Synods—these are believed to form the ultimate standard of authority to which all individual Christian thinking must conform. In other words, the *past* thinking of the Church, which was free, becomes an authority that binds and enslaves the thinking of the present and of the future. This is essentially the Roman Catholic view of Church authority, and it is tenable only from the standpoint of Roman Catholicism. Having examined it in our last article, we now dismiss it with the single remark that, in our opinion, the clear statement of it is at once its refutation.

There is, indeed, another conception of the relation of the Bible to Christian thought, which we must notice in this connection, though one that, as we shall see, contradicts all the laws of knowledge; namely, the conception which represents the Bible as being entirely self-interpreting and as yielding up its meaning to the religious mind without any co-operation or influence on the part of the latter. The human mind is supposed to be simply a passive mirror in which the truth of the Bible is reflected, as the image of a tree may be reflected in a placid lake. Or sometimes the Holy Spirit is believed to be the interpreter of the Bible, making plain its meaning to the mind of the reader without any activity on the part of the latter. Thus the reader may be supposed to get his religious knowledge directly from the Bible without any coloration from the faculties or from the character of his own mind. Persons who entertain this view have usually little toleration for others who differ with them in opinion.

But this view contradicts every rational theory of knowledge and is therefore absurd. No knowledge whatever can be thus simply and purely objective. The image of the tree reflected in the mirror is not knowledge, nor any thing like knowledge; and yet even that image depends in some measure upon the constitution of the mirror, and would not be exactly the same in all mirrors. Knowledge usually takes its form from the mind knowing; and hence two minds may differ materially in their knowledge concerning the same object. Knowledge is a state of the mind itself produced by its own rational activity excited and stimulated by the object with which it is in contact. In the production of this state the nature of the mind with its inherent laws, as well as the acquired character of the mind, must plainly be important factors. And what is true of knowledge in general must be true also of the knowledge of the Bible, or of Christian knowledge: this must be determined by the character of the Christian mind as well as by the nature of its object. I can know the Bible only as the nature and character of my mind enable me to know it. We may think that this ought not to be so, and that by making this admission we abandon every ground of certitude in religious knowledge. But the fact is a fact, whether we admit it or not, and no amount of quarreling with it will ever change it. We shall see, however, that it is not inconsistent with relative certitude at least, which is all that is possible to the human mind in its present condition.

W. R.

For Reformed Church Messenger.

PASTORS—ATTENTION!

We have attended the meetings of Classis. We have had under consideration the interests of the Church. We have passed resolutions commending the benevolent work of the Church. We have been urged properly to present the various causes to our congregations. We have voted for these resolutions. That was right. We don't like to vote in the negative on such questions. It does not look well. But does our duty stop with voting for resolutions? Do we carry them out in the spirit in which they were offered? Do *you?* Didn't you endorse them by your vote? Do you try to carry them out? Face the question. Do not shirk it. How shall you determine? Well, think a moment. A few things are significant. Has the whole of your classical apportionment for the year been paid? Yes. Good. No? Whose fault was it? Do not look for a remote cause. Begin with yourself to discover the reason. Have you presented the cause of Foreign Missions? The Orphans' cause? Have you remembered the disabled ministers and their widows? Have the offerings been liberal? If not, why not? Who is at fault? Is it not true of many of our pastors that their attitude towards the benevolent work of the Church is like that of the priests and the Levites toward repairing the temple in the time of Joash, King of Judah? People will not give if they are not asked and made feel the necessity of it. When Joash had a chest made and set it at the temple gate, "all the princes and the people rejoiced" and cast their offerings into it. They gave gladly and liberally. So, too, in the reign of Hezekiah. People must be informed of the want and they will supply it. I believe, no man has ever suffered on account of unpaid salary whose people have given liberally for benevolence. Present the causes, asking aid earnestly. Induce and train your people to give systematically, and your salary will never be far behind.

O. N. E.

For Reformed Church Messenger.

WILL IT BE DONE?

There has been quite a lull in the talk about building a house for the Theological Seminary at Lancaster. What does it mean? The friends of the Seminary have been keeping their ears to the ground, listening anxiously to hear what the brethren from the Eastern Synod are going to say. Thus far that Synod have not spoken a word on the subject. No whisper has reached the anxious listeners. Some six years ago, the Eastern Synod sent messengers to the Synod of the Potomac, then in session at Hanover, Pa., insisting with positive words that they had resolved to raise $50,000 for the endowment of a new professorship in the Theological Seminary; and urging upon the Synod of the Potomac the necessity of her raising $35,000 for another professorship in the Seminary. Potomac Synod resolved to accept the offer. Well, Potomac Synod has raised the $35,000 for her professorship, and on Tuesday, May 12th, Rev J. C. Bowman, the new professor, was installed, and is ready for work. That raising of $35,000 by the Synod of the Potomac was the most honest transaction in behalf of the Seminary of which I have ever known. The Eastern Synod has not accomplished the endowment of its professorship, nor has one-fourth of the money ($50,000) been secured.

Some months ago, the MESSENGER suggested that the Eastern Synod and the Synod of the Potomac unite in building the house for the Seminary. The article stated that, when the Synod removed the Seminary to Lancaster, they resolved to raise $50,000 for the purpose of building a home for it. I do not think this statement is correct. The Synod of the United States, in 1863, in session at Hagerstown, Md., resolved that *when* the Church should raise $50 000 for the purpose of removing the Seminary to Lancaster, then the institution should be removed. That Synod gave full power for the appointment of agents to canvass the Church for the purpose of raising this money. I think these agents went at the work, and after three years of faithful canvassing, the $50,000 was not secured; I do not think the half was raised. The Church was unresponsive, evidently well satisfied with the location of her Theological Seminary, then at Mercersburg, Pa.

At the session of the Synod at Mechanicsburg, in 1871, although the Church had shown no desire to have the Seminary removed, and although it was felt that the Synod was in honor bound to refrain from any such action, nevertheless the large proportion of delegates from the eastern part of the Synod used their power, and Synod passed the resolution of removal; the Theological Seminary was removed to Lancaster the same year. This action was not secured, however, before many of the delegates from the east had been profuse and earnest in their promises as to what they would do as soon as the Seminary should be removed to Lancaster. They promised to build a home for the Seminary, saying that their people would respond freely to such a work. Some of these delegates are in heaven. Many of the ministers of the Eastern Synod do not know these facts,— for facts they are, and the twenty years and more have not affected their truth, nor weakened their force.

Now, who should build the home for the Theological Seminary? I answer, the Eastern Synod. That portion of the Church whose people, in the past, made the promises, should now fulfil their promises and those of their fathers. Let them take proper action at the coming session of their Synod, this fall, and put the proper agencies at work to complete the building. The Potomac Synod has fulfilled her promise,—now let the Eastern Synod do likewise. H.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

A WAIL FROM THE SUPERINTENDENT.

This is the season of the year when we hear and read a great deal about vacations and the blessings to be derived therefrom to pastors who work hard during the year. Theological and college professors have it so arranged that their vacations come at stated times, congregations grant their pastors leave of absence for a season and we have no doubt that the usefulness of many a hard-working minister is largely increased by such a period of rest. Editors can speak for themselves. but what about the Superintendents of Orphans' Homes? Oh, some one will say, they can rest whenever they want to, or, their number is so small and their work so unique that they claim no particular attention. It is true we have only four Superintendents, but have they, for that matter, no right to be heard? I take it upon myself, without consulting my co-laborers, to say a few words concerning our work. I must speak from personal experience, taking it for granted that the lines of others have fallen in similar places. In the first place then, let it be known that the position of Superintendent of an Orphans' Home carries with it a great deal of work and responsibility. Here is a large family of children with individual wills, inclinations, dispositions, and each one is to be individually treated. Oh the constant annoyance of interruption by the wants of the little ones! But, some one will say, why don't you have your regular hours to attend to the wants of the children? So far as the regular work is concerned everything is systematically arranged, it is many special and extra attentions that try the soul and weary the body, and you cannot make machines of these children; when they come with an appeal or a request they deserve to be treated kindly and considerately. A Superintendent must be ready to attend to and relieve the wants of the children, to direct the operations on the farm, know something about the care and treatment of cattle, oversee the work on improvements or the erection of buildings, conduct the examinations in the schools, preach, catechise the children, advantageously buy and sell, act as clerk or bookkeeper, attend to a voluminous correspondence, write for the papers, pull a tooth, dress a wound, devise entertainment for the children, and know just where the remdies are and how to apply them at midnight when one of the little ones is suddenly taken with croup. But other ministers have their trials, too! Certainly, but they at least have the refuge of a private home to which they can retire for a season of rest. Not even for a night can the Superintendent of an Orphans' Home, if he has the welfare of his family at heart, lie down with perfect peace and comfort. Up first in the morning, (at five o'clock) at work a whole day, with occasional snatches of rest, the last thing he does at night, after all the others have retired, he sees that the children are all in bed, the rooms properly ventilated and everything safe. Then he retires, not knowing at what hour he may be called up. But do you never get away from the Home? Yes, occasionally for a day, or at most, two or three days, and that, as a rule, in attending to the work of the Home. But do you never have vacation at the Home? Yes, in one sense; that is, school is closed for two months in the summer and that means for the Superintendent and matron extra work. The teachers are away, house-cleaning takes place, preparation must be made for the anniversary and the care of the children to which the teachers attend outside of school hours during the year, falls upon the shoulders of those who remain. In addition to this, it being the season when many ministers take their vacation, the Superintendent is frequently importuned to fill the pulpit of these brethren (because he is at home and has not much to do) preach two or three times a Sunday, attend to the Sunday-school, etc., etc. Oh, for six weeks or two months of rest and change! a season when we could shift the responsibility of this work upon other shoulders! Pastors can readily get supply for their pulpits and the pastoral work need not always to be attended to, but who can, without knowing the trade, take charge of an Orphans' Home for a season?

Well, now we have had our say, what does it all amount to? Simply this, it relieves the pressure very much to let off steam occasionally. Thank you for listening so patiently to our grumbling. We will now settle right down to work again.

Missions.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

AT VIRGINIA CLASSIS.

From Lancaster, Pa., to Harrisville, Va., is a ride of about 180 miles; but if Elder Gray at Winchester, Va., meets you at the train, and takes you home to dinner, the wait between trains there will not seem so long.

Harrisville is very small, and the members of Classis are scattered around through the country; but moonlight is better than even an electric light, and so we all get along nicely after the evening service.

As this is a country church, and as the people want to attend Classis, many families bring dinner for themselves and their guests to the church; and at noon, as well as at tea-time, the churchyard looks like a picnic ground.

At these yearly meetings one sees some of the best of our men and women, a few of those faithful souls on whom so much depends and to whom Church work is a pleasure, rather than a duty, those people so precious to a pastor. This helps to make these meetings very pleasant.

A communication to the Virginia Classis in reference to a larger circulation of the *Missionary Guardian* was referred to a committee of three elders, who brought in a clear, strong report urging immediate action in every charge.

A missionary meeting was held on Thursday evening, at which several addresses were made. The Board of Missions has done much for this Classis during the last—well, for many years. Harrisville and Mount Jackson were missions a few years ago; Timberville and Winchester are such now, besides the new work just started at Basic City, Buena Vista and Roanoke, so that the Classis is now receiving far more money than it pays into our treasury. The Valley of Virginia was well nigh ruined by the war, and Church work was at a low ebb for many years; but now the people are in better condition and larger work must be done. Here, as in so many of our Classes, much more money could be raised if a business-like plan were followed in getting it; and the poorer a people are, the more need for such systematic getting. See 1 Cor. 16 : 2. Only a few of the charges raised the full apportionment; but I am glad to say that the mission at Timberville was one of them. Nearly half the charges in this Classis have been vacant part or the whole of the year; but just there the elders and deacons should have magnified their office by special activity and wise leadership.

This Classis is not a compact body, but stretches along the Shenandoah Valley over nearly two hundred miles, from Martinsburg, W. Va. to Roanoke, Va.

Leaving Virginia Classis, Sunday was spent in Martinsburg, W. Va., and part of Monday with the Maryland Classis in Baltimore.

For Reformed Church Messenger.

MISSIONS.

Having assisted in looking up a lot for the mission in Cumberland—and arranging with the people for the building of a chapel—we were ready to take our departure again and to work elsewhere. But at this place we wish to put in a plea for the Cumberland Mission. The Board of General Synod will see that a lot is purchased for this mission, not as a donation, but for the use of the mission until such time when it can refund the money. This must be done if the mission is to succeed. It has been pretty definitely arranged that the chapel shall be built this autumn, or rather, during the latter part of the summer. It has been agreed upon that this shall be a neat chapel, costing a very moderate sum of money. No heavy debt is to be incurred. The people of the mission will not stand back to see what the Church will do for them, and so try to get out of paying anything themselves. They are now engaged in a canvass among themselves and will contribute liberally. But as there are, as yet, only *twenty-six* members, too much must not be expected of them. A canvass will also be made of the city to get what help the citizens will give. In addition to this—these people will call upon their friends in places from whence they came to give help. The Church, especially that part surrounding the city of Cumberland, will be solicited for aid. It is but right that help should be given, and we hope that liberal aid will be extended. The mission is worthy of help, while that city should certainly have an English Reformed congregation.

* * * * *

We next began operations at Meyersdale where Rev. W. Rupp, D.D., is the worthy pastor. The Church has heard of the prosperity of this congregation while its pastor is well known throughout the Church. The congregation is in a highly flourishing condition. The membership has gone up over the three hundred mark. The salary is liberal, while the parsonage is first class. Yet it is less than six years that this congregation passed out from under the Mission Board. The church cost, when built, some $3000, and now it is found necessary to enlarge the Sunday-school room in the near future. That is commendable progress. Doctor Rupp can congratulate himself upon having a live congregation. In the congregation are a set of live business men who are a great help to their pastor. But we came here to gather money for a Building-fund for the Cumberland Mission. The pastor before invited us to come. That meant a great deal. It meant hearty co operation in the good work. It was not deemed necessary to make a canvass of the entire congregation. Had that been done the sum would have been larger. But we had set our stakes for a certain sum, and this was gotten without anything like a general canvass. The sum of $150 was collected—and it was easily gotten, and gotten from a comparatively small number. Others will be called upon for other interests that will come up, requiring the help of the Church. We greatly enjoyed our stay at Meyersdale. It is a little city of 2000 people, lying well up on the mountains, yet down on the banks of the Casselman, so that it is surrounded by hills, making the scenery very fine. There is much wealth among its citizens and they use this liberally for the good of others We are under special obligations to the pastor and family, to brothers Hay and Truxal for favors shown us. D. S. F.

Salisbury, Pa., June 8, '91.

For Reformed Church Messenger.

ANOTHER LADY MISSIONARY FOR JAPAN.

Yes, our work in Japan is moving prosperously onward. Our Missionaries find their hands and hearts more than full, and they are laboring fully up to, if not beyond their strength. For some time past the women of our Church have felt that the Misses Poorbaugh were burdened beyond their strength, and finding that the want of sufficient means, absolutely prevented the Board from sending them a helper, have come forward nobly to their relief. The W. M. S. G. S., asked the Board to appoint an additional teacher for the girls' school in Sendai, agreeing to support her and furnish her outfit. With gladness it hastened to comply with the request. The call for some one to go, was promptly responded to by several pious and noble ladies. The Board met June 3d, to make the appointment, and the choice fell upon Miss Mary C. Hollowell, of Chambersburg, Pa. Arrangements will speedily be made, and it is expected that she will sail in the early autumn. We beg most earnestly to commend this dear sister, to the prayers and sympathies and hearty support of all our members.

In her we see a young lady, just grown into mature womanhood, blessed with good health and exceptional vigor and energy; equipped with an education which qualifies her for a high position as a teacher, with bright prospects of success bidding her to remain in her home land, yet moved by a love of immortal souls, not born of this sinful world, she comes to the Board and says, "Here am I, send me." May God bless, strengthen and keep her, and we beg the Reformed Church to join us in this prayer, and extend to her and her fellow workers, the helping and supporting hand.

It will be noticed in the Church papers, that the late contributions of our congregations were devoted almost wholly to classical apportionments. To this, there are of course no objections, for it is by these apportionments that the regularly organized church work is carried on. We refer to it, as explaining in large part at least, the sadly inadequate receipts of our Foreign Missionary Treasury for the month of May. These amounted to only $1025 58. When it is borne in mind that our Foreign Work as now organized and carried forward, requires at least $20.000 a year, it is easy to see that the May receipts fall short by several hundred dollars of actual expenses May we not confidently hope that now that the apportionments for the last year are disposed of, prompt attention will be paid to the pressing needs of our Foreign Missions. The fact that their appeal to the Church several months ago, had called forth largely increased contributions, was promptly communicated to our almost disheartened Missionaries, and we are now receiving their joyful assurances of renewed hope and inspiration in view of the awakened interest in the home Church. What a sad damper will it be upon their spirits and energies when they learn that the receipts for the month of May are less than one half of the average for the three preceding months? How easily they might be saved from harassing despondency if only our ministers would present the cause to their people and afford them an opportunity to minister to their relief?

Our membership are largely an agricultural people. During the last few years, what with light crops and low prices for farm products, they have felt a material shrinkage in their receipts, and this has contributed largely to the meagreness of their contributions to our foreign work. Now however, things are happily changed. God in His gracious providence, is pouring out again a plentiful increase. Crops of all kinds, are in a most promising condition, prices are advancing, and even at this early date enlarged receipts are flowing into their purses. Brethren, let us not be more brutish than the "ox that knoweth his owner, and the ass his master's crib." Let us recognize whence our mercies flow, and with grateful hearts lay upon the altar of the Lord, our offerings of thankfulness and praise. S. N. CALLENDER, Secretary.

Our Serial.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER XXV.

THE PAGEANT ON THE LAKE.

The fire had now transformed the huge beacons into towers of flame, changing the night into a kind of artificial day, and casting a light upon the waters that made them shine like molten brass. Some of the boats containing spectators were observed pushing back toward the shore to escape the heat, which had become so intense as to be plainly felt in the pavilion.

"Here they come!" cried a voice; and slowly emerging from the rim of darkness that enclosed the circle of fire, a gilded galley, in shape like a swan, glided smoothly into the arena of light. It was propelled by oars, the rowers, forty in number, seated one behind the other on either side, were Moors, or Europeans disguised as such. The deck, extending beyond the middle of the vessel, was crowded with men clothed in flowing crimson robes and wearing glittering crowns. They were provided with harps and viols. As the galley entered the circle of light, one of the musicians, a noble-looking man over whose bosom descended a full gray beard, stepped a few paces in advance of his company, and there stood for an instant in silence, viol in hand. Then, striking a few cords on his instrument, at once responded to by all the musicians, he began to sing. His voice, singularly clear and sweet, was sympathetic and powerful, and ringing over the waters, as by a spell of magic, hushed to silence the buzz of excitement to that moment prevailing

As the first words of the song reached the ears of Duke Frederick, he was observed to start as if with surprise, lean forward and scrutinize the singer most intently, then, springing to his feet, he waved his plumed hat, shouting:

"Walther von der Wiede! Walther von der Wiede!"

It was the great Minnesinger of Swabia, whose reputation had spread all over Europe, and who, in a contest lately held with two others, had been awarded the palm, by a court of competent judges The friend of Frederick, he, unknown to the latter, had been invited to be present at the festivities and honor the occasion with his song.

As the name fell from the lips of the Duke, the whole company rose to their feet, and took up the cry. The crowds in the boats far off in the distance, by the red glare of the beacons could be seen waving their caps and stretching out their hands, for they, too, heard the name, and responded with enthusiasm. When the shouting on the waters had died to silence, like an echo came a confused chorus of voices from the people lining the shore and looking down on the lake from the sides of the hills: unable clearly to discern the occasion of the clamor, they recognized it as a sign of joy, and in the excitement of the hour shouted from pure sympathy.

Thus interrupted, Von der Wiede stood in dignified silence on the deck of the galley, waiting for the uproar to cease, when bowing in acknowledgement of the honor paid him, his voice was again heard, the band of singers and musicians behind him joining at the conclusion of each stanza in a loud full chorus.

The gilded swan swept by, and was immediately succeeded by a pageant of entirely differ-

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character. A king of lofty and commanding stature was seated on his throne, his knights and gentlemen in rich and glittering attire about him, while prostrating themselves at his feet were a band of swarthy Saracens, in the gorgeous costumes of the Orient. They were bowing before the king, as in homage, while beautiful Circassian slaves, dusky Ethiopians, graceful Arabian steeds, with stores of gold, heaps of spices and caskets of jewels of inestimable value, showed that the homage of the strangers had not exhausted itself in words. It was a tableau, and the light of the beacons, which cast the hue of flame over all the figures, added to its exceeding beauty.

"Who are they?" inquired Serena, turning to the Margravine, for she knew very little, indeed, of the great events of history, even of her own land.

"Who, but King Solomon receiving the Queen of Sheba?" was the answer, given with the confidence of one to whom the possibility of making a mistake has not occurred.

"He hath come a long way to show himself, hath he not?" responded Serena with a ripple.

"Methinks it is not King Solomon and the Queen of Sheba," came the aggravatingly calm and positive voice of Lady Leopoldina.

"And who then, I pray thee?" asked the Margravine, irritated at the thought of being corrected.

With an air of superior knowledge, Lady Leopoldina said:

"If I mistake not, 'tis Charlemagne receiving the homage of the embassadors sent by the wondrous King of the East, Haroun-al-Raschid."

"Of a surety thou art mistaken," answered the Margravine, with dignity.

But all doubt was brought to an end by one who stepped forward from the group of Saracens, and, chanting in a loud monotonous, though not unmusical way, told of the splendor and wisdom and greatness of Haroun-al-Raschid, who had no rival in his own land, but who, having heard of the greater splendor, and wisdom and greatness of the mighty western potentate, had sent his servants to testify the admiration which he felt for the character and exploits of Charlemagne by doing him homage.

The Margravine bit her lip, as people are apt to do under such circumstances, but said nothing.

Thus pageant succeeded pageant in rapid succession, some of a mythical character and others portraying striking events in history. At length, when the decrease in the height of the flames, showed that the fury of the huge beacons was nearly exhausted, a barge, more beautiful and brilliant than the others, came slowly sweeping into the circle of light. It was white and gilded. The huge prow rose high in the air and projected forward into an eagle's head. The sides were hung with pieces of richest tapestry, drooped so low as to sweep the water. The deck was covered with a band of aged men in the garb of prophets and seers. One, more venerable than the others, stood near the prow.

As this vessel drew near, the band of seers began in a loud chant to tell of the rise and greatness of the princely house of Hohenstaufen, from which Frederick was descended; of what his grandfather, the great Barbarossa had done for Europe, and of his exploits in the Holy Land: then, leaving the past, the seers began to portray the future of the empire when at its head Frederick should stand; of what his love of literature and song would accomplish; how, though he knew it not, conquest and victory awaited him in Palestine, where he would at last succeed in doing what so many king's and nobles had battled for—rescue the sepulcher from the hands of the base infidel.

The barge swept nearer and nearer, and at length paused immediately in front of the pavilion. As it rested here for a moment, a singular event occured. Suddenly, in full view of the spectators, a hand and arm, grasping a richly jewelled, cross-hilted sword, rose mysteriously above the surface of the lake. The instant it appeared, the leader of the seers stooped and seized the sword, when at once the mysterious arm was drawn below the dark waters. Some averred afterwards, that they caught sight of a naked human form gliding swiftly away, but others claimed that nothing but the hand and arm appeared. Lifting the sparkling blade aloft, the seer addressed Frederick.

"Descendant of a noble house, now a prince among princes, and yet to be the greatest of thy name, we hail thee!

"At thy birth the stars in their courses presaged the coming of one whose rising should be as the rising of the sun in a cloudless sky, after a night of tempest and storm.

"Strife and bloodshed have dissevered the nations, but with thee, O Prince Frederick! the hush of peace and the binding of the nations into one!

"Vice and ignorance, like a growth of noisome weeds have poisoned the pure air, but with thee religion and learning, science and art shall rise as the harvests in the early spring!

"Thou, the leader of the nations, the champion of Holy Church, shalt open to mankind the magic doors which close a future of splendor unsurpassed!

"Take this sword, which like Excalibur hath been lifted from the deep, and with it move on to achieve thy destiny!

"Descendant of a noble name, now a prince among princes, and yet to be the greatest of thy name, farewell!"

His countenance flushed, his eyes shining, the Duke rose and grasped the wonderful sword held out to him. Pausing, as if moved beyond the power of utterance by the high honor paid him, he at length spoke these words:

"From Him whose word created and whose hand sustains all things, come life and power. He, the ruler of the universe and the strength of princes, armeth the mighty and guideth the course of those whom He hath chosen. To what destiny I move, I know not; whether it be to heights of fame, a blessing to the nations and an honor to my name, or to misfortune and obscurity, I know not. But to you, O venerable seer! whose voice hath given thy wishes the form of a prophecy, this I say; in God's name I take this glorious brand, and for truth and righteousness shall I wield it; and never shall its luster be dimmed by false word or coward deed of Frederick."

Unsheathing the sword as he spoke, the Duke waved it above his head. As he did this the fire crept along the lustrous steel, transforming it into a shaft of light.

The crowds broke into tumultuous applause, the white barge, bearing its band of mystics, glided away, and the festivities of the night were over. By the declining light of the huge beacons, now little more than heaps of glowing coals, amidst vails of smoke that now began to creep low over the face of the water, the boats and barges, laden with guests, steered for the shore. At intervals, a loud plunge and fierce hissing told of the fall of huge beams of burning wood into the water, filling the hearts of many with fear. But though the darkness was rapidly deepening and the barges at times came afoul of one another, yet no serious accident happened to mar the pleasure of the hour.

A day or two after the festivities, Serena danced into her chamber, crying out to Matilda:

"What think you? The day after to-morrow, we start for Castle Heilbrun!"

"Is it true, my lady?" asked the faithful tirewoman, her face lighting up joyously at the news.

"True indeed; and the Margrave Berthold goeth with us."

"Thank the Virgin for that, for then we shall be both comfortable and safe."

When the day of departure came, a brilliant and formidable retinue of companions, spearmen and servants attended the Margrave, as mounted on his splendidly caparisoned horse, he rode by the side of Serena through the streets of Constance, *en route* for Heilbrun.

(*To be Continued.*)

The Family.

HOMEWARD.

Ofttimes upon the open sea,
  Where far on either hand
Wild heaving waves are rolling free,
  When on the deck I stand,
To watch the ships go sailing by,
  And slowly fade from sight,
Where sunset glories in the sky
  Foretell the coming night.

I see the little white birds rest
  Their weary wings awhile,
Before, across the billow's crest,
  They fly to that stilll isle
On which peace falls, hushed as the snow
  Within the mountain lochs,
And where, safe from the storms, they know
  Their nests are built in rocks.

Disturbed not by the ocean's roar,
  They stretch their wings to gain
The shelter of the distant shore
  Beyond the restless main;
As paling twilight slowly dies,
  And fades the dying day,
And brightly on the darkening skies
  The beacon casts its ray.

O weary ones, the sea that sweeps
  Around us full and wide,
Without an ebb, and always keeps
  An ever-flowing tide,
Throughout the days, throughout the nights,
  Pulses with love divine,
And when the darkness falls, the lights
  Of heaven across it shine.

—*James Bowker.*

BORROWING.

The neighbor who is continually borrowing and seldom returning tools, is generally one whose methods of farming are not a source of credit to his profession. He never aims at thoroughness, and what he does accomplish is usually done out of season. As a rule ignorant of mechanical principles, a machine in his hands not only does its work imperfectly but wears out and the loss to the owner could not be compensated for by a customary fee for rental. He thinks he is making a living, which is the highest mark of his ambition, but he does begin to hold his own with the world, for at the maturation of his mortgage he moves to town to be "bossed" at labor. Tools cost money, and the only interest the farmer receives from his investment is the use of them. There are no implements made that will not wear out, and very few farmers can afford to buy tools for gratuitous use among neighbors.

But there is another side to this question. It does pay to accommodate your neighbor who returns your tools in good order when he has finished using them. Seldom is a farmer so situated that he can afford to be wholly independent. It is a fact that every farmer is in a certain sense dependent upon the community in which he lives, and it is this exchange of favors that preserves, to a great extent, the social blessings of a neighborhood.

SUCCESS.

We count success a good thing. But the measure of our success should be the measure of lives rounded to a bounteous fulness with good deeds, pure thoughts and holy purposes. The success which comes only from the gathering together of earthly treasures, even though the glittering dust be pure gold and the sparkling baubles genuine diamonds, or sapphires or rubies or other stones of like precious worth, counts for little in the summing up of our lives if they constitute our all and only treasures. We cannot wear them as spiritual ornaments, nor will they serve to satisfy a single immortal need in themselves alone. They are good things and pleasant things. So too are flowers and delicate foods. But all these have their place ; and they should be kept subordinate to growth of character, nor ever be permitted to become stumbling blocks in the way of our getting truer riches. These words apply equally well to house-keeping as to other avocations. To feed the hungry and to dispense bountifully is the privilege of her who holds the keys of the storeroom and the pantry, and quite as much her duty as to provide light and warmth and exquisite food for her family and her guests.

WOMEN SHOULD WALK.

There is no reason why the average woman should not add ten-fold to her enjoyment of life and out-of-door living by cultivating the noble art of walking. A delicate woman, properly dressed, and who knows how to walk, can walk 25 miles of a summer afternoon without injury, when an equivalent amount of other exercises might produce serious injury. Walking is the natural and normal exercise, and hurts no woman who sets rightly about it.

A woman who is unaccustomed to vigorous walking, in order to become a good pedestrian should look first to her shoes. These should be broad across the forward part of the foot, offering not the least obstruction to the free movement of the toes. The heels should be low and broad, and the shoe should fit rather snugly about the heel and instep. The full dress equipment should weigh upon honest scales not more than two and a half or three pounds, and should hang from the shoulders without any band, pinned, or buttoned or laced about the waist. No woman can walk in a corset. The walker must be comfortable enough to be unconscious of her attire. A hat that shades the eye is in order. So prepared, try any distance that does not prove fatiguing as an initial experiment.

It will probably be from a mile and a half to two miles, and must be walked at a brisk pace, three miles and a half an hour being a good limit. When this can be done without backache or foot weariness ; and a well woman ought to have no difficulty at her first trial, increase the distance during the leisure days of the summer vacation daily, maintaining the same gait, and fifteen miles a day for a week or fortnight in succession, twenty-five miles on any occasion that demands it, will be found within any ordinary capacity with a month or six weeks' training.

JUST LIKE A GIRL.

"Isn't that just like a girl?" and the fond mother smiled indulgently as her daughter, rosy and smiling, came in from school, tossed her muff on a chair, deposited her books on top of the piano, carelessly dropped one glove on the floor, then, after kissing her mother and saluting others in the room, lightly ran up-stairs to her own chamber. Yes, such ways may be very pretty and engaging now, but how will they appear after becoming fixed habits in character? Simple heedlessness in a young girl, in the care of her person and possessions, develops into slovenliness with advancing years ; and of all disagreeable sights one of the most unpleasant is a middle-aged or elderly woman who is not neat. The girl who tumbles up the contents of her bureau drawers and leaves things scattered about for others to pick up will surely make an untidy house-keeper. Her habits will be an annoyance to her husband, if he be a lover of order and system, and as a guest she will always be dreaded in homes differently conducted from her own. Think of this future mothers, and insist upon your children, boys as well as girls, being neat and orderly, even if they carry the virtue to the point of fussiness. Better this than going to the opposite extreme in these matters.—*Selected.*

Youth's Department.

THE CHICKEN'S MISTAKE.

A little chick one day
  Asked leave to go on the water,
Where she saw a duck with her brood at play
  Swimming and splashing about her.

"Indeed," she began to peep and cry,
  When her mother wouldn't let her,
"If the ducks can swim there, why can't I?
  Are they any bigger or better?"

Then the old hen answered, "Listen to me,
  And hush your foolish talking ;
Just look at your feet, and you will see
  They were only made for walking."

But chicky wistfully eyed the brook,
  And didn't half believe her,
For she seemed to say by a knowing look
  Such stories couldn't deceive her.

And as her mother was scratching the ground
  She muttered, lower and lower,
"I know I can go there and not be drowned,
  And so I think I'll show her."

Then she made a plunge where the stream was deep,
  And saw too late her blunder,
For she hadn't hardly time to peep,
  When her foolish head went under.

And now I hope her fate will show
  The child my story reading,
That those who are older sometimes know
  What you will do well for heeding :

That each content in his place should dwell,
  And envy not his brother;
And any part that is acted well
  Is just as good as another.

For we all have our proper sphere below,
  And this is a truth worth knowing ;
You will come to grief if you try to go
  Where you were never made for going.

—*Songs and Rhymes for the Little Ones.*

WAS SHE.

In a West End horse car the other day sat a girl, dressed as a well-dressed girl should be. If she owned diamonds she had left them at home. She wore good and simple clothes, and had a quiet, self-contained manner. Beside her sat another girl, with diamond ear-rings, a much feathered hat, and a general air of thinking nothing too good for her. The two girls were talking, and it soon appeared that they had come from the same school. Presently the conductor came along.

The girl with the diamond ear-rings gave him a nickel, and mentioned the street where she wished to stop with an air that was nothing short of arrogance. The low voice of the well dressed girl said, gently : "Will you please stop at Arlington street?" and the other, who had said Berkley street, exclaimed, "After all, I'll get out when you do." When they left the car, the well-dressed girl said a gentle "thank you" to the conductor, who had remembered her wish, and had taken care to stop in precisely the right place.

"Well, I must say," remarked the other girl, as they walked along, "you couldn't have thanked that man any more graciously if he had been the handsomest fellow in Boston, and had just brought you a bunch of orchids.

The well-dressed girl smiled—what a bright, winsome smile it was.

"Don't you think," she answered, "that there is a certain kind of pleasure in being coureous to those who don't expect it? The people who are used to pleasant speeches take them as a matter of course. I think those to whom almost everybody is rather curt must like a change once in a while."

The girl of the diamond ear-rings looked at her companion a little curiously for a moment.

"You are a crank," she said at length, as if she had found in her own mind the word of the enigma.

"You are a crank, that's what you are ; but I think you are a nice kind of a crank, after all."

You see, it is all in the point of view. Perhaps the high priest and the Levite would have thought the Good Samaritan a crank if they had happened to look back and see what he did when he came up to the man they had "passed by on the other side."—*Youth's Companion.*

A FUNNY DENTIST.

Gracie had a loose tooth.

"That tooth must come out!" said her mamma.

"Oh, no!" cried Gracie. "It'll hurt!"

"Because, pretty soon another little tooth will come pushing along behind it," went on mamma, "and I want it to come straight and even. Let mamma pull this one for you, dear."

"Oh, no!" cried the little girl again ; and she put her hand tight over her mouth, and ran out to play in the yard.

Pretty soon Uncle Ed swung the gate open. He always had something in his pocket for Gracie. This time it was a big, sweet apple. "But you must ask your mamma if you can eat it," said he.

Mamma said "Yes," and the little one sat down by the window to eat her apple. It was a very sweet apple, and Gracie enjoyed it very much. All at once she gave a little cry :

"Why—why—here's a bone in my apple, mamma, sure's you live!"

"Oh, I guess not," said mamma ; "I guess it's a seed."

"No," persisted Gracie, "it's just as white and hard, mamma."

A twinkle came into mamma's eyes at that. "Let me see it," said she. "Go and look in your mouth, dear," she said.

"Oh, mamma," cried Gracie, "there's a hole come where my tooth was." Why-ee! did the apple pull it, mamma?"

But mamma only laughed.—*Our Little Ones.*

THINGS GOOD TO KEEP.

Keep thy heart with all diligence, for out of it are the issues of life.

Keep thy tongue from evil, and thy lips from speaking guile.

Keep thee far from a false matter.

He that keepeth his mouth keepeth his life.

Take heed to thyself, and keep thy soul diligently.

Little children, keep yourself from idols.

My son, keep thy father's commandments.

My son, keep sound wisdom and discretion.

Remember the Sabbath day, to keep it holy.

Keep yourselves in the love of God.

Blessed are they that hear the Word of God and keep it.

NOTICE.

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☞ *No notice taken of anonymous communications.*

For Terms, see page 11.

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TINKERING.

The two principal objections to the Apostles' Creed are found in the articles referring to the *descent into Hades* and the word *Catholic* as applied to the Church. The one arises from the two-fold meaning of the word "hell," as used in our old copies of the Creed. It has been thought by some that it teaches that Christ went into the place of torment during His intermediate state, which is a mistake. In our present version of this ancient symbol we use the word Hades, meaning in general, the world of departed spirits, in order to prevent a wrong conception. In the second place, there is a popular impression abroad in this country that the word Catholic sounds too much like Roman Catholic, and that it ought not to be used, so that we may get as far away from the Romans as possible. The Committee on Revision of Creeds in the Presbyterian Church have accordingly been instructed by the General Assembly to consider the propriety of revising these two articles as well as the Westminster. Some of us might feel prompted to object to their laying violent hands in this way upon the universal creed of Christendom; but as everything has two sides, so has this. If the Presbyterian brethren are in good earnest, as they seem to be, to make use of the Apostles' Creed in their churches, then no one ought to find fault with them simply for the attempt to divest it of what has to them certain disagreeable associations. It has a great vitality about it, and it is not likely to lose its life if some of its members suffer from an ill-advised revision. The words Catholic and Catholicity will live, because we have no two words in the English language that can be used to express precisely the same sense they convey. Protestants generally cannot be said to have risen to the full meaning of Catholicity. They like their own familiar names much better, and that most likely is the reason some of them do not like the word Catholic in the Creed.

THE DIFFERENCE.

The trinities of the old Hindus, of the Greeks, and of the modern Hegelian school, interesting as they certainly are, as showing how human nature in its helplessness still seeks after God "if haply it might feel after Him and find Him," are nothing more than subjective ideas or speculations. The Christian trinity, on the other hand, is an historical fact, an objective revelation made to men in the fulness of time in the regular course of history. It was only dimly revealed previous to the incarnation under the old dispensation. But when Christ appeared on earth and finished His work, from many infallible proofs it became manifest that He was the Son of God. Human ears heard the voice of the Father addressing Him as His well beloved Son. At the right time and in the right place, on the day of Pentecost, the Holy Ghost, the Comforter, the Spirit of Truth, revealed Himself outwardly in a miraculous manner, and inwardly to hundreds and thousands of men and woman. Thus God came down in His three-fold character to dwell among men in His Church, and the revelation of Himself became complete. The fact itself was sufficient, and no attempts were made to explain or to prove the mystery. It was not necessary, no more so than it was to prove that the surface of the earth is composed of lands and seas. Of course no one was forbidden to exercise his reason in regard to the wonderful revelation which God made of Himself in the person of His Son. Believers in all ages have enjoyed and exercised this freedom, and where they have been loyal to the fundamental fact they have edified the Church by their learning and their profound thoughts, the wisdom that came from above, not from below. But whilst this is so, it is a comfort for us to know that our faith is not based on speculation, reason, or philosophy of any kind, but on fact, a truth, older than the hills and one that will endure when the material heavens and our solid globe shall pass away.

DR. PATTON'S DEFINITION OF CHRISTIANITY.

In view of the prominent position which was accorded to Dr. Patton, in the late General Assembly in Detroit, and the determining part he took in its action in condemnation of Dr. Briggs, one would suppose that his deliverances on theological topics, are entitled to, and ought to command profound respect. It is to be hoped yet, that they are entitled to such high regard, and that the meagre reports of some of his utterances in his late Baccalaureate Sermon, given in the daily papers, do him great injustice. Even though quotation marks are used in giving some of them, yet it may be that they are the reproductions of the reporters, and that they sadly failed to grasp his thought. For if their report of the doctrine he taught is correct, we have little hesitancy in saying, that bad as Dr. Briggs' views may be accounted, his, are by long odds worse still.

In the brief report we have before us, he is represented, under quotation marks, as using the following language.

CHRISTIANITY A DOCTRINE.

"It is not true that Christianity is a life, and not a doctrine. It is a life, because it is a doctrine. The religion that sees only the human side of life, and always calls Him Jesus; the religion that looks only on ethical states and preaches only the moralities of life; the religion which holds that love is the greatest thing in the world, and is satisfied with the sweetness and tenderness of Christian feeling, is a religion of which the best that you can say is that it is striving to keep the fruits of Christian living, while it lays the axe at the root of the tree that bears them.

"Now, I dare to say—would to God that men would heed me—that if I must choose between life and dogma, I would say that Christianity is not a life but a dogma."

If the above is a correct statement of Dr. Patton's words we have only to say that doubtless Renan would accept well nigh every one of them, "If I must choose between life and dogma, I will say that Christianity is not a life but a dogma." The sense in which he uses the word *life*, appears above, "the best that you can say is that it is striving to keep the fruits of Christian living." His conception of *life*, as used in this connection, is, if we understand him, the conformity of our natural human life to the ethical precepts of Christian doctrine. We know that some persons so understand it, when it is affirmed that "Christianity is a life." But we did not suppose that a theologian supposed to be familiar with current theological literature could be so wide of the mark. Dr Patton has certainly read Dorner and Lange and Martensen, and Nevin and Schaff, besides a host of German and English and American theologians, and has it never occurred to him that they used the word life, as defining Christianity, in a very different sense? How in the world could Dorner have fitted Dr. Patton's definition, to the words of our Saviour, "I am . . . the life," making Him to mean, "my daily walk and conversation as illustrating the doctrine I teach, *is the life*," without any reference to His personality as the concrete fact.

And his conception of love as the "sweetness and tenderness of Christian feeling." Does that definition measure the idea which was in St. Paul's mind, when he declared love to be greater than faith or hope? Does it comprehend what St. John meant when he declared, "God is love?" We affirm on the contrary, that love is the content of the will, and involves the mystical union—the indwelling of the divine in the heart. When it is said that "Christianity is a life," something vastly different is meant, from what Dr. Patton sees in it, and the wonder is that he does not perceive the fact.

He is also represented as saying:

"Truth is the correspondence between thought and reality; a fact in the outward mind and a fact or series of events is not the truth. Had no thinker come along the world might have been full of material for thought, but there would have been no truth. That great thinker whom we call God came along and the truth came with Him."

Truth then does not inhere in the reality, but in the correctness of the conception we form of it! It is consequently not itself a reality, but an abstraction. Was this what was in the Saviour's mind when He said, "I am the truth?" Did He mean only to say, "My life and conduct are an illustration of a reality within and behind me, thus justifying the skeptical conception of Him as a moral reformer? Did He not rather mean to say, *I am the reality itself?* I am the alpha and the omega, the *beginning* and the ending. The conceptual apprehension of the contents of the person and life of Christ, is Christian dogma or doctrine, and it is true to the precise extent that it is the intellectual equivalent of the great objective reality in Him. Christ is then in His own proper personality, the concrete truth, the whole truth and nothing but the truth. He is at the same time the concrete life, comprehending in His person the all of Christianity, as Adam comprehended in his person the all of humanity, and we partake of Christ's life by a spiritual birth just as we partake of Adam's life by natural birth.

In making Christianity primarily, dogma, Dr. Patton makes it a system of intellectualism—a philosophy, and in its application to our human life, a system of ethics. It leaves man in his natural condition, but aided by a divine influence, he is able to conform to a prescribed system of rules and precepts, and this conformity, is what Dr. Patton understands as *life*, as predicated of Christianity. Man is able to do this, by the aid of the Holy Spirit, as a divine influencing and helping power. This is possible, because Christ by His sufferings, and death and resurrection, removed the hindrance of human guilt. Christ was thus simply a means to an end. He instrumentally seemed the omega, but was not the alpha. The alpha was something back of Christ and the incarnation, and it being endangered by man's sin, He came in, as an afterthought on the part of God, to save it from failure.

These are logical results which flow from Dr. Patton's doctrines of truth and life, if he is correctly reported. It would afford us great pleasure to read the text of his baccalaureate. He may be misrepresented by the reporters. It is greatly to be hoped that he is. For if not, his theology needs revision, quite as much, as the most strenuous advocate can ask for it in the case of the Westminster Confession.

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(Elected by the Synods.)

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THE FEDERAL UNION.

The great statesman, Edmund Burke, at the close of his treatise entitled "Thoughts on French Affairs," published in 1791, wrote as follows:

"The evil is stated, in my opinion, as it exists. The remedy must be where power, wisdom, and information, I hope, are more united with good intentions than they can be with me. I have done with this subject, I believe, forever. It has given me many anxious moments for the last two years. *If a great change is to be made in human affairs, the minds of men will be fitted to it; the general opinions and feelings will draw that way. Every fear, every hope will forward it; and then they who persist in opposing this mighty current in human affairs, will appear rather to resist the decrees of Providence itself, than the mere designs of men. They will not be resolute and firm, but perverse and obstinate.*"

Of this passage, which Burke was able to write "at the very end of his fierce struggle with the French Revolution, after all his invectives against its false pretensions, hollowness and madness, with his sincere conviction of its mischievousness," Matthew Arnold says: "That return of Burke upon himself has always seemed to me one of the finest things in English literature, or indeed in any literature. . . I know nothing more striking, and I must add that I know nothing more un-English."

It was this passage of Burke's that was in our mind as we looked out upon the General Synod of the Reformed Church, recently assembled in special session at Philadelphia. There is one thing which is more important than any particular action which a Synod may take, and that is, the spirit of the Synod itself; the gravitation of its thought and feeling; the animus dictating and governing its deliberations and actions. What was the spirit of this Synod, called to consider the grave question of making an important change in our ecclesiastical affairs? Was there any sign of the minds of men being fitted to the impending or proposed change; of the general opinions and feelings being drawn that way; of everything being made to forward it? To a thoughtful person, it seemed to us, this question must be, at such a time, a more concerning and affecting one than any other; more important than the question of any particular change in the proposed constitution of the Federal Synod; nay, more important than the whole Constitution itself. For a Constitution possesses significance only by virtue of what it stands for and represents. A Constitution can itself make no change; it can only express and give effect to a change which is wrought by other forces.

To us it did indeed seem that such forces were at work; that the change which was being made was not being arbitrarily made, but was coming as a matter of life and growth; that the hand of God's providence was distinctly discernible in the course which things took. There was seemingly sufficient evidence to warrant the belief that 'the fulness of the time' (on which everything always depends) had in this case arrived. There was every indication that the mind of the Synod was being fitted to the proposed change. There was no mistaking the steady gravitation of opinion and feeling in the direction of it. It was apparent that all were drawn that way, and that all things were constrained to help, and not to hinder, the movement. These are the tokens which, above all, one would have desired to see. For they are the tokens that deep, vital, constraining forces are at work; that we are being guided by a power beyond ourselves; that we are not following the wishes of designing men, but are being moved by the constraining influence of God's Holy Spirit. We may be mistaken; it is easy to be mistaken in regard to such matters; we walk by faith, not by sight; it is not given to us, in such cases, to be certain with mathematical certainty in respect to the proper course to pursue. But, considering all the signs and omens, we could not but feel that what was done at this special meeting of the General Synod was done under the guidance of His Holy Spirit, and in accordance with His will, and that His blessing may therefore be expected to rest upon it.

It was remarked that, from the beginning, the voting was almost entirely unanimous. There was no difference of opinion except on minor and relatively unimportant points. It was evident, also, that the wish for union which this implied was not one of negative acquiescence merely, but one of positive and intelligent desire. It is true, one could have wished that there had been a more general and thorough discussion of the one question of the advisability of the union itself. However, the very absence of discussion is significant; for abundant room was given for the expression of all dissenting opinion.

This Synod will perhaps be looked back upon as an important one in the history of our Church. A seed has been planted; it may grow into a noble tree. A foundation has been laid; may a beautiful and enduring superstructure be erected upon it. This act of faith and hope on the part of the two Reformed Churches may, under God's blessing, be productive of important and far-reaching results. Would that it might be the basis and the beginning of a movement to unite all the Reformed Churches, and eventually all the Churches of Protestantism, in one grand Federal Union! J. S. K.

WHAT OTHERS SAY OF THE REFORMED FEDERAL UNION.

"The General Synod of the (Dutch) Reformed Church in America met last week in Asbury Park, N. J., and the Synod of the (German) Reformed Church in the United States met in Philadelphia. Both bodies adopted the plan of a Federal Union reported by their Committees of Conference, and to expedite the consummation, the latter, inasmuch as it will not meet till 1893 while the former will meet next year, elected its thirty-two members of the Federal Synod in anticipation of the approval of the Union by the Classes. The two Churches are to be congratulated on this action. The plan provides for a 'Federal Synod of the Reformed Churches,' to which 'shall be committed powers relating to missions, domestic and foreign; to new educational enterprises common to both denominations; to the general superintendence of Sunday-school interests and literature, and to other ecclesiastical matters, such as shall be determined by the concurrent action of the constituent General Synods.' "—*Presbyterian Journal.*

"The 'Federal Union' between the Reformed Churches in the United States—the 'Dutch' and the 'German,' as their names have been—promises now to be consummated in a few years. Negotiations, continued for some time past, have resulted in a 'form of constitution' which is hereafter to govern the two bodies, and under which they are to act as one in important departments of church work. The plan proposed includes a Federal Synod, which is to be constituted by an equal number of delegates to be appointed by the General Synod of each of the Churches, and to this Synod is to be given the care of the general interests of the Reformed Church. To this plan the General Synod of the Reformed Dutch Church has given its adhesion, voting unanimously for its adoption, and sending down the proposal to the Classes for approval or disapproval. The reports from the Classes will be returned next year, and it is quite probable that their decisions will be entirely in its favor. The Synod of the Reformed German Church has also voted in favor of the project."—*The Presbyterian.*

WE are very glad to report that both the Reformed Church in America and the Reformed Church in the United States, that is, the Dutch and the German Reformed Churches, have, in Synod assembled, adopted the proposed constitution for Federal Union, which will prove, we trust, the first step to organic union. Such a union as is now established is nearly, or quite, a novelty in ecclesiastical history. It puts the two denominations in the same relation to the Federal Synod that States sustain to the Congress of the United States. Certain rights are reserved, and certain other rights and powers are conferred on the Federal Synod of the two Churches. To the Federal Synod, consisting of sixteen ministers and as many elders from each denomination, is given authority over domestic and foreign missions, new educational enterprises common to both denominations, Sunday-school matters, and such other ecclesiastical matters as may be committed to it by the concurrent action of the Synods of the two bodies; but it cannot interfere with the creed, worship, discipline or government of either body. They are still distinct, as States are distinct; but united chiefly for missionary and perhaps educational purposes. How much this Federal Union will amount to depends on the feeling of the two bodies. For example, either body seems to have the right to establish a separate school, or the two can unite in the enterprise. It is very far from an organic union, but may be a step toward one. A somewhat similar alliance was agreed to some years ago, but came to nothing. The time is riper for it now; and, if it is successful, it will be of special interest to those who propose a general federation of denominations on the basis of the Episcopal Bishops' four articles.—*The Independent.*

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses. nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."---Minutes of Synod, 1888.

IS IT AN HISTORICAL EPOCH?

"The General Synod of 1891 may very possibly mark an epoch. Not that it is so remarkable a Synod—unless it be in the fact that it contains an unusual number of new and young men, and is the least given to speech-making and fruitless discussion of any we remember,—but that the responsibility fell to it of acting upon a Constitution for Federal Union between the two Churches which represent on this continent the Reformed Churches of Europe, and has been met by its unanimous adoption. It is the first definite and practical legislation that has been attained on the much-talked-of subject of church union. It is repeated again and again that church union is in the air, and multitudes of eloquent speeches have been made and trenchant articles written in advocacy of the closing up of the breaches in the Christian Church, but heretofore when anything looking to practical action has been attempted, the difficulties have been found insuperable, and the outcome has been failure. Our two Reformed Churches, despite discouragments and obstacles, have at last before them a plan of union based on the federative principle, and should it be approved by the Classes it will stand in history as the first definite attempt to unite on this basis independent denominations. It will be the proud distinction of the Reformed Churches to have been the pioneer in what many believe to be the one feasible method of a wide-reaching union of too-long divided Churches. This thought may well be an incentive and stimulus to the full enactment of the proposed plan.

"The enthusiasm as well as unanimity with which the report of the 'Joint Commission' was adopted by the General Synod at Asbury Park, and the Constitution approved, is an augury of its final adoption; and all the more, since the adverse sentiments and arguments were properly presented and so met, that it may be expected with much confidence that they will no more prevail in the Classes than in the Synod. If the present General Synod is at all representative of the Church, its face is set toward the Union, and the Federal Constitution will assuredly be adopted. If so, it may mark as great an epoch in the history of the Church as the adoption of its Federal Constitution was in the history of the nation. The great significance of the action now taken is that it is action—that talking and planning and resolving have passed into doing. The fact that the action of our Synod not only, but also that of the Synod in special session at Philadelphia, was unanimous, is most properly a ground of hope to those who long for the healing of all divisions, may be accepted as an indication of Divine leading, and very appropriately in both Synods were prayers and thanksgiving offered and the doxology sung.

"Much doubtless remains to be done, and there will be need of much wisdom, love, and patience in order to attaining a worthy consummation of what is now begun. But it is a beginning, and for that God be praised. We urge upon all our readers to carefully read the report, and the Constitution with the accompanying recommendations. It will be noted that while proper individuality and much independence is carefully preserved and guarded, there is real Union in the wide sphere of Christian work."—*The Christian Intelligencer.*

Poetry.

THE ABIDING SPIRIT.

LIBBIE S. BUTLER.

We pray, oft with vain repetitions,
  "O, come, Holy Spirit, and bless—"
When, "Lo! I am with you always,"
  Said Jesus of Nazareth.

Yet we fail to lay hold of the promise,
  And daily its blessedness prove,
But continue to cry as if famished,
  In the midst of such bounteous love.

Like the ship that had lost her bearings,
  Tossed about by the wind and the storm,
The supply of fresh water exhausted,
  The crew growing wild with alarm.

When a sail was espied by the captain,
  As it neared them through trumpet he
    cried,
"Send us water to drink or we perish,"
  And back came the cheering reply:

"Fresh water is all around you,
  You have entered the broad Amazon,
And have only to lower the buckets,
  To supply all your needs therefrom."

So God's Spirit "encampeth about us,"
  The "River of Life" floweth nigh,
Let the buckets of faith be lowered,
  Never doubting abundant supply.

Let us turn from our pleadings to praises,
  And thank Him from morn until night,
That His presence abides with us ever,
  And His Spirit Divine giveth light.

Selections.

To please God is of more importance than to please men.

O Lord, let me have anything but Thy frown, and anything with Thy smile.—*Cecil.*

Darkness is strong, and so is sin;
But only God endures forever.
—*James R. Lowell.*

If the arrow of prayer is to enter heaven we must draw it from a soul full before. Prayer is nothing without earnestness and resolution.—*Dr. Nevius.*

Life should be something more than a plaything: it is too serious to be thrown away. Eternity lies beyond us, and life is given us to prepare for eternity in. Life therefore is a serious thing.

The good are glorious at all times;
  Even on the dead brow lies
A radiance by the Spirit left,
  When entering paradise.
—*Wm. Wallace.*

I often think that there are many things that occur to us in our daily life, many unknown crises that are more important to us than this mysterious circumstance of death, which we deem the most important of all.—*Nathaniel Hawthorne.*

As to the value of conversions, God alone can judge. God alone can know how wide are the steps which the soul has to take before it can approach to a community with Him, to the dwelling of the perfect, or to the intercourse and friendship of higher natures.—*Goethe.*

Brood not on insults and injuries old,
  For thou art injurious, too;
Count not their sum till the total is told,
  For thou art unkind and untrue;
And if all thy harms are forgotten, for-
    given,
  Now mercy with justice is met,
Oh, who would not gladly take lessons of
    heaven,
  Or learn to forgive and forget?
—*M. F. Tupper.*

Science and Art.

Máyer has calculated that, if the motion of the earth were suddenly arrested, the temperature produced would be sufficient to melt and even volatilize it; while, if it fell into the sun, as much heat would be produced as results from the combustion of 5,000 spheres of carbon the size of our globe.

WHERE THE ASPHALT COMES FROM.—The Island of Trinidad, which lies off the mainland from Venezuela, has especial interest to New Yorkers just now, because it is from a lake in its interior that the asphalt is secured with which our streets are being paved. The lake has an area of about 185 acres. Although its surface has been cut down for twenty years to secure pitch, its level has not been lowered, showing that the supply is practically inexhausible.

It has been understood that the curculio beetle, which is so destructive to the plum, produces two broods a year. Prof. C. P. Gillette has now demonstrated that, in Iowa, at least, it produces but a single brood. The young found late in the season are from belated females. A parasitic insect, *Sigalphus curculionis*, follows the insect, and preys on them in considerable numbers; but with no appreciable aid to the plum cultivator.

Items of Interest.

Rev. Dr. Vermilye, of New York, is the only survivor of the sixty men who organized the American Bible Society in 1816.

The oldest college in North America was founded in 1531—the College of St. Ildefonso, in the city of Mexico. The next oldest is Laval College, Quebec.

The present Czarina is said to be the most popular Empress the nation ever had. She is loved for her charities, and is as bright and clever as she is elegant.

The Southern Presbyterian General Assembly, in session in Birmingham, Alabama, adopted a resolution declaring that church fairs and festivals are not proper means of raising money.

A Chinese hospital for the care of sick Chinamen has been established by the Chinese Government in Brooklyn, N. Y. The hospital wiil be in charge of a corps of skilled Chinese physicians.

Millions of flying ants swept down in a dense mass upon San Antonio, Texas, a few days ago. Several business houses were forced to close their doors on account of the insects, which were swept out in great quantities.

Dr. Sheldon Jackson's plan to introduce Siberian reindeer in northern Alaska, to relieve the starving Eskimo, has been taken up by the New York *Mail and Express*, with a reindeer fund. Ten dollars will provide one animal.

The British and Foreign Bible Society, during the eighty-one years of its existence, has issued from its London house alone 29,000,000 complete Bibles, nearly 32,000,000 New Testaments, and 11,845,000 portions of the Bible. This makes a total of 72,500,000 books issued from the London headquarters.

A crop of 7,000,000 bales of cotton will yield 3 500,000 tons of seed. The oil extracted from this seed is worth about $9,000,000; the oil cake left is worth $60,000,000; and the hulls are worth $1,500,000 for feeding. Formerly this was nearly all wasted, and the discovery of its commercial value has added a new source of wealth to the South.

The Pope has requested several competent men to furnish him with a detailed memoranda for an encyclical letter which he proposes issuing in favor of a reunion of the Eastern and Western churches. The Vatican has been under the belief that European diplomacy would favor the maintenance of the status quo and therefore gave every opposition to the desired corapprochement. The Pope intends to give instructions to the representatives of the Latin Church in the East to modify their attitude towards the rival church and to strictly avoid any actions of an inimical nature in order that a more friendly spirit may be generated between the two churches.

Hints and Recipes.

Nothing made with sugar, eggs and milk should reach the boiling point.

In mixing cake dough use cups of exactly the same size for measuring the different ingredients.

The molasses to be used for gingerbread is greatly improved by being first boiled; then skimmed.

Two or three rose-geranium leaves, put in when making crab-apple jelly, will give it a delicious flavor.

In flavoring puddings, if the milk is rich, lemon flavoring is good; but if the milk is poor, vanilla makes it richer.

If a cake cracks open when baking, it is either because the oven is too hot and cooks the outside before the inside is heated, or the cake was made too stiff.

Beat the yelk of an egg and spread on the top of rusks and pies just before putting them into the oven. The egg makes that shine seen on bakers' pies and cakes.

The pungent odor of pennyroyal is very disagreeable to ants and other creeping things. If the herbs cannot be obtained, get the oil of pennyroyal and saturate something with it, and lay around places infested by these pests.

A good plan for keeping butter cool and sweet in summer, is to fill a box with sand to within an inch or two of the top; sink the butter jars in the sand, then thoroughly wet the sand with cold water. Cover the box air tight. The box may be kept in the kitchen and used as a table.

When you feel the pricking pain on the eyelid, that announces the coming of a sty, use as an application very strong black tea, or simply the tea leaves, moistened with a little water, put in a small bag of muslin and laid over the eyelid. Moisten again as it dries. This, if used before the sty gets well under way, will generally drive it away.

MOISTURE PROOF GLUE.—Farmers often want a moisture-proof glue, and it can be made by dissolving a pound of common glue in three pints of skim milk. The cement is stronger if powdered quicklime is added. A fire-proof cement, for use around stove pipes, fire-places and chimneys, where the danger from fire is greatest, can be made by mixing two parts of sifted fresh wood ashes and one part of air slaked lime, with sufficient boiled linseed oil to make a smooth paste. It hardens quickly to the solidity of a stone. It is water and fire proof, and adheres to metal perfectly.

Farm and Garden.

One peculiarity of cows must be borne in mind by the dairyman. A cow put on short rations immediately falls off in quantity of milk and is not so easily brought back to a full flow again, but it takes a long course of regular feeding to bring her to her best in quality and quantity. Poor feeders often milk cows for years without dreaming what they are capable of, either in quality or quantity. To develop the normal or best possible production, requires months and sometimes years of careful feeding, and the food best adapted for milk and butter. This is where care and judgment pay in the dairy.

CARROTS FOR HORSES.—Most farmers know that carrots are excellent for horses, and still many neglect to use them as a ration. In answering an inquiry on this subject a contemporary observes that carrots are good for cows and horses, but seem to be especially adapted to the latter. Horse-owners who can do so should grow carrots, and those who have not the proper land ought to buy enough to give a ration every day through the winter. Give half as many oats as usual, and make up the deficiency with equal bulk of carrots, and most horses during the winter will improve in appearance. The carrots give the animal a sleek coat, probably by helping the digestion. It is a diet of exclusively dry feed that makes the hair of many idle horses in winter dry and harsh. If the horse is working he will need the full ration of oats, but should be given carrots besides every day.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

ST. NICHOLAS for June. Contents:—Frontispiece, The Little Lovers, The Fortunes of Toby Trafford, A Talk about Wild Flowers, Being Responsible for Toffy, Picture, the Little Butterfly Hunter, The Boy Settlers, concluded, How Did She Tell? A City Playground, The Sleeping Flowers, Chan Ok, chapters III.—V., Highway and By-way, Why Bees Make Honey, Grandpa's Sweetheart, The Swimming-Hole Series, A Little Visitor, A Free Circus, A Shadow Lesson, To the Winds of June, Picture, A June Day in the Orchard, The Second Kitten's Hunt, Jack-in-the-Pulpit, The Letter-box, The Riddle-box.

The CENTURY MAGAZINE for June contains—Portrait of George Mifflin Dallas, Colonel William Byrd of Westover, Virginia, Pensions and Socialism—Present-Day Papers, General Sherman's Last Speech—The Old Army, Sherman, Play and Work in the Alps, In Shadow, A Girl without Sentiment, Ad Astra (A. C. L. B.), Haroun the Caliph, and Others, The House with the Cross, Ab Astris, Springtime, The Squirrel Inn, A Summer Song, The Faith Doctor, A Miner's Sunday in Coloma, Anecdotes of the Mines, The Cry of Russia, At the Court of the Czar, Love and the Witches, Women at an English University, Note on the Health of Women Students, A Spring Romance, Talleyrand Replies to his Accusers, The Starry Host, Topics of the Time, Open Letters, Bric-a-Brac.

POPULAR SCIENCE MONTHLY. Edited by W. J. Youmans. Contents for June—New Chapters in the Warfare of Science, XII. Miracles and Medicine, Our Grandfathers Died Too Young, The Development of American Industrries since Columbus, V. The Manufacture of Wool, Questions Concerning the Minor Planets, The Natchez Indians, Survivals from Marriage by Capture, The Characteristics of Insects, "The Pearl of Practice," Future of the Dry Land, The Music of the Birds, Sketch of Nicolaus Copernicus, with Portrait; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; and Notes.

Published by D. Appleton & Co., 1, 3 & 5 Bond street, New York.

A double page portrait, drawn from life, of Thomas A. Edison in his laboratory is published in HARPER'S WEEKLY for June 10th. A sketch of the Yale and Princeton base-ball teams, with portraits, is another interesting feature of the same number. The four-page Supplement comprises an article on the New York Coffee Exchange, written by Dr. Richard Wheatley and amply illustrated.

Elizabeth Robins Pennell, who during her residence in Great Britain has had ample opportunities for observing the social distinctions peculiar to that country, contributes an entertaining article on "The English Middle Class" to HARPER'S BAZAR for June 12th.

Howard Pyle's romance of the Middle Ages, entitled "Men of Iron," which has been one of the prominent and most attractive features of HARPER'S YOUNG PEOPLE for several weeks past, is concluded in the number of that periodical for June 9th, A new serial, "Flying Hill Farm," by Sophie Swett, has been commenced.

LITTELL'S LIVING AGE. The number of The Living Age for June 13 contains—John Murray and His Friends, Blackwood's Magazine; "La Bella," conclusion, Temple Bar; The Rewards and Responsibilities of Medical Practice, London Quarterly Review; Sweet Nancy, Argosy; Statesmen of Europe, France, part II., Leisure Hour; Through Chinese Spectacles, Temple Bar; Wit in the Pulpit, Contemporary Review; Destruction of the Ancient Monuments of Egypt, Academy. Poetry—A Child's Laughter, The Canal, and Heard in Heaven. Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DIED.—On May 5th, 1891, at the residence of her husband, in Duncannon, Pa., after an illness of more than six months, Mrs. Anna Mary Harling, beloved wife of Mr. Lewis Harling.

She was born in Wurtemberg, Germany, on the 27th day of January, 1840, and was the daughter of Peter and Caroline Lehman. She came to America with her parents in 1851, and has resided since then in the vicinity of Duncannon. In her infancy she was baptized by the Lutheran pastor, and on coming to this country she was thrown among Reformed people, and attended instruction in the Heidelberg catechism, and was confirmed a member of David's Reformed church, near Delville, by Rev. Samuel Kuhn, then pastor of the charge. She was twice married, her first husband dying while in the service of his country, during the war of the Rebellion. She was married, a second time, by Rev. D. W. Kelly, to Mr. Lewis Harling, who survives her, on Sept. 12, 1867, at Newport.

During all these years, since she became a Christian, she was a most exemplary member of the church of her choice —consistent in all her life—ever ready to assist those in need, and always to be found where affliction and bereavement had been sent. Hers was indeed a busy, active life, devoted to the service of her Master; and as a former pastor remarked, "Mrs. Harling had done a thousand things, of which only she and those who were benefited, knew anything." Her love for the church, of which she was a faithful member, was ardent and strong, and being a woman of energy and zeal, active and earnest in the cause of the Master, she mostly never failed to work out to a successful conclusion that which her hands found to do for the upbuilding of Zion, and the extension of the Redeemer in the earth. Indeed her work and labor of love is apparent in the congregation to which she belonged, for to her faithfulness, and love, and prayer, with the blessing of God, Christ church of Duncannon, owes its existence to-day. May the Lord who rules and reigns, and who doeth all things well, raise up one to stand in her place, and be an example to the flock as she was. May her life be a pattern to many, inciting them to earnest, devoted duty in the Master's service, and the upbuilding of His kingdom. May her Christian zeal influence those that remain, urging them to faithfulness in duty to God and the church: for her earthly example was one to be emulated, and in the church triumphant the Recording Angel has written her deeds of love for Christ, her acts of charity to her fellow-men, her labors for the extension of Christ's kingdom, her zeal for the advancement of the cause of the Redeemer, and her supplications for the salvation of never dying souls, and the bringing of them within the folds of the Church of Christ, and under the tender loving care of the Good Shepherd and Bishop of souls.

The pastor preached from the text Job xiv. 14, latter clause, and was assisted in the services by Rev. Wm. R. Deatrick of Newport, Rev. O. B. McCurdy of the Presbyterian, and Rev. F. L. Bergstresser of the Lutheran church. Rev. U. H. Heilman, a former pastor, but now of Emmittsburg, Md., was present, and made an appropriate address after the conclusion of the pastor's sermon. The remains were buried in the M. E. Cemetery, overlooking the town, where, in the silent city of the dead, Anna Mary Harling awaits the trumpet's call on the morning of the resurrection. May she rest in peace.

May the Lord comfort those who sit under the shadow of the cross, with the thought that she being freed from the toils and cares and distresses of earth, is at rest—and though passed from earth, she is gained to heaven! and now in the presence of Creator, Redeemer and Sanctifier! J. D. M.

DIED.—Of a severe attack of la grippe, at the residence of his daughter, Mrs. Anna Faus, near Unityville, Columbia county, Pa., April 14th, Mr. Daniel Fornwald, aged 82 years, 5 months and 13 days.

Bro. Fornwald was born in Catawissa, where he resided for a number of years, moving from there to Orangeville, and from Orangeville to Bloomsburg, and from Bloomsburg to near Unityville.

He was by trade a hatter, at which occupation he labored for many years.

He was baptized in infancy, and in the year 1825 was, by confirmation, made a communicant member of the Reformed church, in which faith he died, thus being a communicant member of the church for 66 years.

Not only was he a Christian in name, but in deed and in truth. A more pious, upright, conscientious man could be found nowhere. He was a man in moderate circumstances, but a liberal supporter of the church at large and the congregation to which he belonged, often giving more than he could really afford.

He at various times served the church in the capacity of deacon, elder and Sunday-school superintendent.

He was a subscriber of the REFORMED CHURCH MESSENGER since the year 1840. He not only took the periodical but also read it. Not an article, however large, small, or doctrinal could be found on its pages that he did not carefully read, and being a man of considerable intellect, he understood and remembered what he read and could intelligently converse upon it. He also was a subscriber for the *Guardian* from its beginning, and continued such until the *Missionary Guardian* was published, which monthly he also received.

In the death of Brother Fornwald the church has lost one of her staunchest and most respected and beloved members.

The funeral services were held in the Faus' church by Rev. William T. Auman, of Bloomsburg. The sermon was preached from the text, "Thou shalt come to thy grave in full age, like a shock of corn cometh in his season," Job 5: 25, to a large concourse of relatives and friends. He leaves four sons and three daughters to mourn their loss. May God comfort and sustain the bereaved family. A.

DIED.—April 24th, 1891, Miss Catharine Weisel, aged 76 years, 9 months and 22 days.

She was a life-long member of the Reformed church. She was the last of five sisters, one of whom we buried last September. She has not been able to attend services for several years, but she received the Holy Sacrament regularly, and rejoiced in the blessed privilege. She died, as we fondly trust, in the hope of a blessed resurrection.

DIED.—April 28th, 1891, Andrew Jackson Kegg, aged 63 years, 9 months and 24 days.

Mr. Kegg was also a life-long member of the Reformed church. He was one of the founders of our congregation at Pleasantville, was for a number of years an active member, and never ceased to take a lively interest in its welfare. A few years ago he removed to Johnstown, and was in the flood, but survived it. Last fall he returned to Pleasantville, suffering with an incurable disease. For a time he thought he might recover. But all efforts failed, and at last he was compelled to yield up his life to the fell destroyer. But he had hope in his death, and we rejoice that his life was well spent, so we need not mourn as those who have no hope. May the Lord bless his lonely widow, and help us all to follow his example, and to die in the same blessed hope. S. Z. B.

DIED.—In Boalsburg, Pa., May 2, 1891, Mrs. Margaretta (Schroeder) Keller, widow of the late Henry Keller, and sister of the now sainted Dr. Schneck, in the 78th year of her age.

Mother Keller entered into her eternal rest while the congregation of which she was a member was holding services preparatory to the Holy Communion. Gradually becoming weaker, she desired to have the communion administered to her on Friday, and there, with the children she loved so well, she partook of this blessed feast for the last time on earth. She could truly say,

> "Weary and faint, I thirst and pine
> For Thee, my bread, for Thee, my wine,
> Till strengthened, as Elijah trod,
> I journey to the mount of God."

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Those that she left behind can truly rise up and call her blessed, for all that she did for them, for herself, and for her God. May God comfort their hearts in the loss they sustain, and may her example be an ever-present power for good in their lives.

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Miscellaneous.

For Reformed Church Messenger.

QUARTO-CENTENNIAL OR SILVER JUBILEE OF ST. JOHN'S REFORMED CHURCH, ALLENTOWN, PA.

The long look forward to exercises connected with the Quarto Centennial of St. John's church, Allentown, Pa., opened on the evening of the 3rd inst. The church was beautifully and appropriately decorated for the occasion. The different projects completed by the congregation during the quarter of a century were represented upon placards arranged in the pulpit recess: 1866, organization; 1867, corner-stone laid; 1869, dedication; 1871, basement dedicated; 1876, organ dedicated; 1880, debt paid; 1884, tower and chimes erected; 1890, Trinity and St. John's chapels dedicated.

The opening services on Wednesday evening, 3rd, consisted of addresses by the clergymen of Allentown, Pa., Revs. A. J. G. Dubbs, D.D., and W. R. Hofford, D.D., who gave incidents connected with the organization of the congregation, and Rev. T. J. Hacker, pastor of Zion's Reformed church, the mother church, read a series of resolutions of congratulation adopted by the consistory, bearing the official seal of the congregation, after which Rev. Hacker delivered a congratulatory address. The senior pastor of St. John's church, Rev. S. G. Wagner, D.D., made a suitable response thereto. Rev. Tobias Kessler read the history of the class of 1866 and Captain H. C. Wagner of that of 1867.

Rev. Samuel Phillips, the first pastor of the congregation, was unable to be present on account of ill health.

On Thursday evening a musicale was given by talent from Philadelphia furnished through the kindness of Mr. Preston J. Moore.

On Friday evening the Young People's Guild of the church gave an interesting entertainment. The programme was a lengthy one and consisted of fine selections of music well rendered, and the reading of class histories by members of each—from 1868 to 1876.

The histories reviewed in brief the leading incidents of the years named, with tabulated statements of the members received, deceased, dismissed to other parts, together with a list of the children received during these years, baptized but not confirmed.

On Sunday the morning services opened with an anthem by the first choir of the church led by Solomon P. Newhard of Philadelphia. Rev. S. G. Wagner, D.D., senior pastor, delivered a historical sermon, reviewing the history of the past twenty five years and of his twenty-three years pastorate. During the twenty-five years 949 persons were admitted to the church, 243 in the pastorate of the first pastor, Rev. S. Phillips, and 706 in the second, the present pastor; confirmed, 420; certificate, 424; reprofession, 90; baptisms—adult, 15; infant, 396. There were raised for benevolent purposes in the twenty five years, $21,362 41. After the sermon histories were read of classes from 1877 to 1883.

In the afternoon the Sunday-school held memorial services. Addresses were made by the first three superintendents—Rev. Tobias Kessler, L. P. Hecker and R. H. Kramm. Dr. Wagner also read letters from former organists. J. H. Laufer read a report of the school. The following are the statistics—Teachers, officers and scholars, 525; main school, 297; infant, 154; mission, 74. The first school numbered 123. Histories were then read from 1884 to 1889.

In the evening Rev. C. Ernest Wagner, junior pastor, preached a sermon from the text 2 Tim. 3: 1, 2. Histories were read from 1890 to 1891.

The reports of the amounts collected by the classes of the twenty-five years, including $10 from the Boy's Mission Band, showed that $2,625.75 had been contributed towards the debt upon the chapel.

This is a brief account of a most interesting series of memorial services, and the pastors and people of St. John's church can be well proud of their progress and present condition. It was no doubt a happy and profitable time to all.

For Reformed Church Messenger.

A TRIP ON THE SUSQUEHANNA.

BY REV. AARON NOLL.

It was not all dry, uninteresting business at the recent meeting of Wyoming Classis held in Zion's Reformed church of Wilkesbarre, Pa., Rev. F. K. Levan, pastor. Nor did the non-business part of the meeting consist simply in partaking of the generous hospitality of the good Reformed people of this famous city situated in the midst of the historic Wyoming Valley. The pastor and people, joined by the pastors and people of the Plymouth and Nanticoke Reformod churches, alive to all that is good, treated their guests to a most delightful excursion on the placid waters of the beautiful Susquehanna river as you find it between Wilkesbarre and Nanticoke.

Friday afternoon was the time fixed for the excursion. One of the largest and most beautiful steamers, running on this portion of the Susquehanna, had been chartered for the occasion. So it was not run on schedule time. Nevertheless, 1.30 P.M., was the time announced for leaving the landing. Now, it is our observation that when people wish to take a certain railroad train they manage to get to the depot a few minutes before, or just at the time of leaving. On river steamboat excursions, however, it is different. They sometimes wait for the tardy ones. We did. But after waiting ten minutes for several of our good hostesses, whose exquisite culinary art had tempted their guests to remain too long at the table, Captain Meckel shouted, "Go ahead, I guess we're all here." Of course, we were there, but what shall we say about the gallantry or non gallantry of those of our party who caused their hostesses to be late and then left them to come to the boat as best they could? Well, the ropes were hauled in, and the big driving wheels began to move and we were on our way to Plymouth. But we had not gone far down the river till the belated ones were seen on the shore making efforts to be seen and heard. We saw them, especially as they were not very far away, and the boat to our utter amazement, turned right about toward the shore where they were standing and fearful that they would be "left." But such fear was quickly dispelled, for we were again surprised to see a temporary dock constructed out of a single plank, and placed in position quicker than our slow pen can tell about it. Thus the belated ones too were taken on board and we went on our excursion happy.

The early foliage of spring greeted us from either bank with a charming freshness; the green grass of the fields granted a delightful relief to those of us living in the mountain coal regions where no farm at all can be seen; the mountains north and south added majesty and solemnity to the picture; and we scarcely realized that this beautiful valley, through which we were passing, was the scene of some of the most cruel massacres of pioneer days. A granite monument, not far to the north of Wilkesbarre, on the opposite side of the river, marks the spot where our noble grandsires fell by the treacherous hands of the Red Men in the mournful "Massacre of Wyoming Valley."

Arriving at Plymouth we disembarked and at once repaired to the Reformed church, of which the Rev. S. C. Meckel is pastor, honored, esteemed and beloved by a devoted people. As we entered the church the choir was sweetly singing a hymn, and we felt that, "surely this is none other than the house of God." The Rev. Mr. Day of the Presbyterian church, in a happy address, warmed the hearts of the members of Classis and made them realize that his soul was rich in brotherly love. He was responded to by Rev. G. S. Sorber, the President of Classis, who, in a neat speech, congratulated the Reformed people of Plymouth on arriving at an important epoch in their history as a congregation, namely, that of self-support.

After the benediction by Rev. Day, we returned to the boat and continued a few miles further down the river to Nanticoke. Here the Rev. J. C. Glantz has been located for about two years. The congregation is without a church and, at present, holds services in the G. A. R. hall. Bro. Glantz made a brief address in German, and Rev. J. B. Kerschner responded eloquently in the same language. Rev. W. T. Auman, "the Sankey of Wyoming Classis," entertained with several well rendered selections of sacred song. The good people of the congregation, with thoughtful foresight, had prepared refreshing lemonade and cake of which the excursionists gratefully partook. It was a warm day, and we were all thirsty, and the lemonade was good, and—who didn't take a second glass?

But we all got back to the boat in safety, and were soon aboard for Wilkesbarre. Directly it began to rain and we were all obliged to leave the upper deck and seek shelter below. Somebody started the song, "Pull for the shore." This was followed by another and another. Have you ever observed how instinctively one travelling in the rain will sing or whistle? We sang because we couldn't well do anything else. The boat was too much crowded to play even a game of blind man's buff. Once again sheltered in the homes of our hosts and hostesses we were not sorry, yet were more than delighted with the successful excursion.

On Monday evening, after adjournment of Classis, in acceptance of an invitation tendered by Dr. Shive of Plains and his estimabie wife, fifteen or twenty of our body took a ride in the electric street car to the home of this eminent gentleman. From the eminence on which the Doctor's elegant residence stands, beautiful views of the valley were obtained. With the aid of opera glasses we looked northward and across the river and were enabled to see the monument above referred to. The shades of night coming upon us, the elegant parlors of Dr. Shive were thrown open to the members of Classis. A short time was spent in conversation, etc. Miss Anna Levan rendered several admirable selections on the piano. The wants of the inner man were well attended. The party left at an early hour, and many were the expressions of pleasure with the delightful evening's entertainment of Dr. and Mrs. Shive. Dr. S. is a member of Bro. Levan's church.

What an excellent idea it was thus to relieve the monotony of business and the dry routine of work! Certainly the good pastors and people of Wyoming Valley deserve, and are most heartily extended, the thanks of all the members of Classis by whom the meeting in Wilkesbarre will not soon be forgotten.

For Reformed Church Messenger.

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VOICES OF THE PRESS.

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Continued on Page 13.

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From the Golden Rule, Boston (Congregational): "All truth seems to be here set at a new angle, and this makes its study interesting. Portions of the treatise seem as interesting as romance or travel. The different styles of type used make it easy to follow the reasoning. Great honor belongs to the author for his able pioneer work in fields of theological inquiry. Some of the expositions are extremely rigorous and instructive, and the book abounds in rich homiletic material."

For Reformed Church Messenger.

REUNION AT PEN-MAR.

At Pen Mar last summer, I was given instructions to appoint a committee to arrange for a second reunion at the same place in 1891.

In compliance with this instruction I have made the following appointments, trusting that none will decline, and that all will give their best efforts in making the reunion a most enjoyable success:—John M. Homrich, Martinsburg, W. Va.; D. M. Hurley, Hagerstown, Md.; Jno. K. Berger, Chambersburg, Pa.; Niles M. Fissel, Carlisle, Pa.; P. C. Wiest, York, Pa.; Charles Stahle, Gettysburg, Pa.; Samuel Dutrow, Frederick, Md.; B. F. Borden, Toms Brook, Va.; to be named, Baltimore, Md.

The committee, at an early day, will fix the time. Pastors and congregations in these several sections of the church will consult with the member of the committee representing their section, as to any particular arrangements as to excursion rates, etc.

J. A. Hoffheins.

Martinsburg, W. Va.

For Reformed Church Messenger.

MERCERSBURG CLASSIS.

The Mercersburg Classis held its annual sessions for 1891, in Heidelberg church at Marion, Franklin county, Pa., convening on Thursday evening, May 21st, at 7.30 o'clock. All the ministers of the Classis, with two exceptions, were in attendance, and ten of the twelve pastoral charges composing the Classis were represented by elders.

The opening sermon was preached by the retiring president, Rev. F. F. Bahner, from John 14: 16, 17—"And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you."

The organization was effected by the election of Rev. Z. A. Yearick as president, Rev. T. R. Dietz as vice-president, and Rev. J. S. Shade as corresponding secretary. The undersigned is stated clerk and treasurer, having filled the first named position for thirty-five consecutive annual meetings, and the latter for twenty years.

Financial.

The treasurer's report showed the following receipts, during the Classical year, to wit: Home Missions, Church Building, Church Extension in Baltimore, and Harbor Missions, $1206.26; Foreign Missions, $306.85; Sustentation, $126; Beneficiary Education, $436.59; Contingent Fund, $254.92; Ministerial Relief, $35.16; and Orphans' Home, $41.30. Total $2407.08.

The following arrearages were reported: *Contingent Fund Assesement*, Greencastle charge, $29.22, and Loudon charge, 4 cts. *Home Missions, Church Building, etc.*, Greencastle charge, $119.21; Loudon charge, $26 96; Shippensburg charge, 11.76, and Grindstonehill charge, $6.76. At the earnest request of the pastor, the Classis relieved the Greencastle charge of the payment of its large arrearage of $122.36 for Beneficiary Education, leaving the following arrearages for this arm of church work, to wit: Loudon charge, $24.98, and Mont Alto charge, $10.14.

Parochial Reports.

The parochial and statistical reports presented and read were of an encouraging character, showing progress in the various lines of church work during the year. Peace and prosperity were reported in the several pastoral charges. A marked increase is noted in the contributions of the Classis for benevolent purposes over the previous year, the average contribution per member being $1.47. An increase is also noted in members, unconfirmed members, baptisms, both adult and infant, confirmations, communicants, etc. The chairman on the State of Religion presented an excellent and carefully prepared report, the length of which necessarily excludes it from this abstract.

Memorial Services.

Two of the pastors of the Classis have died during the Classical year, namely, Rev Simon Wolf, pastor of the McConnellsburg charge, last December, and Rev. P. Allison Long, pastor of the Grindstonehill charge, in April last. As the Classis held its sessions in one of the churches served by the latter, it was deemed very proper to hold *Memorial Services* in memory of these two departed brethren. This was accordingly done on Saturday evening, when a large audience was present, notwithstanding the threatening aspect of the weather, and several of the ministers of the Classis made addresses appropriate to the solemn and impressive occasion.

Much routine business was transacted in a careful manner, not necessary to be enumerated in this abstract, and shall therefore be omitted.

Reformed Church Hymnal.

The Classis formally *adopted* the Reformed Church Hymnal, sent down to the Classes by the General Synod for adoption or rejection.

Adjourned Meeting.

The Classis will hold an adjourned meeting on the first Monday in Advent, being November 30th, 1891, at 10 o'clock, A.M., in St. John's or the Second Reformed church of Chambersburg, Pa., to celebrate the *Semi-Centennial Celebration* of its organization. At that meeting the pastors are to submit carefully prepared historical sketches of their respective congregations and charges, and the Stated Clerk is to furnish a succinct history of the Classis during the fifty years of its existence. When these sketches shall have been approved by the Classis, they are to be preserved in some permanent form, not yet decided upon.

Delegates to Synod.

The following delegates were elected to the meeting of Synod in Chambersburg, next October: Revs. W. C. Cremer, S. E. Stofflet, J. F. Mackley, W. M. Deatrick, D.D., F. F. Bahner, J. B. Shontz, and Elders H. Omwake, S. Hoeflich, A. R. Schnebly, C. T. Keefer, J. Heyser, and G. R. Colliflower, *Primarii.*

Revs. C. Cort, J. W. Knappenberger, T. R. Dietz, Z. A. Yearick, J. Hassler, and Elders F. A. Daihl, J. Hade, C. Glazier, and J. Whitmore, *Secundi.*

Statistics.

Ministers, 17; congregations, 25; members, 3,048; unconfirmed members, 1,819; baptisms, infants, 156; adults, 57; confirmed, 197; certificate, 126; communicants, 2,561; dismissions, 64; deaths, 75; names erased, 70; Sunday-schools, 25; officers and teachers, 291; Sunday-school scholars, 2,273; students for the ministry, 7; benevolent contributions, $4,476.41, and for congregational purposes, $18,266.

Wm. M. Deatrick, Stated Clerk.

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For Reformed Church Messenger.

LEHIGH CLASSIS.

Lehigh Classis convened in St. Paul's Chapel, Fleetwood, Pa., May 18th, 1891, at 7.30 o'clock, P.M.

The sermon was preached by the retiring president, Rev. W. R. Hofford, D.D., based on Dan. 6: 10. The Holy Communion was celebrated, the members of Classis communing.

Rev. F. B. Hahn was elected president, Rev. M. H. Diefenderfer is stated clerk, and was re-elected treasurer.

Religious services were held on Tuesday and Wednesday evenings. Tuesday evening Rev. H. J. Ruetenik, D.D., preached a sermon based on 1 John 1: 6, etc. On Wednesday evening missionary addresses were made by Revs. H. J. Ruetenik, D.D., S. G. Wagner, D.D., T. J. Hacker and Geo. W. Williard, D.D.

Messrs. H. A. I. Benner, W. J. Muir, David Scheirer, Jr., Geo. P. Stem and W. H. Wotring were examined and licensed to preach the Gospel.

The licentiates, W. J. Muir and David Scheirer, Jr., were dismissed to Schuylkill Classis, and Geo. P. Stem to Gettysburg Classis, in whose bounds they expect to labor, each having received and accepted calls.

The various causes of Home and Foreign Missions, Church Building Funds, Orphans' Home, Allentown Female College, and the Society for the Relief of Ministers and their Widows, received due attention, and were respectively urged upon the attention and interest of pastors and people.

The Classis was divided into two sections for the purpose of holding missionary and educational conventions in as many charges and congregations as practicable. A committee was appointed for each section.

The ministers are urged to bring the *Missionary Guardian* to the notice of their people and especially to the missionary societies and to devise such means as to increase its circulation.

Advisory members were Rev. H. J. Ruetenik, D.D., President of Calvin College, Cleveland, Ohio, Rev. George W. Williard, D.D., from Ursinus College, Revs. A. S. Leinbach, D.D., S. A. Leinbach and J. I. Good, D.D., from Schuylkill Classis.

The Reformed Church Hymnal was adopted.

Delegates to Eastern Synod—Revs. S. G. Wagner, D.D., T. J. Hacker, Wm. M. Reily, Ph.D., W. R. Hofford, D.D., and F. B. Hahn, *primarii*, Revs. J. Alvin Reber, Tobias Kessler, M. H. Diefenderfer, G. W. Richards and T. N. Reber, *secundi;* and Elders R. H. Kramm, W. R. Lawfer, Samuel Moyer, A. W. Delong and Henry Knauss, *primarii*, and Elders Edwin Delong, Lewis B. Butz, Jonas Schollenberger, John Moyer and Calvin Weiler, *secundi.*

Next annual meeting, Whitmonday, June 6, 1892, 7.30 o'clock, P.M., in Solomon's church, Macungie, Pa.

Statistics—Ministers, 27; congregations, 52; members, 11,707; unconfirmed, 6,707; baptisms, adults, 11; infants, 942; confirmed, 783; certificate, 237; communed, 9,728; dismissed, 171; excommunicated, 1; erased, 84; deaths, 488; Sunday-schools, 85; officers and teachers, 358; Sunday-school scholars, 8,343; students for the ministry, 19; benevolent contributions, $8,343; congregational purposes, $66,071.

Stated Clerk.

P. S.—Stirring addresses were made in behalf of female education and the relief for ministers and their widows by the members of Classis.

M. H. Diefenderfer.

For Reformed Church Messenger.

LANCASTER CLASSIS.

Lancaster Classis met in thirty-ninth annual sessions in the Reformed church, Hummelstown, Pa., May 21, at 7.30 P.M. The opening sermon was preached by Rev. S. M. Roeder on the text 1 Cor. xii. 3.

The officers elected were Rev. Dr. E. V. Gerhart, president; Rev. J. M. Souder, corresponding secretary; Rev. D. W. Gerhard, stated clerk; and Rev. J. H. Pannebecker, treasurer.

Rev. Geo. W. Snyder, after a pastorate of eighteen years in the Second Reformed church, Harrisburg, was dismissed to Maryland Classis, Synod of the Potomac.

The congregation at Bainbridge was stricken from the roll, the only male member having died during the past year. The remaining members will hold their membership at Elizabethtown.

During the year one new congregation was organized at Danver within the bounds of the Reamstown charge.

Rev. J. S. Hartman and his consistories received permission to organize a new congregation at Farmersville.

Revs. M. H. Sangree, J. F. Moyer, E. N. Kremer and Elder Isaac Lefevre were appointed a committee to look after mission work at Middletown.

Revs. J. H. Pannebecker, J. W. Meminger, D. W. Gerhard, and Elder J. B. Kieffer were appointed a committee to hold church work conventions.

A committee of supply to Second church, Harrisburg, was appointed, consisting of Revs. E. N. Kremer, Dr. I. E. Graeff and Elder G. Z. Kunkle.

A committee of supply to the Bethany charge was appointed, consisting of Revs. D. W. Gerhard, J. W. Meminger and J. S. Hartman.

It was resolved that $500 be apportioned on the charges of the Classis for the mission at Steelton; $125 annually.

The sum of $300 sustentation was voted to Zwingli Mission at Harrirburg.

Delegates to Synod–Ministers, *primarii*, E. V. Gerhart, D.D., J. M. Souder, J. H. Dubbs, D.D., J. F. Moyer, J. P. Stein; *secundi*, S. Schweitzer, J. M. Titzel, D.D., D. W. Gerhard, I. E. Graeff, D.D., and S. M. Roeder.

Elders, *primarii*, Isaac Lefevre, Henry S. Shirk, G. W. Hensel, J. B. Kieffer, J. Rudy; *secundi*, W. A. Heitshu, A. G. Sheibly, G. W. Baker, H. C. Boyd, Daniel Irvin.

The next annual meeting will convene in Salem (Heller's) church of the Willow Street charge, on Thursday evening, June 9th, 1892, at 7.30 o'clock.

Statistics—Ministers, 30; congregations, 40; members, 5,688; unconfirmed, 2,714; baptisms, infants, 284; adults, 115; confirmed, 305; certificate, 201; communed, 4,658; dismissed, 82; erased, 82; deaths, 151; Sunday-schools, 34; Sunday-school scholars, 4,444; students for the ministry, 6; benevolent contributions, $7,752; congregational purposes, $25,965.

For Reformed Church Messenger.

ADJOURNED MEETING OF THE CLASSIS OF GOSHENHOPPEN.

This Classis convened in adjourned session, in the Old Goshenhoppen church, Salford, Montgomery county, Pa., on Monday, June 1st, at 10 o'clock, A.M., and transacted the following items of business:

Licentiate Ernest Clapp was received from the Classis of Philadelphia of the Eastern Synod.

Mr. A. S. Brower, graduate of Yale Divinity School, was examined and licensed to preach the Gospel.

Classis voted in favor of adopting the new Hymnal.

Delegates to Synod were elected, viz.: Ministers, *primarii*, J. L. Roush and C. S. Wieand; *secundi*, J. E. Freeman and C. H. Herbst.

Elders, *primarii*, Reuben Riegner and Jeremiah Sweinhart; *secundi*, Henry Oberholtzer and Jonathan Kehl.

The place and time selected for the next annual meeting of this Classis is—Heidelberg Reformed church, Schwenksville, Montgomery county, Pa., on Wednesday before Ascension Day (May 25th), 1892, at 2 o'clock, P.M.

Statistics.

Ministers, 12; congregations, 29; members, 7,794; unconfirmed, 4,500; baptisms, infants, 465; adults, 38; confirmed, 378; by certificate, 96; communed, 6,140; dismissed, 91; erasures, 28; deaths, 265; Sunday-schools, 39; officers and teachers, 522; Sunday-school scholars, 4,530; students for the ministry, 8; benevolent contributions, $3,736; congregational purposes, $20,087.

C. S. WIEAND, Stated Clerk.

For Reformed Church Messenger.

GETTYSBURG CLASSIS.

Gettysburg Classis met in ninth annual sessions in Bender's Reformed church, Adams county, Pa., May 21st, and adjourned May 23rd, 1891.

The opening sermon was preached by the President, Rev. W. Herbert.

The officers for the present year are—Rev. B. F. Bausman, president; Rev. T. J. Barkley, stated clerk and treasurer; Rev. A. C. Geary, corresponding secretary.

All the subjects referred to Classis by General Synod and the Potomac Synod received favorable attention.

The past year was one of marked prosperity and peace. More than the usual number were received into the communion of the church. A new charge was formed out of two congregations which formerly belonged to the Second Hanover charge, and a committee was appointed to aid in getting it a pastor.

Rev. G. B. Resser was received from Lebanon Classis, and a call to him from the First Hanover charge was confirmed

Licentiate George P. Stem, was received from the Classis of Lehigh, and a call to him from the Littlestown charge was confirmed.

The following report of the committee, who examined the "Reformed Church Hymnal," was unanimously adopted:

1. The collection of hymns is such as is well suited to the present needs of the church.
2. The tunes, as a rule, are admirably adapted to the hymns.
3. The hymns and tunes, while they reveal a variety of tastes, are excellent.
4. The arrangement of hymns, in general conformity with the church year, is a marked advance upon the old hymn book.
5. The collection of chants and the seven indices are a feature of the book meriting special commendation.

The following resolutions were adopted:

That, as a Classis, we heartily approve and adopt the Reformed Church Hymnal, and urge the pastors and people of the Classis to introduce it in the services of the church as soon as practicable.

That we extend to the committee, who prepared the Hymnal, our sincere thanks for the exceedingly valuable service which they have rendered the church in the prosecution and completion of the work entrusted to them.

The *Missionary Guardian* was commended, and the pastors were instructed to make efforts for its wider circulation by a canvass of the charges by the pastors, or by persons appointed by them.

Delegates to Synod—Revs. T. J. Barkley, J. H. Hartman, A. C. Geary, B. F. Bausman, O. T. Schaeffer, *primarii*.

Revs. J. C. Bowman, F. A. Guth, F. S. Lindaman, W. E. Krebs, J. D. Peters, *secundi*.

Elders—John P. Butt, Jacob A. Hartman, W. A. Raffensperger, George W. Hartman, Issac F. Brinkerhoff, *primarii*.

Henry C. Schriver, Wm. Strickhouser, Jacob Hartman, Jacob Willett, Emanuel Renoll, *secundi*.

The next annual meeting will be held in the Reformed church, East Berlin, Adams county, Pa., on the second Wednesday before Ascension Day, May, 1892.

The Classis was entertained with the open-hearted hospitality characteristic of the members of the Bender's congregation.

A formal vote of thanks was passed in acknowledgment of their kindness, but, deep in their hearts, the members of Classis will cherish the pleasant memories of this annual meeting.

T. J. BARKLEY,
Stated Clerk.

For Reformed Church Messenger.

EAST SUSQUEHANNA CLASSIS.

Time and place of meeting—Trinity Reformed church, Millersburg, Pa., Wednesday evening, May 20th, 1891, at 7.30.

Opening sermon by Rev. George B. Dechant.

New officers—President, Rev. Aaron R. Hottenstine; vice-president, Rev. J. A. Danner; stated clerk, Rev. J. Calvin Leinbach; corresponding secretary, Rev. S. P. Brown; treasurer, George Hill, Esq.

Ministers received—Licentiate Raymond E. Butz, Rev. Chas. B. Schneder, Rev. John J. Stauffer.

Delegates to Synod—*Primarii*, Revs. J. Calvin Leinbach, C. H. Mutschler, Geo. B. Dechant; *Secundi*, Revs. J. A. Danner, John J. Stauffer, and C. W. E. Siegel.

Primarii, Elders D. B. Fetterolf, N. N. Conrad, C. C. Leader; *Secundi*, Elders Adam M. Snyder, N. W. Stroup, and S. S. Long.

Time and place of next meeting—First Reformed church, Whitmonday evening, at 7.30 o'clock.

Statistics.

Ministers, 16; congregations, 51; members, 4,969; unconfirmed, 3,500; baptisms—adults, 17; infants, 436; confirmed, 320; certificate, 81; communed, 4,052; dismissed, 90; erased, 79; deaths, 158; Sunday-schools, 55; Sunday-school scholars, 3,869; students for the ministry, 6; benevolent contributions, $2,821; congregational purposes, $20,848.

New Church Hymnal adopted.

J. CALVIN LEINBACH,
Stated Clerk.

Church News.

☞Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Greensburg.—Second, Rev. D. N. Dittmar. The communion of the Lord's Supper was celebrated in the Second Reformed church, Greensburg, Pa., on Sunday, June 7th. In spite of the inclement weather there was present a large and worshipful congregation, a gratifying evidence of the high regard entertained by this people for this Holy Sacrament. There were eighteen additions to the membership. This congregation is just now suffering a universally felt affliction in the apparently untimely death of one of its young and active members, H. Pierson Rask. God pity the sorrows of the bereaved home and teach the lesson of a still more faithful service. "Watch, therefore, for we know neither the day nor the hour."

Shamokin.—The Rev. C. B. Schneder was installed pastor of St. John's church, Shamokin, by a committee of East Susquehanna Classis, on the evening of May 27th. The committee consisted of Revs. J. C. Leinbach, R. Duenger, D.D., and T. Derr. Rev. Leinbach preached in the English and Dr. Duenger in the German language. Rev. T. Derr conducted the installation service proper. Brother Schneder enters upon the duties of his large congregation with bright prospects and, under the blessing of God, his pastorate will no doubt be a very successful one.

WEST VIRGINIA.

Shepherdstown.—Rev. George G. Everhart. The members of the Shepherdstown congregation gave their pastor an old-fashioned "house warming" on Tuesday evening, 2d inst. A plentiful supply of things for the inner man were brought, and music and flowers graced the occasion. The evening was pleasantly spent.

PERSONAL.

It gives us great pleasure to announce that Dr. Bernard C. Steiner, son of Dr. Lewis H. Steiner, of the Enoch Pratt Free Library, Baltimore, Md., has been elected Instructor of History in Williams College, Mass.

Rev. C. B. Schneder, pastor of St. John's church, Shamokin, Pa., and Miss Ivy Ellen Hughes of Pinegrove, Pa., were married on the 9th inst., by Rev. J. F. Moyer, assisted by Rev. David Scheirer, Jr. The bride is a daughter of Mr. and Mrs. T. B. Hughes, and is an accomplished lady and will be a valuable helpmeet to Pastor Schneder. The MESSENGER extends hearty congratulations.

On Tuesday noon of last week in Trinity Reformed church, this city, Rev. C. L. Fry, pastor Trinity Lutheran church, Lancaster, Pa., well known to many of our ministers, and Miss Laura F., daughter of Elder H. M. Housekeeper, of 1018 Lehigh avenue, this city, were married by Rev. Jacob Fry, D.D., father of the groom, assisted by Rev. Charles H. Coon, pastor of the bride. Six clergymen representing the Reformed and Lutheran churches, acted as ushers: Revs. F. F. Fry, brother of the groom, Bethlehem, Pa., Theodore E. Schmauk, Lebanon, Pa., Robert D. Roeder, Norristown, Pa., of the Lutheran; C. Ernest Wagner, Allentown, Pa., Ambrose H. Schmidt, Baltimore, Md., and Samuel H. Phillips, Durham, Pa.

The happy couple sailed for a three months' tour in Europe on Wednesday, 10th. The best wishes of many friends and the MESSENGER attend them on this and the voyage of life.

Wm. Mann Irvine, a graduate of Princeton College, and a member of the Senior class of the Theological Seminary, Lancaster, Pa., and leader of the Franklin and Marshall College Glee Club and Foot Ball Team, received at the late Commencement of Princeton College the degree of Doctor of Philosophy.

Rev. Prof. W. Wilberforce Deatrick, A.M., has accepted the chair of Psychology and Pedagogy in the Keystone State Normal School, Kutztown, Pa., and will enter upon his duties at the opening of the Fall term, August 10th. As stated in our last issue Clarion Collegiate Institute will suffer a great loss by Prof. Deatrick's retirement from its head. Arrangements, however, will be made by the Board of Trustees to continue the Institute as before. The field of usefulness which Prof. Deatrick will enter is a wider one and as he is an educator in the full sense of the word it is to be expected his becoming one of the corps of instructors in the Normal School will be of advantage to it.

MISCELLANEOUS.

An Inter State Sunday-school Picnic from Pennsylvania, Maryland, West Virginia and Virginia, will be held at Inwood Park, W. Va., under the management of St. John's Reformed church, Chambersburg, Pa., Rev. J. B. Shontz, pastor, on June 24th, 1891. The place where the gathering will be held is situated on the Cumberland Valley R. R., between Martinsburg and Winchester. Addresses, music under the direction of Prof. J. H. Kurzenknabe, and amusements of different kinds will be the order of the day. All Sunday-schools are invited.

EXAMINATION FOR ADMISSION TO FRANKLIN AND MARSHALL COLLEGE.

An examination of applicants for admission to Frankiin and Marshall College will be held in the Male High School Building in Hagerstown, Md., on Tuesday, June 23d, beginning at 8.30 A.M. The examination will be conducted by President Stahr. Applicants who may find it more convenient to attend this examination than to come to Lancaster during Commencement week are requested to be present.

JOS. H. DUBBS,
Sec. of the Faculty.

DON'T GIVE UP

The use of Ayer's Sarsaparilla. One bottle may not cure "right off" a complaint of years; persist until a cure is effected. As a general rule, improvement follows shortly after beginning the use of this medicine. With many people, the effect is immediately noticeable; but some constitutions are less susceptible to medicinal influences than others, and the curative process may, therefore, in such cases, be less prompt. Perseverance in using this remedy is sure of its reward at last. Sooner or later, the most stubborn blood diseases yield to

Ayer's Sarsaparilla

"For several years, in the spring months, I used to be troubled with a drowsy, tired feeling, and a dull pain in the small of my back, so bad, at times, as to prevent my being able to walk, the least sudden motion causing me severe distress. Frequently, boils and rashes would break out on various parts of the body. By the advice of friends and my family physician, I began the use of Ayer's Sarsaparilla and continued it till the poison in my blood was thoroughly eradicated."—L. W. English, Montgomery City, Mo.

"My system was all run down; my skin rough and of yellowish hue. I tried various remedies, and while some of them gave me temporary relief, none of them did any permanent good. At last I began to take Ayer's Sarsaparilla, continuing it exclusively for a considerable time, and am pleased to say that it completely

Cured Me.

I presume my liver was very much out of order, and the blood impure in consequence. I feel that I cannot too highly recommend Ayer's Sarsaparilla to any one afflicted as I was."—Mrs. N. A. Smith, Glover, Vt.

"For years I suffered from scrofula and blood diseases. The doctors' prescriptions and several so-called blood-purifiers being of no avail, I was at last advised by a friend to try Ayer's Sarsaparilla. I did so, and now feel like a new man, being fully restored to health."—C. N. Frink, Decorah, Iowa.

Ayer's Sarsaparilla

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

Sold by Druggists. $1, six $5. Worth $5 a bottle.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P.O. address. T. A. Slocum. M. C., 181 Pearl St., N. Y.

FOR SEASICKNESS
Use Horsford's Acid Phosphate.
Dr. W. W. BLACKMAN, Brooklyn, N. Y., says: '*I am very much pleased with it in seasickuess. Sevesal cases have been brought to my attention 'where it afforded prompt and entire relief.*"

For Reformed Church Messenger.

VIRGINIA CLASSIS.

This Classis met in annual session on the 20th of May, 1891, in St. John's Church Harrisville Va.

Rev. T. J. Balliet, the retiring President preached the opening sermon, based on 1 Cor. 2. 1-5.

The honor of presiding this year fell upon Rev. J. H. Shuford.

The removal of Rev. Dr. Callender from our bounds, left Classis without a Stated Clerk. Upon the undersigned this burden fell.

All our ministers in the active work were present. There are five vacant charges, but every charge save one, Mill Creek, was represented by an elder.

Rev. L. Reiter, missionary at Roanoke, etc., was present. His letter of dismissal failing to reach Classis in time, he will be received at an adjourned meeting to be held in Martinsburg W. Va., June 15th, 1891.

The Lict. Thos. K. Cromer was received from the Classis of Maryland and a call to him from the Lovettsville charge confirmed. He will be ordained and installed about the first of July.

Superintendent A. C. Whitmer was present as an advisory member. His advice was good and we trust the effect will be for good.

The *Missionary Guardian*, and the mission work of the Church were earnestly and heartily commended to our pastors and people.

The requests of the W. M. Society of Mercersburg Classis that this Classis join with them in the organization of a Synodical W. M. Society was not acceded to, because that having but one or two such societies within our bounds, it was not deemed practicable.

The new Hymnal met with a hearty and unanimous approval.

Committee of supply for Winchester, Revs. Kline, Rinker and Hoffheins. For Harrisville, Revs. May, Rinker and Talhelm. For Edenburg, Revs. Balliet, Talhelm, and May.

Revs. Kline, May and Balliet were appointed a committee on Reconstruction of charges to report at the next annual meeting.

The Classis has *five* beneficiary students under her care—three of these are now at Lancaster, one at Catawba College, N. C., having just completed his course, the other at Mercersburg. Both these, the one in the Theological Seminary and the other in College, were instructed to prosecute their studies at Lancaster.

The Committee on Ministerial Necrology reported two deaths during the year—Rev. F. W. Vandersloot and Rev. E. Welty, M.D.—with appropriate memorials prepared by the chairman, Rev. Hy. St. J. Rinker, which Classis approved and ordered to be recorded. The death of Elder John M. Nicely was also reported.

Delegates to the Potomac Synod: Ministers, A. K. Kline, J. May, J. A. Hoffheims, J. T. Balliet, G. G. Everhart, *primarii*, and J. W. Rauch, A. R. Thompson J. H. Shuford, H. St. J. Rinker, H. Talhelm, *secundi.*

Elders, D. S. Rentch, H. W. Roller, T. J. Cort, W. A. Pence, J. H. Bauserman, *primarii;* H. J. Seibert, J. Z. Travel, A. C. Rosen, J. M. Stoner, W. S. Slosser, *secundi.*

Classis will hold the next annual meeting in Kearneysville, W. Va.

Hearty thanks were given the members of the Harrisville people for their very hospitable entertainment of the members of Classis. They seemed to appreciate our stay with them, and in large numbers not only attended the services of the sanctuary, but the business sessions as well.

Statistics.

Ministers, 14; charges, 12; congregations, 29; Members, 2337; unconfirmed, 929; baptisms, adult, 14; infant, 45; confirmed, 46; certificate, 15; communed, 1516; dismissed, 13; erasure of names, 5; deaths, 23; Sunday-schools, 23; Sunday-school scholars, 1546; students for the ministry, 5; contributions for benevolent purposes, $1406; congregational, $5886.

J. A. HOFFHEINS,
May 28, '91. Stated Clerk.

Tutt's Pills
The dyspeptic, the debilitated, whether from excess of work of mind or body, drink or exposure in
Malarial Regions,
will find Tutt's Pills the most genial restorative ever offered the suffering invalid.
Try Them Fairly.
A vigorous body, pure blood, strong nerves and a cheerful mind will result.
SOLD EVERYWHERE.

"THE CONSTITUTION AS IT IS."

It is an acknowledged fact that a medicine may have a beneficial effect in one case, but not in another. When any "specific" or well-known medicine fails, the case is either pronounced "Chronic" or the patient is made the subject of experiments. All this, of course, is in the "interest of science." And the patient! We had almost lost sight of him. He is "as well as could be expected." But why is it that medical skill is so often set at naught, and why does medicine so often fail? May it not be owing to the difference in the constitutions of the patients? Now in law there is generally not more than one, or at least, two constitutions for several millions of persons, but in medicine, each patient has one of his own. Medicines have not always the same effects upon different persons. "One man's meat is another man's poison." But, has no remedy been discovered which never injures and is alike beneficial to all, and is not Oxygen such a one? It is the vital element of the air we breathe. Everybody has tried it, and it agrees with all constitutions. But nature has combined it with nitrogen, and administered in a pure state, it has not proved altogether satisfactory. But, a happy combination of Oxygen with nitrogen, in such proportions as to render it much richer in the vital or life giving element has been discovered, and this is Compound Oxygen. We have hundreds of testimonials from patients who have tried it. You will find them in our brochure of 200 pages, a treatise on Compound Oxygen, its nature and results. Brochure and Quarterly sent free. No other genuine than that manufactured by DRS. STARKEY & PALEN, 1529 Arch Street, Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

For Reformed Church Messenger.

ACKNOWLEDGEMENT.

In the beginning of the current year an effort was inaugurated to raise for Calvin College, immediate want, the sum of one thousand dollars from the English part of the Reformed church. We are happy to say that a little more than this amount was secured, partly by appeal in the church periodicals, partly by personal appeal, as will be seen by the list of donations appended.

We sincerely thank all who have aided us in this work and are happy to say that they have greatly encouraged the professors and students, as well as all those Germans generally who desire to build up German congregations in full sympathy with the American church.

It is to be hoped that those pastors and their congregations who have not been able to contribute so far, will see their way open to do so now. That will enable the present board of trustees of Calvin College to carry on their work vigorously until the preparations for its transfer to a general board are fully completed.

H. J. RUETENIK.
Cleveland, O., June 10, 1891.

Rev Jno P Stein, Millersville, Pa,	$6 00
Prof R C Schiedt, Lancaster, Pa,	5 00
Dr J I Good, Reading, Pa,	20 00
Dr J S Kieffer, Hagerstown, Pa,	25 00
Prof H Rust, Tiffin, O,	10 00
Prof D Van Horne. Tiffin, O,	5 00
Dr L A Kefauver, Tiffin, O,	10 00
Rev J B Rust, New Philadelphia, O,	10 00
Hor Ankeny, Xenia, O,	10 00
By Rev T H Keller, Bellevue, O,	3 75
Friends in Pittsburgh, Pa,	92 00
" Harrisburg, Pa,	80 00
" Lancaster, Pa,	120 00
" Reading, Pa,	130 00
Lehigh Classis, Pa, collection,	14 00
Friends in Fogelsville, Pa,	50 00
" Allentown, Pa,	158 00
" E Greenville, Pa, vicinity,	70 00
" Bethlehem, Pa,	45 00
" Hellertown, Pa,	25 00
" Easton, Pa,	79 76
" Philadelphia, Pa,	132 09
Amount,	$1100 18

The illness from which Prince Bismarck is suffering is now said to be rheumatism of the spine. He has been confined to his bed for three days past and has been suffering acutely.

For a Disordered liver try Beecham's Pills.

The Waiter is Still Waiting.—"Haven't you forgotten something, sir?" hinted the waiter, insolently, as the guest was leaving the table. "Ah, yes, thanks: I believe I have." And the guest took a half-dollar from under his plate, and, with a pleasant smile, put it back in his pocket.—*Washington Star.*

A fact that all men with gray and many shaded whiskers should know, that Buckingham's Dye always colors an even *brown* or *black* at will.

BEECHAM'S
PAINLESS. PILLS EFFECTUAL.
WORTH A GUINEA A BOX.
For BILIOUS & NERVOUS DISORDERS
Such as Wind and Pain in the Stomach, Fullness and Swelling after Meals, Dizziness, and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c.
THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES.
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For Sick Headache, Weak Stomach, Impaired Digestion, Constipation, Disordered Liver, etc.,
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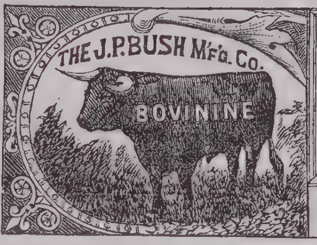
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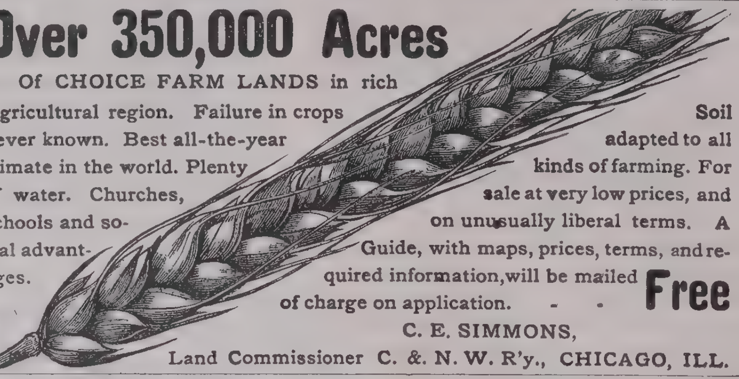

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CUMBERLAND VALLEY RAILROAD TIME TABLE.—May 24, 1891.

DOWN TRAINS.	*C'bg. Acc. No.4.*	*H'g. Acc. No 2*	*Mail train No 14*	*Day Exp No.8.*	*Ev'g Mail No. 6 daily*	*N'ht Exp. No10*
	A.M.	A.M	A M.	A.M.	P.M.	P.M.
LEAVE						
Winchester			7 00		2 20	7 35
Martinsburg			7 45		3 10	8 30
Hagerstown		7 40	8 40	12 01	4 00	10 00
Greencastle		8 05	9 03	12 25	4 28	10 21
Marion		8 15		12 36	4 38	
Chambersburg	7 05	8 30	9 30	12 55	5 00	10 45
Shippensburg	7 30	8 53	9 53	1 18	5 25	11 04
Newville	7 48	9 15	10 13	1 40	5 45	11 22
Carlisle	8 10	9 40	10 34	2 03	6 10	11 41
Mechanicsburg	8 33	10 05	10 55	2 28	6 37	12 01
Arrive Harrisburg	8 55	10 25	11 15	2 50	7 00	12 20
ARRIVE						
Philadelphia	1 25	1 25	3 15	6 50	10 55	4 25
Baltimore	1 15	1 15	3 10	7 00	10 40	6 20
New York	4 00	4 00	5 50	9 35	3 50	7 10
	P.M.	P.M.	P.M.	P.M.	P.M.	A.M.

Additional Train will leave Carlisle daily except Sunday at 5.50 a.m., stopping at all intermediate stations arriving at Harrisburg at 6.40 a.m.

The Fast Mail and Night Express East will run daily between Harrisburg and Hagerstown, and Evening Mail and Morning Mail daily between Harrisburg and Chambersburg.

UP TRAINS.	*Mp's Exp No. 3*	*Mail train No.9.*	*Acc. No. 5*	*Fast Line No.1.*	*C'bg. Acc. No11*	*N.O. Exp. No. 7*
	P.M.	A.M.	A.M.	A.M.	P.M.	P.M.
LEAVE						
New York	8 00	1 15	12 15	9 00	2 00	2 30
Baltimore	11 30	4 50	9 10	11 55	4 32	4 32
Philadelphia	11 25	4 30	8 50	11 40	4 25	5 22
LEAVE	A.M.	A M.	A.M.	A.M.	P.M.	P M.
Harrisburg	5 40	8 05	12 30	4 00	7 30	8 50
Mechanicsburg	6 00	8 27	12 52	4 23	7 51	9 08
Carlisle	6 20	8 52	1 17	4 50	8 15	9 29
Newville	6 40	9 15	1 40	5 15	8 40	9 50
Shippensburg	7 00	9 36	2 02	5 38	9 01	10 08
Chambersburg	7 24	10 05	2 30	6 05	9 25	10 30
Marion	7 35	10 17	2 42	6.17		
Greencastle	7 45	10 28	2 53	6 28		10 50
Hagerstown	8 25	11 00		7 00		11 10
Lv Martinsburg	9 10	11 45		7 43		
Arr Winchester	10 00	12 35		8 30		
	A.M.	NOON	P.M.	P.M.		P.M.

Additional Train will leave Harrisburg daily except Saturday and Sunday at 6.20 p.m., arrive at Carlisle at 7.10 p.m., stopping at all intermediate stations, and on Saturday will leave Harrisburg at 5.20 p.m., arriving at Carlisle at 6.10 p.m.

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The Reformed Church Messenger	*Reformed Church*
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Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

VOL. LIX.—NO. 26. PHILADELPHIA, THURSDAY, JUNE 25, 1891. WHOLE No. 2946.

Entered at the Post-Office, Philadelphia, as second-class matter.

The Reformed Church Messenger.
ISSUED WEEKLY
IN THE INTERESTS OF THE
REFORMED CHURCH IN THE UNITED STATES
BY THE
REFORMED CHURCH PUBLICATION HOUSE,
CHAS. G. FISHER, Proprietor,
Office: 907 Arch Street, Philadelphia, Pa.

(For Terms, see page 11.)

Editorial Notes.

—We hope no one will fail to read the earnest appeal made by Rev. A. E. Truxal, a member of the Board of Trustees, in behalf of St. Paul's Orphans' Home, Butler, Pa. Aid given now will be of more benefit than later on. We trust the appeal will be heard and liberally responded to.

—Rev. E. V. Gerhart, D.D., LL. D., the venerable and beloved President of the Theological Seminary, Lancaster, Pa., celebrated his seventy-first birth-day on Sunday, 14th inst. He received the congratulations of a number of his friends during the day. The MESSENGER and its host of readers wish him many happy returns of the day, and that he may long continue in the position he now so worthily fills.

—Our congratulations are extended to Revs. F. K. Levan, Wilkesbarre, Pa., H. Mosser, Reading, Pa., C. R. Dieffenbacher, Greensburg, Pa., C. S. Gerhard, Reading, Pa., and D. M. Wolf, Bellefonte, Pa., upon their receiving the honorary degree of Doctor of Divinity at the hands of their *Alma Mater*, Franklin and Marshall College, during the past week. Also, to Revs. A. R. Kremer, Berlin, Pa , M. Loucks, Dayton, O., and J. M. Schick, Greenville, Pa., who received the same degree from Heidelberg University the same week.

—Once more we chronicle the exercises connected with the Annual Commencement of Franklin and Marshall College. The College, we are glad to note, is in a prosperous condition. The first year of the new President has been a successful one. The week of exercises was a pleasant one, barring the excessive heat. The gathering of Alumni was not as large as usual, but those present manifested much interest in the exercises of each day, and joined heartily in the movements to advance the interests of their *Alma Mater*. The Church has every reason to be proud of the College, and it is plain to be seen that a bright future is before it. Its friends and the wealthy members of the Church should rally to its support and provide it with necessary professorships, buildings and apparatus, so that it may take the highest rank among the institutions of the land. Let the coming year be a great one for it.

—The Endowment Committee of the Pittsburgh Synod is still actively at work. Every friend of the Seminary will bid it God-speed, A Convention will be held in the Mount Union and Salem congregations of the Plum Creek charge, Rev. W. D. Lefevre, pastor, from the 22d to the 26th of June, under its direction. Another will be held in the Emanuel congregation in Westmoreland county, Pa., of which Rev. J. F. Snyder is pastor, during the latter part of this month. As will be seen, by this arrangement the committee proposes to start several series of conventions in different parts of the Synod at the same time so that the work with which it is charged may be done in a shorter time. The committee has met with good success so far, and there is no doubt it will continue to do so.

—Attention is called to the report of Mrs. G Z. Kunkel, treasurer of the Women's Missionary Society of the General Synod, to be found in the usual place for acknowledgments. It tells more than words can what the women of the Church are doing for the cause of missions. The report is commendable, and should encourage a more liberal giving towards the object for which the monies are contributed. This society, as is known, has obligated itself to send and support the additional lady teacher in the Girls' School at Sendai, Japan. The one selected by the Board, Miss Hollowell, will be ready to go as soon as the funds are in hand to send her. The society will therefore be grateful for further contributions, and here is a loud call for sacrifices in order to give to this worthy cause. It is surely true, the richer blessing comes to the amount given and the giver if it be given through sacrifice.

—We had read of "Swinging Around the Circle," but never knew what it was exactly until the other week. Feeling the need of a little run-off from the cares and duties of our sanctum, in company with our "better half," we found ourselves on Tuesday morning, 8.15, seated in one of the comfortable and well equipped coaches of the Royal Blue Line of the B. & O. Railroad, and rapidly speeding our way southward. Soon we reached Baltimore, then off towards Washington City, where we took seats in the train over the same road for the West. This we left at Harper's Ferry, a point famous in our country's annals, to take train ready to start, for the Valley of Virginia. Along the way places were familiar to us, for we were hastening to our place of destination for the day, Winchester, Va., where we had labored as pastor for nearly seven years. It was our second visit to it since we relinquished our labors there, a little more than eleven years ago. At 2 30 P.M. we alighted and familiar faces were seen and warm greetings were received. We gave our friends there a surprise, and one by one of their homes we entered that day and the next. We found the remnant of the congregation, so long without a pastor, still hopeful that one would soon settle among them. Their devotion to their Church and their holding together in faith with so much to discourage them, are worthy of admiration and emulation. The evening we were there, closed a bazaar which the faithful women of the church had been conducting for a week in order to raise the balance of debt upon their church building which was recently repaired and beautified. We hope they will soon secure a pastor.

—When a resident of the old Virginia city, Winchester, we had looked forward to the day when railroad communication would be had between it and Pennsylvania. A year or so ago that was obtained by the extension of the Cumberland Railroad to it from Martinsburg, W. Va. It was our wish to take a trip over the new road. On Wednesday at 2 20 P.M. we were at the neat depot, and soon once more the friends and scenes of "Old Winchester" were left behind us. We thought we knew the country through which we were swiftly passing, but never knew it to be so beautiful. The ride had a charm about it that we had never before felt. The Cumberland Valley Railroad too is well known for its comfortable cars, its obliging officials, and its fine road bed. The conductor. Ed. W. Burns, we knew since he was a small boy. By perseverance, strict attention to duty and constant study of the interests of the company, he has risen step by step from a news-boy on the train to one of the most popular conductors on the road. We were glad to take him by the hand, for we knew he deserved the confidence reposed in him and the high position he now occupies. Hagerstown, Md., our next stopping place, was reached by 4 P.M. The evening was spent with relatives. After a comfortable night's rest we were again on the train, 8.40 A.M., to continue our journey. Soon Greencastle, made familiar to us in the days we spent in the Seminary and in charge of what is now Mercersburg College, "in the old Mountain Home," was reached. On we went till Marion was in sight. After leaving it the church in which we had preached when serving our first pastorate, of the Grindstone Hill charge, came into view. Memory was busy then, and was the more so when we were approaching our childhood's home, Chambersburg, Pa. We would like to have stopped for a time to walk through its streets and note its progress and take by the hand once more the friends of old, now fast diminishing in number, but our program would not admit of it. Again we were on our way, and soon we reached Mechanicsburg, and on our alighting we were met by Rev. S. N. Callender, D.D., Secretary of the Board of Foreign Missions, who escorted us to his new and pleasantly situated home. A few hours were spent with him and his family and we were again at the depot awaiting the 2.28 P.M. train for Harrisburg. We said good bye, and were soon entering the new depot at the capital of the State. Here after a wait till 2.50 P.M. we took the cars over the Penna. Central Railroad for home, which we reached about 8 P.M.

—After our return we thought over our jaunt, and felt indeed we had made a swing around a circle, in that we had been in five States, passed over one system of railroad going and another coming, and were absent just sixty hours, tarrying in three different places and not more than twenty hours in any one of them. Truly space and time seem easily overcome. To-day we may view scenes and faces miles distant and to-morrow we may be at our post of duty. These things excite our wonder, but when we look back into the past and draw comparisons between then and now, we know what may be in the future that may far surpass the things of to day and excite the greater wonder.

Poetry.

GOD.

I see Thy dim and glorious form,
I hear Thee pass, a rushing storm,
I know myself to be a worm.

Thou breakest with the morning light;
Thou burnest in the stars of night,
Seen—and yet passing out of sight.

Thou bloomest in the floweret's bell;
Thou murmurest in the ocean's shell;
All God doth in an atom dwell.

Thy mantle is the morning cloud;
Thy veil, the evening's misty shroud;
Thy voice, the thunder, long and loud.

All thought before Thy essence fails;
All courage in Thy presence quails;
All love before Thy mercy pales.

All truth is Thy unsullied beam;
The Fountain—Thou—and life the stream—
All loveliness, Thy glorious dream.

Thy home is all infinity;
Thy hour is all eternity;
Thou only canst be said To Be.

Heaven is the shining of Thy face;
Hell, the withdrawal of Thy grace;
And earth, Thy mercy's resting place.

My thought is mingled with Thy thought;
My spirit with Thy Spirit fraught;
If Thou wert not, then I were naught.

In heights where angels never glow,
In depths which devils never know,
Thy fullness is, and overflow.

Thou paintest with a thousand dyes;
Thou layest ruby on the skies;
Thou bidd'st the earth all emerald rise.

The universe is vast and great:
Thou sittest there enthroned in state;
And planets bow and systems wait.

And from the scabbard of the night,
Thou drawest out, severe and bright,
Thy sword—the lightning in its might.

All nature is Thy harp; each string
Vibrates beneath Thy Spirit's wing;
Earth, waters, air, break forth and sing.

The angels are Thy eyes of flame,
And comets write Thy awful name
Upon the heaven's azure frame.

Thy voice did with Thy being sound,
And systems stood in life around,
And still it travels the profound.

Love is a drawing unto Thee;
Hope—soundings of the shoreless sea;
Faith, contact with infinity.

By John Bramwell.

Communications.

For Reformed Church Messenger.

CHRISTO-CENTRIC.

In his Synodical discourse at the opening of the General Synod of the Lutheran Church at Lebanon, Pa., May 20th, 1891, Rev. Dr. Mc Knight touched upon a number of points, which are of importance also in circles beyond the bounds of his own denomination. We copy from *The Lutheran Observer*.

ABOUT CREEDS.

"So, too, a creedless church, or a church false to the essentials of its creed, whatever else it may have or pretend to have, lacks the primal condition and elements of true church life and work. It is a flabby body without the bony frame of sound doctrine to hold it upright and qualify it for benevolent and successful activity. What it does must sooner or later come to naught like the rootless shoot which the child's hand plucks and plants in its garden to wither and die in an hour. 'Works without faith are dead'—dead as a tree without roots. Those who have inscribed upon their banners: 'No creed but the Bible, no matter about ascertaining and defining your belief: works, works, help for the world,' have never yet proved themselves so benevolent and helpful as to be crowned with the approval of the race among its great benefactors and reformers. It was not thus that Moses and Paul and Luther wrought their mighty works and won their places among the heroes of past ages. They knew *what* they believed, and thir intelligent faith impelled them to heroic deeds and made them victorious.

"Nor have great Christian denominations served the cause of Christ efficiently in any other way. They have grown in numbers and increased in strength, found a worthy mission possible to them, and have been enabled to push outward to the ends of the earth the boundaries of the Redeemer's kingdom, only by flinging above them the banner of their distinctive faith and following it loyally through all conflicts with the foes of the cross."

In these days of restlessness on the part of individuals in the Churches (mostly ministers) concerning the Christian faith and its leading constituent parts, the words we have quoted are specially in place. The condition of being adrift, in which many persons find themselves, they naturally enough seek to make that of the denominations also of which they happen to be members. The tendency of these people is to do without any definite creed, but, inasmuch as that cannot be, the next most desirable thing is felt to be the reconstruction of existing creeds and the supersession of them by new ones, which will either lack weight in the convictions of Christendom, and so have little positive force, or be themselves subject to change by a new generation, whose leaders also want to make a creed.

The religion of Jesus Christ is no weather-vane. He did not so proclaim it; it has not in such guise done its great work in the world. And that Church or denomination which holds closest to the essential Christian faith, writes it legibly on its banner, stands loyally by it under all circumstances, will be in position, as in no other way it could be, to bring the blessings of religion to the souls of men.

CHRISTO CENTRIC.

After pleading for a definite Faith on the part of the Church, Dr. McKnight sets forth wherein that Faith must centre. He says:

"Again, our Lutheran Zion has peculiar strength in her Christo-centric teaching. This is her chief, her distinguishing feature. In this her theology differs broadly from Calvinism, which, being Theo-centric, makes the sovereignty of God and the decrees of Absolute Will its supreme conception. This difference was aptly pointed out by Dr. Morris, of Lane Seminary, in his address at the meeting of the General Synod in Dayton, as quoted by Dr. Stork in the *Lutheran Observer*. Bringing the greetings of the Presbyterian General Assembly, he spoke of 'the great confessions of the two bodies as recognizing the same Saviour, though looking at him from different points; the Presbyterian from the point of view of God's Sovereignty; the Lutheran from the point of God's Redemption. Both accept the Apostles' Creed; both hold its articles fully; but the Presbyterian type of doctrine leans its weight on the first article, the doctrine of God, while the Lutheran rests its emphasis on the second, the doctrine of the Son, the manifestation of God.' The distinction, thus fairly presented, is real, significant, characterizing. It runs through each of the systems and gives its coloring to all that each includes. Christ is the heart of Lutheranism, and its theology and anthropology are quickened and determined from this living, loving centre. To it, God as revealed in Christ, is love—a Father whose pity and care and mercies are unfailing, and man, as redeemed by Christ, is a brother invested with all the claims of brotherhood. Its response to God's love and man's need and claims through the centuries is given in an inspiring record of joyous faith and unfaltering courage, of missionary zeal and noble charities, of education and evanzelization, of blows struck at tyranny and oppression in all forms for the liberty and advancement of Church and State, and for the uplifting of the individual and of society."

We wish to call attention to several items as connected with this quotation.

1. As between the Lutheran Church and the different Presbyterian bodies, bearing that distinctive name, the statement of Dr. Morris is no doubt true.

2. The same comparison cannot be made between the Lutheran Church and the Reformed Church, distinctively so called. Dr. McKnight does not attempt it, either.

3. It is an open question whether the Reformed or the Lutheran Church is the more Christo-centric. The matter has never yet come to public discussion with a view to deciding this point. It might form the subject of an interesting essay, if taken up by some one qualified to do it full justice.

The word *Christo centric* seems to be becoming popular. It is used by Dr. McKnight, as preferable to all others, to express his conception of Christianity, which he also makes that of his Church. We find it of late in books, reviews and the leading Church papers. It is rapidly being appropriated as common property, without inquiring whence it comes, and caring only for its significant meaning—its wonderful expressiveness.

This word, which bids fair to become immortal, stands closely connected with a great name. As in the theological world *homoousia* stands inseparably connected with the name of the great Athanasius, so will hereafter the expression *Christo-centric* recall the name of John W. Nevin. An editorial in the Messenger of a late issue expressed uncertainty as to whether this word was first given to the public by Dr. Nevin or by Dr. Schaff. We are inclined to think that an examination of the facts in the case would show that the priority of date in using it belongs to Dr. Nevin; but that is not material, just as it is not material whether or not others gave expression to the word *homoousia* in a theological sense before Athanasius. The fact is that Dr. Nevin fixed the theoloical significance of the word *Christo-centric* for the English-speaking world, setting forth in both exhaustive and definite form what it involves. This thing he did, and no other man did it before him. The term is of Reformed growth, and most likely not by accident. Let our Church not forget this, and let other churches bear it kindly in mind. It will go far to throw light on other things, and it will enable all to be just.

Dr. Nevin stood a fight for this word in the theological arena of the day. He was taunted for it. An effort was made to laugh it down. He was charged with hiding new-fangled ideas under cover of it. It was held to be one of his eccentricities—to coin the word, or to give it the prominence he did. We know the result now. And it did not take so very long a time to reach it; simply about half the lifetime of a generation.

WYOMING.

For Reformed Church Messenger.

THE CHRISTIAN CONSCIOUSNESS AND THE INTERPRETATION OF SCRIPTURE.

The Christian consciousness, which is the ultimate test of the teaching of the Bible, is not a fixed quantity, that remains always the same. Whether regarded as individual or collective, it is progressive, advancing generally from lower to higher stages of perfection. There may, indeed, occasionally be an arrest of growth, here as well as elsewhere, and sometimes even retrogression; but the general law is that of progress. And in this progress the individual cannot be sundered from the general, nor the general from the individual. The progress of the individual is conditioned by that of the general, and the progress of the general consists in the progress of the sum of all its individuals, past and present.

There can, therefore, never be an absolute difference between the collective consciousness of the Church and the consciousness of her individual members. And it is this correspondence between the individual and the general that differentiates the Christian consciousness from mere *private judgment*. The Christian consciousness is never a private possession merely. Some difference, of course, there must be between the consciousness or mind of the individual and that of the Church; or else there would never be any progress of thought. The minds of reformers and leaders of thought must be ahead of the common mind of the Church—for which reason also they are not seldom crucified as malefactors or burned at the stake as heretics: but if there were such a difference as would amount to an entire rupture between the leaders of thought and the masses, the former would simply be unintelligible, and would make no impression upon their age. The reformer who is too far ahead of his age accomplishes nothing.

This progress of Christian thought, or rather this growth of the *capability* of thought in the Christian community, must not be regarded as the result merely of the interaction of the separate finite minds of which the community is composed. There is another factor contributing to this result, namely, the Holy Spirit, who dwells in the Church, guiding its development and progressively leading it into all truth. Our Lord's promise to His disciples, that when the Spirit of truth was come, He should guide them into all truth, was not limited merely to the original Apostles, nor even to the first generation of Christians, but is applicable to all generations. The Spirit abides in the Church permanently; and though He does not illuminate men magically, or pour knowledge into their minds in violation of all psychological laws, yet He can, in entire harmony with these laws, so act upon their souls as to quicken their spiritual faculties and elevate and purify their sense for divine truth.

And now from the fact that the Christian consciousness is thus a thing of development and growth, it results that the manner of apprehending and interpreting the teaching of the Bible is not always the same. Old doctrines and practices are from time to time modified or abandoned, and new ones gain currency in the Church. No section of the Church, if it be alive at all, can be entirely free from these innovations of thought. Doctrines and practices that were once confidently believed to be taught in the Bible, are now no longer accepted by the Christian mind; while others, that were once altogether unknown, are coming to be accepted all around as a part of the unquestionable teaching of Scripture. The old saw, that "what is true is not new, and what is new is not true," is therefore itself at most only a half truth. It is true in the sense that truth as *being* or *reality* never changes; but it is not true as applied to the *knowledge* of truth, for this does change; and the new knowledge is generally truer and better than the old. This, at least, is the case in all spheres of thought outside of religion; and if it were not the case here also, then religion would indeed have a doubtful claim to the character of a truly human interest.

These changes in the apprehension of Christian truth and the interpretation of Scripture take place slowly and imperceptibly. There is first a long process of fermentation going on in the general Christian mind, in which old views and old ideas are gradually worn out or dissolved; and then, out of this fermentation of thought, at last new conceptions of truth are born. A few prominent individuals, who stand nearer to the heart of the age and have inherited higher *aptitudes* for truth than others, take the lead in giving expression to the new conceptions. Then the common mass of men either, recognizing in these new conceptions ideas that have been vaguely floating in their own minds and ineffectually struggling to take shape there, at once accept them as supplying a long-felt intellectual and moral want; or else, receiving something of a mental shock from the difference between the new and the old conceptions, the majority at first meet the new with some grumbling and resistance, and perhaps go so far as to make martyrs of the advocates of the new doctrines, by way of indemnifying themselves for their own poorer mental endowments; but at length the opposition dies out, and the majority of men accept the new doctrines and presently forget that they have ever believed anything else: while a few individuals, perhaps, whose minds are unhappily so constituted as to be incapable of change, drop out of the current of living thought, and, if they can get others to join them, form eddies along its banks.

We have an illustration of such progress of religious and moral thought in Biblical history itself. In the earlier portions of the Bible there are moral precepts and accounts of moral transactions, related with approbation, which in later times were no longer tolerable to the religious consciousness. The polygamy of the patriarchs, their disregard of truth, the cruelties of the Israelitish wars, Jephtha's sacrificing his daughter, and similar circumstances, were to some extent condemned already by the later Jewish conscience, and are most decidedly condemned by the conscience of the New Testament. These indications in the Bible of a low stage of religious and moral life among the people with whom the Bible originated, are sometimes regarded as a stumbling block to faith in its divinity. But it is forgotten that they belong only to the earlier and lower stages of the religious life of Israel, and that they passed away as that life advanced under the ennobling influence of the spirit of revelation.

It is a special proof of the divine character of the religion of the Bible that it took hold upon a people on the common level of idolatry and immorality peculiar to heathenism, and, while accommodating itself at first to their actual moral condition, developed at last into the noble religion and morality of the New Testament. No other religious system, and no other religious literature has ever produced such fruit as that of Israel. St. Chrysostom has long ago called attention to this fact. "Do not ask," he says, as quoted in Lux Mundi, "how these (Old Testament precepts) can be good, now when the need for them is past: ask how they were good when the period required them. Or rather, if you wish, do inquire into their merit now. It is still conspicuous, and lies in nothing so much as what now enables us to find fault with them. Their highest praise is that we now see them to be defective. If they had not trained us well, so that we became susceptible of higher things, we should not now see their deficiency."

But illustrations of the same process of the religious consciousness outgrowing the teaching of the past, and requiring new definitions of religious and moral truth, may be gathered from every period of history. In the time of the Reformation the Christian consciousness of the Germanic nations would no longer tolerate the traffic in indulgences, nor the general body of doctrines upon which that traffic was based; and since then, the same feeling has penetrated to some extent even into the Latin Church. In our own time we have seen human slavery go down under the withering breath of an awakened Christian conscience.

Within the memory of men now living, to use a phrase of Macaulay's, slavery was believed to be a sacred divine institution, that could be supported by clear and infallible declarations of Scripture. Did not Noah curse Canaan and devote him forever to be the servant of Shem and his brethren? Did not Paul return a runaway slave to his master, and did he not advise Christian slaves to remain in bondage even when they could be made free? Is not all that a clear revelation of the will of heaven? So men reasoned. But there came a time when such reasoning was no longer convincing. The conscience of the age, which had been born out of the spirit of Scripture, had taken a new position in regard to the subject, and now the particular passages in question began to appear in a new light. Under the supposition, which was of course erroneous, that the Bible really did endorse slavery, some went so far as to reject the Bible altogether. Albert Barnes said, many years ago, that if revelation did endorse slavery, it would be necessary to cut out of revelation such passages of endorsement, because the voice of reason had become more powerful than the voice of such alleged words of Holy Writ. By such language many good people were at first shocked; there was loud complaint in the churches; there were charges even of infidelity. But by and by the voice of opposition grew silent; and no one now believes that slavery is a perpetual divine institution. Like divorce, it was allowed for a season because of the hardness of men's hearts, but from the beginning it was not so. In this case it was the Christian consciousness that decided the interpretation of Scripture. And the same Christian consciousness will at last settle the woman question, as well as other questions about which theologians are still wrangling; and when it shall have done so, the fine theories and oracular deliverances by which a settlement of them in the face of common sense is now sometimes attempted, will appear as very foolish performances.

What is it that, in modern times, has practically silenced the old Augustinian and Calvinistic doctrine of predestination, about which theologians have been disputing so long and so earnestly? The passages of Scripture on which it was believed to be based are in the Bible still. And these passages were once supposed to be clear and overwhelming proofs of the doctrine that God has eternally predestinated some men and angels to salvation and others to damnation, for His own glory. Is it not written, Jacob have I loved, but Esau have I hated? Did not the Lord harden the heart of Pharaoh? And has not the potter power over the clay to make one lump into a vessel of honor and another into a vessel of dishonor? Are not these most plain and cogent arguments in favor of the doctrine?

And yet this doctrine is no longer wanted in the churches. Even the ministers who still believe it *dare* not preach it to their congregations. There was a time when sermons on this theme, of two and a half or three hours' length, were edifying performances, and people were delighted with such exhibitions of "sound doctrine." Now, even in denominations which still retain the doctrine in their confessions, the pulpits are silent about it, because the people would not listen to it. It contradicts the idea of God as a supremely rational and loving being, which is revealed in Christ and has now taken general hold upon the Christian mind; and, therefore, it is no longer tolerated in public Christian teaching. Has the Bible suffered any damage in consequence of this change? No! It is held in more reverence than ever; and it is now perceived that those passages which were once believed to establish the objectionable doctrine, can easily be explained in a sense more worthy of God. And all this has come about not by means of any exegetical or theological process, but by a silent operation in the general

Christian consciousness; which operation proceeded doubtless from the feeling of immediate contact with the Spirit of truth breathing in the Bible.

It is in this way that dogmatic as well as moral truth is generally determined. How many dogmas of the Church could now be demonstrated by clear and unequivocal statements of Scripture? The history of dogmas generally shows that in the beginning they grow out of the demands of Christian piety. They are not primarily the result of an inductive study of Scripture. Such study of Scripture comes later, and serves only to test and complete the contents of dogmas by the standard or rule of faith contained in the Scriptures. There is here a circle from which there can be no escape. The Christian consciousness serves as a test of the teaching of the Bible, and the teaching of the Bible again conditions and moulds the Christian consciousness. Such circles look ugly in logic, but they are common enough in life. And the relation of Christian consciousness to the Bible is one of *perfect freedom.* That such freedom may be abused, is of course plain. There is no remedy for this; for there is no rule or authority by the mechanical application of which the human mind could be forced into infallible harmony with divine truth. The appropriation of the truth is a *moral process*, that can suffer no restraint or compulsion from without. Here we have the ultimate answer to the question why both the revelation and the appropriation of divine truth are possible only in the way of a slow and gradual process. And the Christian consciousness of an age is the measure of the appropriation of the truth of Christian revelation by he mind of the age. W. R.

For Reformed Church Messenger.

THE NEW HYMNAL.

The appearance of this book has been looked orward to with deep interest. There is good eason for this. A hymn book is something that s most closely bound up with the religious life f the people that use it. The General Synod, n answer to what it deemed the need of the Church at large, appointed a carefully selected ommittee, to prepare a hymnal adapted to the wants of our denomination in general, and to the present particular requirements of our denomintional life. After the expenditure of much ime, and toil, precious time and tedious laborious toil,—the production is before us. In the history of a church, it carries with it an epochal significance, somewhat like that of the appearance of an infant new-comer in the family. All want to know how the baby looks, and all observations in reference to it are eagerly listened to by parents and friends.

As to the mechanical make-up, there is but one opinion. An eminent Episcopalian Clergyman, whilst turning the book in his hand, and eafing over the pages, said to the writer with surprise, "Have you a printing-house in Ohio hat can do such work as that? It is as neat, handy and sensible as could reasonably be desired." He was ready to overlook the want of uniformity in the type of some of the hymns which certainly does mar the appearance of a number of the pages; for he remembered that to remedy this fault it would have been necessary to have increased its bulk, and thus interfered with what he commended as its "convenience and portability."

There are 795 numbers. This is pronounced by competent judges a "happy medium," as being not too many, not too few. Latterly there has been a tendency toward superfluity in quantity. The Moravians are about publishing a book of 1500 hymns. Talmadge and his congregation content themselves with a few dozens

The next gratifying feature that greeted our eye was the observance of the order of the Church year. This is a fact so closely bound up with the historical life of the Reformed Church, that to have overlooked it would have been an act of impiety. Connected with this is the liberal and judiciously made selection of chants. We certainly expect to hear no complaints on this score.

Another glance reveals the fact that the original unity, or organic oneness of the book, which is always the first essential element entering into what is artistically meritorious, was marred by the action of the General Synod. This *improvement* costs the Church several hundred dollars. Under the rubric of *General Praise*, the committee displayed commendable tact; whilst as the appendage in the form of what is called "the imbecility of miscellany" consists of only twenty hymns, we have no special objections to file.

Owing to the unreasonable pressure brought to bear on the committee, the proof-reading was attended to with undue haste. This must of necessity be a source of keen mortification to the chairman, whose character for literary accuracy is established. A hymn is ascribed to I. Newton. Sir Isaac's biblical scholarship places him in a high rank among theologians, but we never heard of him as a hymn-writer. John Newton is the author of a dozen hymns found in the volume. The index knows nothing of any other. *Docta ignorantia!* In the text Geo. H. Smytton's name is correctly spelled; whilst in the index we find but one *t.* Caswall (Caswall) is correct in the text; but in the index it is Caswell. J. D. Carlyle in text has rightly the date of 1787; in the index it is 1759. But one instance more to show how the committee could and would have appeared before a critically appreciative public to far better advantage, if adequate time had been allowed them. In the text the author of the beautiful hymn, no. 588, Father, oh, hear me now! is indicated by the simple name, Hall. In the index we get the information that the writer was Mrs. E. M. Hall (1818). Only to-day, the writer heard one of our most successful and prominent pastors say that our new Hymnal is the best indexed book he ever had in his hand.

General pleasure is expressed in finding the old familiar and favorite hymns in such large number. In this respect few persons will be disappointed, for hardly one important one of this class is omitted. Proper regard, as a rule, has been paid to the authors, a class of workmen to whom the Church is far more deeply indebted than most persons suppose. Does the theologian deserve more honor? Dr. Schaff in the admirable preface to his own collection of hymns, says that the most significant branch of Church history is that of hymnology. Watts properly leads the list, having about three times as many as any other author. Charles Wesley, properly too, comes next. We are inclined to think the honors should have been more equally divided between the two Coryphei of English hymn writers. If the committee had been composed of stiff-backed Calvinists. we would have been more ready to pardon their putting this eminently industrious, devout, gifted and universally acceptable laborer in this sphere of Church work, so far in the background. Mason is generally regarded as the best writer of English hymns prior to Watts. Fortunately he was not overlooked. Unfortunately, but one of his hymns goes in. Fortunately, again, it is the best that proceeded from his pen. Beddome, on the other hand, a little later than Mason, but not near his equal in merits, is now less likely to escape oblivion, as our book makes room for nine of his effusions. We have always been inclined to think that the English poet possessed a profounder spiritual insight, and far more sweetness and beauty of expression than blessed old George Herbert (1593). We are thankful accordingly for the insertion of one hymn of which the following are the first two verses:

> Teach me, my God and King,
>   Thy will in all to see;
> And what I do in any thing,
>   To do it as for Thee.
>
> To scorn the sense's sway.
>   While still to Thee I tend
> In all I do, be Thou the Way,
>   In all be Thou the End.

The name of Wordsworth gives a charm to the Bishop's work, which it hardly deserves. He has no right to room for fourteen hymns; whilst Ellerton, just as good, should have more *than* he—getting only one. Upon the whole we think that the wants of those whose tastes incline them favorably toward the more modern type of devotional poetry are amply met. Those who know the paramount value of German Psalmody (in many respects the best literature the world has ever seen, and set to music of equally eminent merit) will be disappointed in not finding the *Chorale* element allowed to appear with more prominence. This class can, however, well afford to be patient, as theirs unquestionably is the music of the future.

But pray, tell me, brethren, what prompted you to endorse No. 483? Or if by some fatality it had to appear, why, for a change, did you not begin with the last line and read backwards all the way to the commencement, for printed and read in this way the issue of dogmatic statements would have sounded just as well, and the aim of the composition be as fully met. We must say that we sorrowfully miss Dr. Higbee's hymn so suitable for the first Sunday after Epiphany, the theme of which was our Saviour's turning water into wine.

The same intelligence, judgment and critical care which characterizes the literary feature of the work, is seen in the article. In this respect we doubt whether it has a superior among its competitors. We should be glad to speak of its musical merits in detail; but want of space prevents.

Before closing we must direct attention to the punctuation, and particularly to the sensible and discriminating care in the use of capitals. This alone tells the close observer that the work fell into competent hands, for here is displayed the knowledge, taste and assiduity in handling language, the absence of which would have reflected badly on the scholarship of the Church the book is to represent.

We are glad that the New Hymnal has met with so warm a welcome at the hands of the Classes. It deserves the emphatic approval in so many instances expressed. We close our article by indorsing a remark of one of the most scholarly members of the Wyoming Classis, during its late meeting, that "no committee could have prepared a hymnal better adapted to the wants of the whole Church." W. M. R.

For Reformed Church Messenger.

ORPHANS' HOME COLUMN.

BY REV. T. M. YUNDT, Superintendent.

SUNSHINE IN A SUPERINTENDENT'S LIFE.

As the day follows the night; as the sunshine, after a shower, dispels the gloom cast over the landscape, and with its touch transforms the wet and dripping foliage into a garment of radiant, sparkling gems, so do the clouds, which occasionally hang over the atmosphere of an orphan's home, pass away, and the brighter light of constant intercourse with pure, active, joyous youth dispels gloom, yea, turn the wailings and lamentations of Superintendents into rhapsodies of joy and exhilarations.

Who would not be Superintendent of an Orphan's Home?

"Delightful task! To rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind,
To breathe the enlivening spirit, and to fix
The generous purpose in the glowing breast."

Positions of sacred responsibility carry with them not only burdens, but also the possibility of much true enjoyment. Those who live in circles whose centre is self, and whose circumference bounds a horizon so narrow that no generous impulse or disinterested act finds room for application and development, know not what genuine pleasure is. If there is a position anywhere, where true Christian sympathy (not mere emotional sentiment) can find expression, and expression in such a way that the moulding influence of its application can readily be detected and enjoyed, it is in a Christian Orphans' Home.

To take the tender lambs of Christ at a peculiarly sad period in life, to add them to the number of those who have already learned to walk in "His ways," to see boys and girls of possibly vicious dispositions and uncouth manners develop into well-behaved members of a Christian family, to receive those into your charge who were piously trained from earliest infancy, but through unfortunate circumstances became dependent, to care for and nurture them in the name of the blessed Master, to see a large majority of all these grow up and develop into upright men and women and to feel that you were permitted to have an important part in the moulding of their characters, surely carries with it privileges and pleasures which do not fall to the lot of every one. But even outside of these particular features, the lot of a Superintendent is not as unpleasant as many would suppose. The variety of possible employments open to him in his regular work is sufficient to satisfy the most fastidious, and "variety is the spice of life." And then, pastors have their trials, too, and trials about which we know little or absolutely nothing in our work. How the souls of many faithful pastors are racked by troublesome Church choirs, fault-finding members, busybodies in the congregation, hypercritical attendants at divine service, cranky members of the consistory, etc., etc. It is true there are those also who would meddle in our affairs, apparently from the very love of meddling, yet it does not annoy us as it naturally does many pastors. Under the immediate direction of the Board of Managers, reinforced by a Ladies' Committee, composed of practical, sensible Christian men and women of large experience, whose hearts are in this work, to whom we are directly accountable and under whose direction we go forward with our work, we can let these otherwise particular annoyances pass by without paying much attention to them. In our immediate work we have to do with minds easily moulded, not with opinions and habits set in well-worn ruts. Whilst others labor with sledge hammer blows to make an impression, we can shape the material by preparing the mould. Some one says, "If a man were permitted to make all the ballads, he need not care who should make the laws of the nation." Another, "If I might provide the amusement of a nation, I would not care who made its laws." But could it not be said with more sense and safety, "If I had the training of the children of a nation (in which we have particular part) I would not care who made its laws?"

Missions.

For Reformed Church Messenger.

FOREIGN MISSIONS.

We wish to call the attention of our members, and especially of our ministers, to the way and extent to which other Churches are carrying forward their foreign work. The following we copy from the *Missionary* for June.

"On the seventh of April last, the Harris School of Science at Kyoto, Japan, allied with the Doshisha, was formally opened and the Science Hall was dedicated. This hall is a handsome structure of two stories, and has connected with it an astronmical tower. The building is of brick, 110 by 65 feet, with stone trimmings, and with a wing for general laboratory. The cost of the building was about $15.000. This sum, together with $85,000 for endowment and for apparatus, was the gift of one Christian gentleman of America, who appreciates, as few do, the needs of Japan, and who desires that scientific instruction within the empire, in which the people are intensely interested, shall be conducted under Christian influences."

This is being done by the Congregational Church. Now what are we doing in this same line? We too are erecting a school building in Japan. It is for the purpose of educating and training Japanese youth for the gospel ministry. It is expected to cost, when completed, some $8,000 to $9,000. The Board is able to go on with this building only because one of our missionaries in the field, is advancing money out of his own private resources. In fact we are building in part on credit. The necessity for the building was so urgent in the estimation of our missionaries that one of them proposed to assume the responsibility, until the Church would repay him, and the Board was compelled to accept the proposition, or leave the mission without suitable accommodations for the school. Does any one ask, what is the outlook for the repayment of our missionary, whose claim will amount, when the building is completed to some $4000 or $5000? We answer by asking, how long will it take the Board to save that amount out of its present income of less than 9 cents a member per year, which amount is not enough to cover running expenses? It is a humiliating fact that our 203,000 members are contributing less than $18,000 a year, to Foreign Missions. Now, whose fault is this sad failure in duty? Perhaps the reading of the following, copied from a letter published in "*The Church at Home and Abroad*" may suggest the true answer. It is under the caption, "Present the Cause."

"Let me thank you for the address you delivered at our Synod last month. The advice you gave that the subject be presented by the pastors, I endeavored to carry out and preached on the subject Sabbath morning, and had the collection taken up *after* (not before) the discourse. The result is that the contribution of this church is larger than it ever has been, though not so large as it ought to be. *The people, too, thanked me for presenting the subject and said that it never had been presented to them before.* Thanks for having stirred us up on the matter."

S. N. Callender, Secretary.

For Reformed Church Messenger.

MISSIONS.

From Meyersdale we went to Salisbury, where Brother Evans is the pastor. There is a railroad between these two towns—but it is said that the train often stops for hours at a time—that is the solitary coach—while the remainder of the train goes up into the mountains to gather up coal cars at the different mines. We did not fancy such passage—and so consulted the stage driver, but he had no more room even for a *light weight*, and so we had to look about for some other mode of conveyance, which we found finally. Arriving at Salisbury we were greeted by Brother Evans and family and were soon perfectly at home at the parsonage. We sometimes hear it said that there should be more unity and harmony between the East and West of our Church. In Brother Evans' family we have this to perfection. Brother Evans is a graduate of Franklin and Marshall College while Mrs. Evans is a graduate of Heidelberg College—and we can assure our leaders that the *unity* and *harmony* are both complete. While this is called Salisbury, the post-office is named *Elk Lick*. A strange name is that for a post-office, but no doubt there is a reason for the name in the past history of the place. We came here to gather money for church-building. To see the members of this charge at their homes would be a great undertaking—so the pastor tells us. He further claims that his people will do equally as well if they are seen at the church. For us this comes to be easier, and therefore preferable. Sunday morning came, and with it a downpour of rain that made the mountain rivulets raging torrents. The farmers were glad but the preachers were *blue*—one of them, at least. But the people present were told of the object of the collection—and to our surprise the small congregation that morning gave us $72.50. In the afternoon—the rain still pouring down—we went two and a half miles, to St. Paul's—sometimes called the Wilhelm Church. But few could come through the rain and yet we received $37.50. We now had $115 from the charge which was afterwards raised to $130, while still more is promised. Very good, indeed, and we thank the people for their liberality. Brother Evans has an interesting people. Pastor and people work together in harmony and the charge is prospering. A new church at Salisbury is in prospect, and when it is built it will doubtless be a good one. Of the Wilhelm Church our readers have doubtless heard. It is a fine building—a donation by the Wilhelm family. It is certainly a monument to their memory. The College at Lancaster was also greatly enriched by their liberality.

We passed a very pleasant time at Salisbury. Pastor and people were kind and hospitable. From there we returned to Meyersdale and attended the Women's Missionary Society of Somerset Classes. It was an interesting gathering, but doubtless an account of the proceedings will be furnished the Messenger.

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The Executive Committee of the Board will meet in Pittsbury on Tuesday evening, July 7. The missionaries will therefore forward their quarterly reports to our address, *Lisbon, Iowa*, no later than June 27th. All missionaries will please note this—as those not forwarding their reports need not expect their quarterly allowance. Let the reports be full and complete.

Berlin, Pa., June 15, '91. D. S. F.

Our Serial.

For Reformed Church Messenger.

THE YOUNG PROPHETESS:

A TALE OF THE CHILDREN'S CRUSADE.

BY REV. R. LEIGHTON GERHART.

CHAPTER XXVI.

THE SLAVES.

The course of our story now leads us to a land that was seldom indeed visited by a European in mediæval times,—the hill country northeast of the romantic city of Bagdad, bordering upon Kurdistan, at the time of which we write, still under the dominion of the caliphs.

The day was young, and the sun undimmed by mist or cloud flooded the world with light and heat. Along the base of a range of hills, that began to lift themselves above the plain as the traveler drew near the lofty and snow-capped mountains of Kurdistan, moved a silent figure, to all outward appearance an Arab. The breadth of his shoulders, the shape of his loins, the length of his arms all showed that in his ear-

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lier years he had been a man of great strength and agility; even now, when the infirmity of age, increased by toil and suffering, sat heavily upon him, one would have hesitated long before exposing oneself to the weight of his hand. He was scantily clothed, his whole attire consisting of a pair of loose trousers, fitting tightly about the ankle, a worn, sleeveless shirt, and a turban, whose original color, blue, had ceased to be distinguishable. His face was covered by a heavy gray beard, while his hair in tangled masses fell below the nap of his neck. His name was Habid Barbara.

Habid Barbara was walking slowly by the side of a long, narrow ditch filled with flowing water. The hill-side had been lately planted with mulberry trees, and as the slave, for such he was, walked on, he pushed away the earth from the side of the ditch with his foot, and allowed a little stream of water to gurgle out and flow to the roots of the nearest of the young trees. After the ground had been sufficiently moistened, using his foot as before, he closed the sluice and walked on a few paces further, where the same process was repeated. While thus engaged, his eyes were steadfastly fixed on the ground.

Through the green of the trees, as one looked down into the valley, other slaves could be seen engaged in the same work. On a little eminence overlooking the grove stood the overseer. Occasionally the overseer would sit down under a wide-spreading cypress growing near by, and then, rising, walk slowly through the grove to watch the laborers and speak a few words of instruction and caution to the careless and indifferent.

About noon, the tramp of a horse was heard descending a narrow path that led over the range of hills, and presently there came into view a brilliantly attired horseman. He was a servant of the great house of the young Emir Aboulias al Thaheride, a prince of great power and wealth. The servant approaching evidently stood high in the favor of his master, for his costume was magnificent. His countenance was shaded by an immense turban, formed of a crimson colored shawl, the folds crossed by bands of gold braid. A yellow tunic, richly embroidered in black silk, covered his body, while from his shoulders hung, fluttering in the breeze, a crimson vest, furred and sleeveless. Immense pantaloons covered his legs, while his feet were incased in yellow morocco boots. A heavy girdle of silk, fringed and tasselled, drew the loose robe close to his waist, and through this was thrust, in a glittering scabbard, a fine Damascus scimitar.

"Beschir," he said, addressing the overseer, "I am sent to direct you to withdraw the slaves from the grove, and send them to plow in the field beyond," indicating with a wave of his hand a wide expanse of fallow soil, lying at the foot of the slope.

"My lord's commands shall be obeyed," answered Beschir, making a low obeisance. "But how comes it, Alhadan, that you bring me this message? Since when has the Emir's personal servant turned messenger boy?"

"Oh!" returned the young man, laughing, "I had an errand in this direction, and offered the steward to bear thee this message. It is but a small matter."

"It is only a small matter, truly, Alhadan; but you are kind to all. May thy way be one of peace!"

For a few moments the two stood talking, and then the horseman turned his steed, and, riding between the rows of trees, made for the opposite side of the grove, intending, in his return to the palace, to take a different path from that by which he came to the grove. As he passed on he drew near the spot where Habid Barbara was. The old man had abandoned his work, and, seated on the bank of the ditch, was slowly and wearily bathing his forehead. The attitude and manner betrayed suffering, and as Alhadan drew near, touched by compassion, he reined in his horse and inquired in broken Arabic; "Are you ill?"

The man raised his head, and glancing somewhat indifferently at the splendid figure near him, answered curtly: "It is nothing," and began to bathe his forehead as before.

"Is there nothing I can do for you?" persisted the young man.

Once more the old man raised his head and looked at the speaker; for a moment his eye was fixed on the countenance above him—a sudden but faint gleam of recognition illumined his face, then the light faded away, and muttering the monosyllable "No," he bowed his head over the stream and resumed his occupation.

The horseman lingered a few moments to afford the slave an opportunity to address him, but, disappointed in this, without a word, gave rein to his horse and galloped away.

It was Otho, now known as Alhadan. For five years he had been a slave. The old man was his father, Baron Von Heildrich. Father and son after years of separation had at last met, but neither knew nor suspected the identity of the other.

Fully fifteen years had passed since the Baron's capture by the Saracens. He had made repeated efforts to bring himself into communication with his friends and secure his ransom, but through accident, treachery, or the indifference of former friends had always failed. At length, broken in spirit and weighed down by age and infirmity, he had sunk into silent submission to the hard lot in which he seemed destined to end his days.

Though faithfully and efficiently discharging his duties, he was silent, reserved, and at times haughty and overbearing in his dealings with his fellow slaves. Their rude advances toward friendship he repelled; the rough play which in hours of relaxation they were wont to indulge, he had resented, and on several occasions in such a manner as to involve himself in bitter quarrels with his companions. The result was not to his advantage. Though highly valued by his owner, he gradually won for himself the reputation of being a slave dangerous to meddle with, while the antipathy which he excited among the field hands, with whom he was classed, amounted, in several instances, to positive hatred. With the meanness of the menial this enmity was visited upon the Baron in endless little tricks and annoyances, which, without seriously harming him, greatly increased the misery of his life.

The bitterest of his foes were three tall, sinewy Afghans. They were wild, turbulent fellows, whose brawn and muscle had attracted the attention of the Emir, as he passed through Bagdad one day, and led him to buy them. Their wild, free spirit had, however, made them difficult to control. Every one of them had been repeatedly punished for insubordination. Severity had finally brought them into sullen submission. They were, however, secretly laying plans for revenge upon the author of their sufferings; and as it was known to them that the Emir had countenanced, if not commanded them to be punished, it was against him that their animosity was directed. As is only too frequently the case with the schemes of bad men, the plots of these wretches were destined to entail intolerable pain and disgrace upon a wholly innocent person.

A brief ride of a quarter of an hour brought Alhadan, as we will now call Otho, in sight of the palace of his master. It was a splendid edifice of shining black marble, built in the form of a square and capped by three huge, white domes. The front entrance was high, wide, and richly sculptured with delicate and exceedingly graceful arabesques. Airy balconies, supported by light pillars which shot up from the ground like the graceful trunks of the palm, projected from the sides of the building, while near the rear, overlooking the valley below, was a kind of pillared arcade, a place dedicated to quietness and seclusion. The palace, with extensive stables and numerous other buildings, covered the summit of a huge, mound-like hill that had been terraced to the base. It was imbosomed in groves of palm, orange, fig and other tropical fruit-trees, while gardens, filled with broad beds of lilies, jessamines, tulips, roses, pinks, hyacinths, violets and an infinite variety of other flowers, lay spread out in every direction. The murmur of water was incessant, and the eye was refreshed by the sparkle and flash of fountains large and small, and the mirror-like gleam of still reservoirs and pools. The light, cool winds from the snow-capped mountains of Kurdistan made the morning and evening delightful, but the midday was hot and sultry.

As Alhadan drew near, he saw, in front of the great stables, a group of splendidly attired Arab horsemen, armed with slender lances fifteen feet long and silver-mounted yatagans. They had dismounted, and were resting under the shade of the trees engaged in conversation, or idly watching the grooming of their magnificent horses. Several heavily laden camels, and one bearing a houdah, made known the fact that the visitors were taking a long journey, and that among their number was a woman.

Surrendering his horse to one of the black slaves who waited at the entrance of the palace, Alhadan entered to report to the steward the completion of his errand.

"It is well," said the latter, as the young man ended his brief announcement, "and now I am bidden say, that our lord and master commands your attendance in the great saloon. And hearken, Alhadan," continued the steward, speaking more kindly, "if I mistake not, Emir Aboulias is well pleased with you, and you will do well to humor—ay, serve him with alacrity. The Emir has guests; delay not."

Thanking the steward, Alhadan turned, and ascending a wide staircase, ornamented with ebony balustrades, carved and set with ivory and mother-of-pearl, reached a wide hall on the second floor of the palace. As he approached the heavy portierès closing the entrance of the saloon, he passed through a double row of black slaves, richly attired, and armed with broad-bladed scimetars, the scabbards and hilts glittering with jewels. When Alhadan caught sight of the costumes of the slaves, he knew that a guest of distinction was with his master. Pausing a moment to compose his thoughts, he pushed aside the portierès and entered the apartment.

(*To be Continued.*)

A NEW CREATION.

God never repairs. Christ never patches. The gospel is not here to mend people. Regeneration is not a scheme of moral tinkering and ethical cobbling. What God does, He does new; new heavens, new earth, new body, new heart; "Behold I make all things new." In the gospel thus we move into a new scheme. The creative days are back again. We step out of a *regime* of jails and hospitals and reform shops. We get live effects direct from God. That is the gospel. The gospel is a permanent miracle. God at first hand—that is miracle. The gospel thus does not classify with other schemes of amelioration. They are good, but this is not simply better, but different, distinct, and better because distinct; it works in a new way, and works another work. Compare the wrought chains riveted on the demoniac, and the divine work working a new creation in the demoniac. It is all there. It is like the difference between the impotent Persian lashing the turbulent sea with chains, and the gracious Lord saying to the troubled sea, "Peace, be still!"—*The Rev. C. H. Parkhurst.*

The Family.

GRIEF AND LOSS.

There is some change within my grief,
  Some shifting of my cross;
What overweights me is not grief,
  It is the sense of loss.

What was a grief is now a loss,
  A stationary want,
An absence felt in every room,
  In each familiar haunt.

Loss is a sense upon whose nerve
  Life's ceaseless weight must press,
A pain too dnll and equable
  To vary its distress.

I seemed to have Him while I grieved:
  At least grief was so void,
In some strange way the vehement woe
  My sinking spirits buoyed.

Fresh grief can occupy itself
  With its own recent smart;
It feeds itself on outward things,
  And not on its own heart.

New sorrow never goads; it seems
  To fill and occupy;
But I am goaded to despair
  By this blind vacancy.

* * * * * *

Is it, O Lord, that I too much
  On creature's love have leaned?
Else why this void of all things now,
  This pain of being weaned?

Faith does not know of empty hearts;
  They should be full of Thee,
And to be full of Thee alone
  Is their eternity.

All life is loss; for it delays
  The vision of Thy face;
Yet nothing, Lord, is lost to him
  Who hath not lost Thy grace.

—*F. W. Faber.*

THE ART OF LEAVING.

The art of leaving is less understood by women than by men. The habits of business, the recognized fact that to a business man time is money, the throng and press and exactness of business life, all tend to make men who live in cities the best possible exemplars of the fine art of leaving quickly and neatly. A business man's social call is usually a model of good manners in this respect. When he has said what he has to say and listened to what there is to hear, he takes his hat, says "good evening," and is out of your presence without giving any time or chance for the too often tedious and embarrassing commonplaces of mutual invitations and promises to call again which seem to be a kind of social formula with women. In striking contrast with this neat and skillful method of cutting short the parting word of an interview or a call is the too common social practice of visitors, who commencing to leave, seem temporarily to abandon their purpose and then linger as though it was a kind of compliment to the visited party to appear loath to part.

Who does not dread the visitor who starts, then thinks of something else to say, rises, and then thinks of another subject of conversation, nearly reaches the door, and, probably holding it open, is aroused to a degree of mental brilliancy that threatens his health and that of his host or hostess by long detaining of both in a cold draught while he discourses? What a tax on the patience and politeness of the listener who strives, by assenting instantly to every proposition, to end the interview and break the restraining bond of polite attention!—*Philadelphia Record.*

CHILDREN'S SHOES.

Compression of the feet in children, not less than in grown people, works a great many evils. Derangement of circulation, headache, and weak eyes result from wearing tight shoes. The motions of a child should be absolutely free, and every garment and covering of the body should be so contrived as not to detract in the least from perfect freedom of circulation and movement. Keeping shoes on feet that have outgrown them is very expensive economy. It may result in life-long deformity and pain. Children should never be permitted to wear high-heeled shoes. High heels keep certain muscles of the leg flexed when they should be tense and rigid, and so disturb normal muscular action. Tennis shoes are invaribly low-heeled or without heels. The tennis player cannot command his feet if he has on high-heeled shoes. We never think of putting shoes with heels on them on babies. Why should children past babyhood wear them? A snug-fitting shoe, one giving support to every part of the foot equally, is better than a loose shoe that allows the foot to move about in it.

The observer in horse-cars and on ferry-boats has a fine opportunity to study feet and foot gear, and it is borne in on him that if parents were more careful in their provision of well-fitting shoes for their children, the number of ill-shapen feet would be very much diminished, and what a saving of pain that would mean!

Youth's Department.

A LITTLE VISITOR.

I spied her in my garden
  Clasped tightly in each hand
    She held a monstrous posy,
    Her dimpled cheeks were rosy;
She smiled and begged my pardon,
  When near her I did stand.

"I've come to pay a visit,"
  She said—the pretty dear!—
"For thirty long, long days, sir,
  And aren't you glad I m here?"

"Now what may be be your name, please?"
  I gently did demand;
  "And whose are all these flowers?"
    She said, "Why, they are ours!
I'm June; last night I came, please,
Straight from the Summer Land."

—*June St. Nicholas.*

THE THREE CONSPIRATORS.

One day, when little Arthur was making mud-pies in the front yard, he heard some one call him. It was his Aunt Jane, who was standing on the front porch, with a letter in her hand.

"Run across the street and put this letter in the box, Arthur, please," she said.

"No, I don't want to," answered Arthur, who did not like to be disturbed.

So Aunt Jane went across the street herself, and mailed the letter.

Not long after this, Arthur's mother asked him to take a spool of silk to Aunt Jane, who was upstairs.

"No, I don't want to," answered Arthur again.

His mother said nothing, but when she went upstairs herself with the silk she had a little talk with Aunt Jane about Arthur.

An hour later Arthur ran to Aunt Jane with a broken whip.

"Please mend this, Aunt Jane," he cried.

"No, I don't want to," said Aunt Jane, without looking up from her sewing.

Arthur seemed surprised for a moment; then hung his head and turned away.

When supper was over, Arthur carried a book of fairy tales to his mamma.

"Please read me a story, mamma," he said.

"I don't want to," said his mother, who was knitting.

Arthur's lip quivered, and his eyes were full of tears as he sat down on a cushion in a corner to look at the pictures in the book.

But he forgot his trouble when his papa came in.

"O papa!" he said, running to him; "please make me a whistle?"

"No, I don't want to," said his papa.

This was too much for Arthur, and he burst into tears. But no one comforted him, and nurse came and took him off to bed.

While she undressed him she told him that no one could love a little boy who never wanted to do favors, and if he were not ready to oblige others he must not expect others to oblige him.

The next morning Aunt Jane came out again with a letter. As soon as he saw her he left his mud-cakes and ran to her.

"Let me put the letter in the box, Aunt Jane," he said.

Aunt Jane smiled and kissed him as she gave him the letter. She saw that Arthur had learned a good lesson, and he never again refused to do a favor.—*Selected.*

A CHILD'S HEROISM.

A little boy's heroism was tested, not long ago, through a mistake. The editor of a contemporary relates that a gentleman in a New England town proposed to drive, with his wife, to the beautiful cemetery beside the river, beyond the town. Calling his son, a bright little boy, some four years old, he told him to get ready to accompany them. The child's contenance fell, and the father said:

"Don't you want to go, Willie?"

The little lip quivered, but the child answered, "Yes, papa, if you wish."

The child was strangely silent during the drive, and when the carriage drove under the wide archway, he clung to his mother's side and looked up in her face with pathetic wistfulness. The party alighted and walked among the graves and along the tree-shadowed avenues, looking at the inscriptions on the last resting place of the dwellers in the beautiful city of the dead. After an hour so spent, they returned to the carriage, and the father lifted his little son to his seat. The child looked surprised, and drew a breath of relief, and asked:

"Why, am I going back with you?"

"Of course you are, why not?"

"I thought when they took little boys to the cemetery they left them there," said the child.

Many a man does not show the heroism in the face of death that the child evinced in what to him had evidently been a summons to leave the world.—*Boston Transcript.*

Pleasantries.

A subscriber complained that his newspaper was damp. "Well," said the editor, "it is because there is so much due on it."

A middle-sized boy, writing a composition on "Extremes," remarked that "we should endeavor to avoid extremes, especially those of wasps and bees."

NOTICE.

☞ *Editorial Correspondence address to* THE REFORMED CHURCH MESSENGER, *907 Arch Street, Philadelphia.*

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For Terms, see page 11.

THE REFORMED CHURCH MESSENGER,
907 Arch Street, Philadelphia, Pa.

THURSDAY, JUNE 25, 1891.

AT its recent meeting at Detroit the General Assembly of the Presbyterian Church practically condemned Dr. Briggs for heresy, and inferentially the Faculty and the Board of Directors of Union Theological Seminary at the same time. The carnal nature of man may have had something to do with this decision; but there ought not to be any doubt that our Scotch and Scotch-Irish brethren were sincere and honest in all that they did, perhaps as much so as their ancestors in the old world when they stood up for the truth. We may say that they acted from their Christian consciousness, such as it exists among them at the present time, in the year of our Lord 1891. But will this decree of theirs stand the fiery ordeal of critism on the outside? There is also a Christian consciousness in the surrounding Christian community, which is more general and more free than any existing in any single denomination; and say what we please, it will speak out. Protestants, although divided, form one evangelical body, have one and the same aim, and it is not likely that they will remain silent. Critics are already giving their opinions, and the secular papers are already making their remarks about the Detroit Assembly, remarks that are by no means creditable to the large majority that massed itself on what was supposed to be the truth. It is not likely that the conflict is now over, or brought to its quietus by the vote which was taken at Detroit, however large or imposing. There were two tendencies at work, in the Seminaries; and the one involving, as it does, German learning and German thought, is just as likely to become irrepressible as the other. We could have wished that Dr. Worcester's intermediate course had been adopted, as it might have saved much trouble in the future. Antagonism, probably causing most large amount of friction, will continue,—until Union and Princeton Seminaries are allowed to stand on the same level, and each is allowed to pursue its own mission without let or hindrance from the other. We hope the great debate will not continue as long as a similar one did in our own Church, extending over fifty years, the end whereof was that German theology was to be allowed to have its word in the Church of America. It will not sink in the ocean; it will not down at the bidding of theological professors, theological reviews or religious newspapers; and the only sensible course seems to be to treat it with respect, eliminate it of its errors, appropriate to ourselves the treasures, the grains of pure gold, which it contains, and cast aside the dross.

INIQUITY.

Iniquity has always abounded in this world of ours, but as it is to a great extent covered up we are scarcely aware of its extent or dreadful character. It is only when it breaks out violently and exposes itself to the inspection of the community and of the world, that we become conscious of it as a real fact, and then we are filled with horror at it as if it were a new thing. So it was with the recent revelation, in Philadelphia, to which we have been treated by the papers ad nauseam, more than we wished to know. Something of a similar sensational character at the same time filled the papers in connection with the famous baccarat trial in London. In the latter case the wickedness in high places was uncovered, and the participants occupied a much higher place in society than the transgressors in Philadelphia or in most other places in this country. It was very strange that so much account was made of the question of cheating at a game of cards. Apparently no horror seems to have been excited by the fact that illegal gambling, which after all is the worst kind of cheating, was carried on at a decent house and in a respectable family, by the Prince of Wales, the heir apparent of the throne of England, and his friends among the nobility. That is the fact which should make all England hang its head, and blush with shame; but it seemed to have been regarded as of small account as compared with the cheating, which after all was not perpetrated so much from the love of money as from a desire to defeat an opponent in the play.

What must be the effect of this revelation of what is going on covertly all the while the world around, in England, Europe and this country? It no doubt will in some degree shake the throne of the British Empire, in the minds of many people, and it may be the beginning of the end. If the English as a nation were not so loyal to the idea of royalty, Queen Victoria, the best of queens, like Dom Pedro in Brazil, would most likely have no successor when she comes to die. She has the sympathy of all right-minded people. Monarchy the world over is doomed to pass away, to give place to better forms of government; and the shameful conduct of royal families may serve as the occasion, the excuse or the means of abolishing old and worn traditions that are now no longer of any use.

THEOLOGICAL CONTROVERSY.

Our good brethren of the Presbyterian Church seem to be dazed by the sharp theological contention which has come to disturb their peace. They had settled down into the persuasion that the ripple of Revision, which for a while had disturbed their placid serenity, was about to be allayed, and they were dreaming of an undisturbed repose again. But as they were about to adjust themselves to their imagined quietude, they find the spirit of unrest breaking forth with redoubled violence, and we see them running to and fro inquiring what the thing means. A widespread peruasion seems to prevail that Dr. Briggs is the cause of the whole trouble. With his opponents the notion is that he is the Jonah, and that if they can only land him securely in a whale's belly, the trouble will be speedily allayed, and very soon things will move smoothly forward again. With his defenders the contention is that he is a sadly misunderstood man. That he does not mean, by anything that he has said, to disturb one stone in the revered citidel of the Westminster Confession; that endowed with an unusual equipment as a Christian scholar, he in the exercise of that liberty of thought and inquiry which the spirit of our times prescribes as an inalienable right, is seeking larger apprehensions of the truth than fell to the lot of the Fathers, and that in the end he will square all his new acquisitions to the standard of the old Confession. Hence while the one party says, suppress him and expel him from his professorial chair, the other contends that to do so would be to suppress the spirit of inquiry into new realms of the truth, and to convict the Church itself of antagonism to an enlightened spirit of progress and freedom of thought.

There are others however, and they are not all in the communion of the Presbyterian Church, who are persuaded that the cause of the theological unrest in that Church, and for that matter in the other churches too, is far deeper and wider than the dimensions of any one man; that Dr. Briggs is no more the cause of it, than were Martin Luther and Ulrich Zwingli, the cause of the Reformation. The most that can be truthfully said of him, is, that he is the occasion, the instrument for the assertion of a profound movement, down deep in the theological life of the nineteenth century, in contrast, and at the same time in advance of that of the sixteenth and seventeenth centuries.

That was the outbirth of the scholastic age of Protestantism, and it ran largely into the lines of abstraction and philosophy. It speedily, as a consequence, ran into the direction of, and into rationalism. It thus served to assert the rights of reason, against its servitude of an earlier age, but in doing this it ran into the extreme of asserting the supremacy of reason over faith. The significance of our age for theology is the reaction against this abnormal demand of reason, and what is wanted is the postulate of a fundamental base in faith, as the principle for reason, and the rule and measure for its exercise. It aims to conserve the true rights of reason, while it would assert the supremacy of faith. As a natural result, the demand is that the central principle of theology shall be, not a rational proposition, but an ontological fact, a postulate of faith. In other words, not the speculative proposition of the Divine Sovereignty, true enough in its place, but the concrete historical fact of the Person of our Lord Jesus Christ. This, will our Presbyterian brethren allow us to say, is what lies at the bottom of their unrest. And whether they will or no, they are compelled in the Providence of God, to meet it and solve it. Dr. Briggs is a mere incident, and do with him what you will, the question which he, it maybe unwittingly in some measure opens, remains. The question, as we have said, is as to the sufficiency of a speculative principle as a fundamental base for theological science, and as such it reaches the foundation stone of the Westminster confession.

WESLEY'S CONVERSION.

Mr. Wesley and his friends tell us that he was converted in a particular place and at some particular hour and minute of the day, under the influence of a pious Moravian missionary. But was he—brought up under the influence of a remarkably pious mother—not converted long before? No one reading his previous life from the time he left home, went to the University, to Georgia, and returned to England, can doubt for a moment that he was a converted man all along. It is true he held narrow, high Church Episcopal views, which obstructed and to some extent stifled his Christian life; but if he was an unconverted sinner during all those years, then we would say that there were few converted persons in the world in his day. We know that the word conversion is employed in a variety of senses; even at this late day it is still used too generally to express a subjective experience of a joyful character, which is regarded as the starting point of a new departure in the individual's life, when that point may have been reached long before, and possibly without his being conscious of it at the time. Conversion, according to the Scripture, is the mortification of the old and the quickening of the new man. The popular, Puritanic or Methodistic use of the term is, therefore, to be regretted, because it has confused the minds of many tender-hearted Christians, and has sometime served as a deceitful prop for many persons to lean on, whose subjective experience had no real basis for its support, nothing better than a flash of feeling which goes away as it comes.

Synodical Editors.

(Elected by the Synods.)

Eastern, ... Rev. Jonathan H. Pannebecker.
Pittsburgh, ... " David B. Lady.
Potomac, ... " J. Spangler Kieffer, D. D.

ABOUT THE PITTSBURGH SYNOD'S PROFESSORSHIP.

During a recent collecting tour—collecting funds for the endowment of a chair in the Seminary at Lancaster, which the Pittsburgh Synod directed its committee to enter upon, at its last meeting—the question was put to the pastor of the charge: "How much does L. get for doing this work?" On the same trip the pastor and the writer took dinner with the pleasant and entertaining family of Dr. H. And after dinner, whilst the good Doctor was making a contribution to the Seminary, which by the way was just five times as large as he had intended to make it before we talked it over together, he also said: "Reverend, if it's a fair question, how much is there in this for you?" He was assured that the question was entirely fair, and that it would give us great pleasure to answer it; and that this was purely a work of love, that the members received no salary or remuneration in money for their work: that every cent of the contributions given by the people went to the endowment fund; when we held public meetings, conventions, in the interest of the Seminary, collections were lifted—basket collections—and that these collections constituted an expense fund, out of which the car fare of those engaged in the work, to and from the charges visited, and the cost of pledge cards and programs of the meetings, was paid; that this was all the members of the committee asked for and that they would feel amply repaid for all the labor they expended and for the worry and anxiety endured by the knowledge that the great and good work was accomplished.

And it might perhaps be well to take this occasion to state to the people of the Pittsburgh Synod, almost all of whom are still to be visited in this interest, that this is the true state of the case. Committees appointed by Classes or Synods are not paid for their work, that is so much extra labor placed upon them for which they receive no pecuniary remuneration. Only their car fare, if they have to travel from place to place in carrying out their commission, is paid. And the Endowment Committee differs in no respect, in regard to this matter of remuneration, from any other church committee. The idea was entertained at one time of employing an agent to collect this $30,000. In that case a certain percentage of the contributions (perhaps ten per cent) would have gone to the agent for his work. Then if a man gave $1,000 to the Seminary, $100 of that sum would have gone into the pocket of the agent; if he gave $100 to the Seminary, $10 would have gone to the agent, and in the same proportion for less sums. As it is, the committee doing the work themselves, when you give $1,000, or $100, or $10, to the Endowment, the whole sum goes to the Endowment, and not a dollar or a cent of it goes to any minister or elder who is engaged in the work of collecting this fund.

And just here, while we are on the subject of this Endowment (we havn't been on any other lately in the Messenger) it might be well to say a word in regard to the size of the contributions which are asked for. Some persons may think the committee is asking for pretty large sums. That is true. This is not a ten cent collection which we are making at this time. You have those almost weekly. This we have only once in a lifetime. There are very few persons in our Synod that have ever been asked for a contribution towards the Seminary. It is possible that the present generation will not be asked again for this cause. Now you are giving once for all. What you give is not to be spent. It will last for centuries. Only the interest will be used from year to year. Is it unreasonable to ask for large contributions, for 10's and 50's and 100's, where others ask for only dimes and dollars, seeing they ask a number of times a year, whilst we shall ask you but once in your lifetime? If we were collecting money to pay our professor's salary for bnt one year, then dimes and dollars would do. But we are collecting a sum of money, which is to pay this salary for all time to come. This is a very different thing from the other, and a very much better thing too—so good and worthy a thing in fact, that every member of the Synod should earnestly desire to have as large a share in its accomplishment as he can possibly afford to take. Nor should we feel frightened or unwilling to give the comparatively large sums that are asked of us, seeing that the idea is to pay right down, and be done with it, what will serve to maintain a professor in the seminary for all time to come.

Nor is it to be supposed for a moment that our people are the only people who are asked to make large contributions to endow and support colleges and seminaries. In reading the report of the debate in the Presbyterian General Assembly on the Briggs case, the writer learned that the Edward Robinson professorship to which Dr. Briggs had been elected by the Board of Trustees of Union Theological Seminary had but recently been established by a friend of the institution giving $100,000 for this purpose. At the late meeting of the Lutheran General Synod at Lebanon, Pa., a Mr. Schultze offered the Synod $150,000 for the purpose of establishing a Theological Seminary in the city of Omaha, on condition that the Synod would raise an equal sum for this purpose. And although it was near the close of the meeting and a number of the wealthier lay delegates had gone home, pledges amounting to $20,000 were made by individuals in the house towards raising this sum. A canvas such as we are making will no doubt be made for the remainder. And the Lutheran General Synod has about as many members as the three Synods which have undertaken to place three additional professors at Lancaster. We have undertaken, and let us carry through, great things also for our beloved Reformed Church.

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For the Reformed Church Messenger.

REV. JOHN STUCK.

In addition to the brief notice already published of the sad death of Rev. John Stuck of Boundary, Ind., a correspondent, W. E. L., sends the following to the *Christian World*.

Rev. John Stuck was born in eastern Ohio August 30, 1823. He died May 6, 1891, at the age of 67 years, 9 months and 7 days.

Of his early life nothing is known until the time of his marriage to Mary Jane Maggert April 3, 1844. About twelve years later he commenced preaching and exhorting for the Reformed Church in Darke county, Ohio. After being licensed and ordained (time not known) he continued up to his death to be an active and arduous worker in this part of Christ's kingdom.

In many respects he was a faithful minister of the gospel, and beyond a doubt was instrumental in accomplishing a great amount of good. No minister in this section of country was so widely known, and generally so well received. During his residence and labors in Darke county he solemnized hundreds of marriages and officiated at thousands of funerals. In various other relationships was so associated with the people that his loss was deeply felt and sorely lamented.

Extract from the Contract between the Publication Board of the Reformed Church in the U. S., and the Proprietor of the Reformed Church Publication House.

"It being distinctly understood and agreed between the parties that the Synods of the United States, Pittsburgh and Potomac in consideration of the terms of this lease agree that they jointly or any one of them will not establish or themselves conduct or have conducted for them a publishing house or houses, nor publish any books or periodicals, nor endorse any periodicals that may be published by any private party or individuals either within or without their respective bounds."---Minutes of Synod, 1888.

While the deceased was not what may be termed a great preacher, his efforts were most generally followed by a goodly number of conversions, and it is fair to say while much of his labor, as of all others, may have been of little avail, yet much lasting and soul-redeeming good was accomplished. From the partial record reviewed it may be safely estimated that during his ministry he received several thousand individuals into church membership. At various times during his ministry he served the following charges: Hillgrove, Pikeville, Salem, New Pittsburgh.

It is indeed sad and revolting to be compelled to chronicle the fact that one who had been during a period of thirty-five years a servant of Christ in the proclamation of the tidings of salvation, should end his life with his own hands in such a tragic manner. Also from the fact that no reason can ever be wisely surmised leading to the cause of the committal of the lamentable act, we wish to believe nothing else than that the man was laboring under temporary insanity. The funeral services were held in the Reformed Church at Boundary, Ind., the writer having charge of the services, assisted by Rev. R. Reichard and Mr. A. Klinger. Ministers from other denominations were present, who took part in the services of the Independent Order of Odd Fellows. The deceased leaves a wife, two daughters and one son, many friends and relatives to cherish many fond recollections of one who is awaiting the final summons before the just Judge. May the blessing of God rest upon this and all bereaved families, that they and we may be more closely united to him in childlike faith.

For Reformed Church Messenger.

ADJOURNED MEETING OF LANCASTER CLASSIS.

At an Adjourned Meeting of Lancaster Classis, held in the College Chapel at Lancaster, Pa., on Thursday afternoon, June 18, Rev. Lucien J. Mayer was received from St. Paul's Classis, Synod of Pittsburgh, and a call to him from the Reamstown charge was confirmed. Brother Mayer expects to commence his labors in this charge, June 21.

A committee to attend to his installation was appointed, and consists of Revs. Dr. J. S. Stahr, Dr. E. V. Gerhart, and D. W. Gerhard. The pastoral relation existing between Rev. George Merle Zacharias and the Marietta congregation was dissolved, the same to take effect June 28, 1891. A committee to supply the congregation and assist in securing a pastor was appointed, and consists of Revs. J. H. Pannebecker, J. W. Meminger and M. M. Noacher.

ALLENTOWN FEMALE COLLEGE.

The Twenty-first Annual Commencement of this College will take place in Music Hall, Allentown, Pa., Friday, June 26, 9 A M.

The Art Reception will be held at the College on Thursday evening, June 25th, from 8 to 10 P. M

Poetry.

For Reformed Church Messenger.

THE CRUCIFIED.

BY SUSANNA CORRELL.

Who built for us that mansion fair,
So free from sorrow, pain and care,
And bade us strive to enter there?
'Twas He who died! 'Twas He who died!
The Crucified! The Crucified!

Who leads us gently by the hand,
While journeying through this pilgrim land,
To join at length that heavenly band?
'Tis He who died! 'Tis He who died!
The Crucified! The Crucified!

Who gives us strength whene'er we pray,
To tread by faith "the Jesus way?"
And gently aids us day by day?
'Tis He who died! 'Tis He who died!
The Crucified! The Crucified!

Who bids us oft in faith to look,
Within that Holy, Holy Book,
To wisdom find, our trials to brook?
'Tis He who died! 'Tis He who died!
The Crucified! The Crucified!

Who draws us to His loving breast,
Where weary heads in peace may rest,
Till we are numbered with the blest?
'Tis He who died! 'Tis He who died!
The Crucified! The Crucified!

And when this weary life is o'er,
And from the earth our spirits soar,
Who'll welcome us at Heaven's door?
But He who died! But He who died!
The Crucified! The Crucified!

And oh! through that unending rest,
That all shall share whom He has blest,
We'll sing sweet songs in glory drest,
To Him who died! To Him who died!
The Crucified! The Crucified!

Selections.

Smiles are smiles only when the heart pulls the wire.—*Theodore Winthrop.*

Thy cares and burdens day by day
Bring boldly at His feet to lay.
—*M. E. Winslow.*

That which constitutes virtue is not to be unable to commit sin, but not to be willing to do so.—*St. Ambrose.*

Believe me, the talent of success is nothing more than doing what you can do well, and doing well whatever you do.—*H. W. Longfellow.*

A life of worry, want and wear,
A life of discord, doubt and care,
I may not, will not, live on earth—
It ill becomes the second birth
Of God's own child.
—*Rev. John Parker.*

Bear in mind, afflicted Christian, that while your Heavenly Father chastens you with one hand He supports you with the other.—*Jackson.*

In a world where there is so much to be done, how happy that there is so large a portion of daylight; in a world where there is so much to be suffered, how merciful that there is also so much night. —*Bluut.*

You cannot afford to absent yourselves from the house of God. We are not to "forsake the assembling of ourselves together," though the preacher may be one who does not interest you, you should go there to worship. Frances Ridley Havergal well says: "An avoidable absence from the house of God is a sure sign of spiritual decay."

Science and Art.

Every year a layer of the entire sea, fourteen feet thick, is taken up into the clouds. The winds bear their burden into the land and the water comes down in rain upon the fields, to flow back through rivers.

The torpedo boat Adler, constructed in Germany for the Russian Black Sea fleet, is described by the Russian papers as the fastest war vessel afloat, having attained during its trial trip a speed of 26.55 knots. The boat is 150 feet long and 17 feet broad, with a displacement of 150 tons. Three gunboats, one of which—the Narghen—is finished, are being constructed in German shipyards for the Baltic fleet, and these will be almost as fast steamers as the Adler.

It is now believed that where it is profitable to grow lettuce under glass for market, the electric light can be profitably used. Mr. Wm. Rawson, of Arlington, Mass., has experimented for one season and feels encouraged to go on with it. The Worcester Co. (Mass.) Horticultural Society has published an account of what Mr. Rawson did. One house for forcing lettuce, 200 feet by 24, was given in charge of one arc light, active till midnight, at a cost of $15 per month. The crop was advanced in time twenty per cent. One week's advance in five, is a great gain to the market man. When the electric light was brought to some perfection, much was hoped from it as an aid in the artificial culture of plants. Dr. Sieman's experiments indicated some good results, but no attempts have been made to apply the principle to profitable uses. It seems to be conceded that plants can proceed with those changes necessary to healthy plant growth to a great degree under electric light, though not nearly to the extent they can under sunlight; but the open question is, will they do this to an extent to make its use profitable to the cultivator.

Items of Interest.

The wealth of the United States is estimated at $71,500,000,000, that of England at $50,000,000,000, and that of France at $36,000,000,000.

Sir John Macdonald, the Premier of Canada, died on the 7th inst. He was a man of great ability, and it will be difficult to find as able a successor.

The Khedive of Egypt has just issued a decree prohibiting the cultivation of tobacco in that country. All owners of land on which the weed is found growing will be fined $1,000.

Harvard University has 365,000 bound volumes in her library; Yale has 200,000; Cornell, 150,000; Columbia, 90,000; Syracuse, 75,000; Dartmouth, 68,500; Lehigh, 66,000; Brown, 66,000; Princeton, 65,000; Bowdoin, 84,000; University of Virginia, 40,000.

Queen Victoria is now duly authorized by act of Parliament to prohibit the catching of seals in Behring Sea, and if her government and that of the United States can come to some agreement on the subject, the industry that was threatened with destruction may yet be saved.

The labor struggle in Belgium has ended in favor of the strikers. The strike was for political rights. Of the 6,000,000 inhabitants only 133,000 had the right of franchise. These comprised the capitalists and the landed proprietors. With political equality gained, the Belgium laborers hope for a bettering of their condition.

It is said that soap is used for money in certain parts of Mexico. Small cakes, valued at one and one-half cents, are used, each one being stamped with the person by whose authority it was issued, and the name of the place where it is current. Chocolate, cocoanuts, and eggs are used as currency in portions of South America.

One might suppose from the current talk concerning Italian immigrants that they are coming to this country in greater numbers than any other nationality, but the reports for April show such is not the case. During that month 85,001 men, women and children landed on these shores, of whom 22,755 were Germans, 17,199 were English and Irish, and 13,128 were Italians. Sweden and Norway, supposed to furnish desirable immigrants, sent us 8,502, while France furnished only 545.

Hints and Recipes.

A plain mayonnaise to serve with plain tomatoes is made like this: to two well-beaten eggs add one teaspoonful of sugar, one-third teaspoonful of salt, the same of mustard, one spoonful of cream and three of vinegar. Put together these ingredients in a milk boiler, and stir till about the consistency of thick cream. Cool and then set upon the ice. This rule can be doubled or more, and will keep in a cool place a fortnight.

To make a cake that never fails, use two cups white sugar, half cup of butter, one cup sweet milk, three cups of flour into which two teaspoonfuls of baking powder have been stirred before sifting, whites of five eggs beaten to a stiff froth. Beat sugar and butter to a cream, and then add milk and flour, stirring eggs in last. Flavor with vanilla or lemon. For the cake that never fails this is the recipe *par excellence.* I use it for marble, fruit, silver and every other kind of cake, stirring in my fruit, chocolate or whatever other ingredient I wish to employ at will.

LOOK OUT FOR POISON IVY. — As the summer season approaches and *rhus toxicodendron* (poison ivy) begins to thrive, there is a large number of persons who will take an interest in the statement that an immunity against this plant can be secured. At least it has been done in one instance, related by Dr. John Aulde in the New York *Medical Journal.* He says that Dr. George Kirkpatrick, of La Harpe, Ill., took by mistake a good swallow of the tincture, and in order to counteract the effect of the poison, large doses of olive oil were administered, and along with it about ten grains of carbonate of sodium. No immediate unpleasant effects were observed until the second day thereafter, when it was found that there was complete desquamation of the cuticle, and since that time he is proof against the poison of the plant.—*Philadelphia Record.*

Farm and Garden.

Straw contains much valuable feed, and we are learning to put it to better use in this respect than we formerly did. The trouble is that it does not make a completed ration, as hay does, even if fed in the very largest quantities, but cottonseed meal or linseed meal will supply this defect, and make an evenly-balanced ration, that may be profitably fed wherever straw is plentiful.

It takes not a little courage of a certain kind to pick from the apple, peach or pear trees fruit that may be half grown and having a promising look. But if the finest product is sought, thinning must be done. The writer visited one of the leading fruit growers of Eastern New York once when his peach trees were in bearing, and found him thinning out the nice, half-grown peaches relentlessly "How thick do you allow them to stand on the limb?" we inquired. "Not nearer together than six inches," was the reply; and his actions spoke as loudly as his words, for the ground was literally covered with peaches half grown. This thinning pays; for in the market it is fruit of large size and fine quality that brings the fancy price. It should be the constant aim of those who grow fruit of any sort for the market to produce only such as will command the gilt-edged price. Herein lies the profit.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch St.

THE CENTURY. Bound Volume XIX., from November, 1890, to April, 1891. The Century Co., New York. Pp. 960. Price $3.

This is a handsome volume bound in old gold. It is full of good reading. The number of attractions within its lids makes it well worth the price asked for it. The numbers for six months thus brought together serve to increase the popularity of the magazine. It is worthy of a place on the centre table and in the library.

WHAT'S THE USE OF GOING TO CHURCH? By Robert A. Holland, S.T.D., Rector of St. George's church, St. Louis, Mo. New York: Thomas Whittaker. Price 10 cents.

Rev. Holland has given to the public in a neat booklet of 21 pages his forcible sermon upon the above subject. It answers well the question asked. It should have a large circulation.

LITTLE THINGS IN EVERY DAY LIFE:—Duties, Cares, Kindnesses, Pleasures, Efforts and Giving. New York: Thomas Whittaker. Pp. 71. Price 25 cents.

This is an excellent book for general reading. It calls attention to the little things of every-day life which so many are apt to overlook, neglect or underestimate. A good book for the young especially.

PEOPLE'S COMMENTARY ON JOHN, Containing Common and Revised Version, with Readings and Critical Exegetical and Applicative Notes. By Edwin W. Rice, D.D. American Sunday-school Union, Philadelphia. $1.25. Pp. 335, with maps and original engravings.

This is a complete commentary on the Gospel according to John. Very useful for Biblical students and teachers. The commentaries on Matthew, Mark and Luke have been received with marked favor, and this volume is similar to them in plan and excellency.

ELIZABETH. From the German Marie Nathusis. By Mrs. M. A. Schryock. Philadelphia: Porter & Coates. Price $1.50.

This is a story of home life in Germany, and it has a very good moral. It tells of a family in Germany who were very religious, belonging to that class known as *pietists.* The principal character, Elizabeth, was a granddaughter who upon entering society in Berlin met a young officer who won her heart. Trouble began on account of the husband having no religious feelings. Things with them go from bad to worse, outside folks, unknown to the couple themselves, talk of separation and divorce. But their schemes fail and the couple are reunited and all goes well. But for the busybodies their woes would not have been one-fourth as bad as they were. Would the reading of this book help to rid communities of busybodies it would be doing a good service. Mrs. Schryock has given a good English dress to the book. It is well printed and handsomely and substantially bound.

The Andover Review, June, 1891. This number opens with a refreshing article on "Christianity a Religion of Hope," in which the writer shows that Jesus' revelation of the Father is not merely complementary of what was already given, but also prophetic and ideal, setting a standard towards which the world still strives and communicating a thought which the world has not yet wholly grasped. Hamilton Mabie in a very interesting paper on "The Significance of Modern Criticism," makes clear the fact that modern criticism, discerning the law of growth behind all art and the interdependence and unity of all human development, has given us an interpretation of literature which is nothing less than another chapter in the revelation of life. "The Present Religious Crisis in Japan," by an intelligent Japanese, sets forth the causes of the difficulty now experienced in Christian work in that country and the qualifications necessary to missionary success. Part XI. of the series, "What is Reality," discusses the philosophy of the unconscious, and Prof. Tucker furnishes a thoughtful criticism of "The Gospel of Wealth." The reader will be interested in the editorial notes, add we beg him not to pass over Professor Steenstra's valuable paper entitled "Can there be Davidic Psalms in the Psalter?"

Houghton, Mifflin & Co., Boston. Yearly subscription, $4.00; single numbers, 35 cents.

Wide Awake for June contains—The Pursuit of Happiness, This Way went the Lady Mary to Paradise, A Vermont Boy's Trip to Boston in 1825, Amanda Jinkum's Burdens, Polly Pepper, Miss Matilda Archambeau Van Dorn, Marietta's Good Times.

Wide Awake is $2.40 a year; 20 cents a number. A specimen (back number) will be sent on receipt of 5 cents. D. Lothrop Company, Publishers, Boston, Mass.

The Quiver for July contains — A Mission Tour under Difficulties, On Stronger Wings, A Living Dog is Better than a Dead Lion, How we Formed our Band of Hope, Crickety's Child, For Erica's Sake, The Sailor's Star.

Cassell Publishing Co., New York, 15 cents a number, $1.50 a year in advance.

Littell's Living Age. The number of The Living Age for June 20 contains—Canada and the United States—Their Past and Present Relations, Quarterly Review; Samela, Macmillan's Magazine; Philip Henry Gosse—A Puritan Naturalist, London Quarterly Review; English War-Songs, Macmillan's Magazine; Chamonix in May, Cornhill Magazine. Poetry—A Theory, The Cossack Mother's Lullaby, Plenty of Time. Miscellany.

$8.00 per year. Littell & Co., Boston, are the publishers.

Marriages.

On May 14th, 1891, at the residence of the bride's parents, by the Rev. Frank E. Lauffer, Mr. Geo. W. Geiger to Miss Nettie M. Lauffer, both of near Manor Dale, Westmoreland Co., Pa.

On May 19th, by the same, at the residence of the bride's parents, Mr. James W. Moore, of Salina, to Miss May Z Giet, of N. Washington, Westmoreland Co., Pa.

On May 21st, 1891, by Rev. R. F. Gass, at the residence of the bride's parents, Mr. Isaac F. Miller, of Knoxdale, Jefferson Co., Pa., to Miss Mary Agnes Shaffer, of Shannondale, Pa.

At the home of the bride, June 3rd, by Rev. O. H. Strunck, Mr. Chas. F. Derr, of Pottsville, to Miss Kate Meck, of Schuylkill Haven.

At Stoystown, on the 7th of June, by the Rev. D. O. Shoemaker, Mr. Levan Ash to Miss Marion Rosa Sipe, all of Somerset county.

June 11th, at the home of the bride's parents, by the bride's father, Rev. J. Kretzing, Mr. Francis E. Heller to Miss S. Lizzie Kretzing, both of Brodheadsville, Pa.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

Died.—In Basic City, Va., April 27th, 1891, Mr. Augustus Gohl, aged 52 years and 10 months.

The deceased was born in Neckidensling, Wurtemburg, Germany, June 27, 1838. He was confirmed in the Lutheran church of his native town August 18, 1852.

He came to this country in 1853, and settled in Harrisburg, Pa., where he learned his trade, that of butcher. By his energy, attention to the needs of his customers, and integrity, he rose to a position of prominence and contributed largely to the industrial and business advancement which in recent years has characterized this growing city.

He was married in 1858 to Miss Rebecca Lutz. This union was blessed with three children, one of whom preceded the father to the heavenly home. The wife and two daughters remain, cheered in their affliction by the dying testimony of their beloved to the sustaining power of Divine grace, and by the remembrance of his uniform devotion to their comfort and well being.

After his marriage Mr. Gohl united with the Reformed church, of which he continued a faithful member until his death. He was ardently attached to the church and his pastor to whom he showed many evidences of his interest and regard.

Mr. Gohl moved to Basic City, Va., in January last, where he had already established a flourishing business and where he was busily engaged in building.

Such is the brief sketch of a life of continued activity, of good and kindly deeds. Like the narrow graves in which we are to be laid, the space is small in which can be given the record of a human life. But while this brief outline may be all that will be remembered of our departed friend by the casual reader a large circle of admiring friends will remember him for his genial disposition, his kindness, his integrity, his progressive activity in the business enterprises of the cities in which he lived, and above all for his steadfast devotion and constant attention to a sorely afflicted wife.

While in all this he did no more than his duty as a citizen, a Christian and a husband, yet he was so free from affectation in his works of love and public duties, that he, unconscious to himself, was the subject of admiring praise among those who knew him. It was remarkable how, in a short time, he gained not only the good will but the warm regard of the growing city in which he had recently made his home. He was so full of hope as to its future, so ready to aid in making those hopes a reality, so kind and genial towards all, that when his death was announced men stood in groups forgetting for the time their business and their meals under the sense of their great loss, which in their eyes assumed almost the proportions of a calamity.

The ministry of Basic City, of all denominations, were exceedingly kind in their attentions to Mr. Gohl in his sickness, and their ministrations were supplementary to those of a faithful wife and equally faithful daughters.

His patience and submission to the Divine will were beautiful to see; his faith was strong and unwavering; his "good hope through grace" was bright; and he left this world devoid of fear and with a clear conscious trust in the redeeming power of Christ, through whom he looked for that rest which remaineth for the children of God.

Died.—In St. Thomas, Franklin Co., Pa., Elder George Sellers, aged 77 years, and 20 days.

Died.—At Keefer's, Franklin Co., Pa., Clayton W. Keefer, aged 34 years, 1 month and 16 days.

Died.—At Fairmount City, Clarion Co., Pa., Mr. Philip Charles Priester, aged 63 years, 4 months and 26 days.

Died.—On Sabbath morning, May 31st, about 11 o'clock, when thousands of those who love the Lord were gathered in His sanctuaries to praise Him, the spirit of Mrs. Lidie A. McGuire quietly took its flight to be with Jesus.

She was much concerned about her five little children and urged and prayed that they might be brought up in the straight and narrow way which leads unto life. "Precious in the sight of the Lord is the death of His saints."

F. E. L.

Died.—May 9th, 1891, Amos Corle, aged 45 years, 11 months and 10 days.

The deceased was a faithful and consistent member of Mt. Zion congregation at Pavia, Bedford county, Pa. His remains were laid in the adjoining cemetery, in the presence of a large assemblage of people with the hope of a glorious resurrection.

C. W. S.

Died.—Near Lavansville, Pa., at the family residence, on the 2d day of June, Henry Austin Young, son of Elder Moses Young, aged 40 years and 21 days.

The funeral took place on the 4th inst., at Lavansville.

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Miscellaneous.

COMMENCEMENT OF FRANKLIN AND MARSHAL COLLEGE.*

The exercises of Commencement week of Franklin and Marshall College, Lancaster, Pa., opened on Sunday morning, June 14th, with the baccalaureate sermon by Rev. Dr. John S. Stahr, President of the College.

Dr. Stahr took for his text Mark. iv. 26–29. "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how, for the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle because the harvest is come."

The subject of the discourse was "The Growth of Life's Harvest." It was divided into three heads—"The law of growth, its basis, and its end or result." Under the latter heading he asked, "What is this harvest? Not the pecuniary advantages we may reap in the world, or the treasures we may accumulate; not even the good we may do or the influence we may exert, abstractly considered. The harvest really is the developed and perfected man; and, therefore, while the Master reaps, the harvest also is our own. The aim before us, therefore, is not to gain; not even to do, but to be, in moral equipment and power, in ripeness of culture and character, the image of God glorified in man."

In concluding he addressed the graduating class:

"There are in every life critical periods, moments which signify more than years at other times, because life takes a new direction, or develops on a different plane. Such a period you have reached to-day, and after the few events of the present week are chronicled in the records of the past, you will have advanced to a stage of human growth which makes every relation of life wear a new aspect. Conflicting emotions, no doubt, fill your breasts. You have earnestly longed for this day, and now that it has come you experience both joy and sorrow. Hope beckons you on, and shows you an inviting future before you—a future of labor, of trials, of achievements, of success. But as you think of the past, of the happy golden days which will never come again, you cannot help but feel the pangs of regret; perhaps that many opportunities of which you might have taken advantage have escaped you; perhaps that the sweet enjoyment of labor and study, of mental and moral growth, with every day and every effort bathed in the dew of glowing friendship and youthful enthusiasm, can be yours no longer; perhaps that the delicious sense of freedom from care and responsibility which has hitherto been yours has departed forever.

"But what makes the difference? The college graduate does not know very much more than the student before graduation; he has not by mere graduation gained a great deal in wisdom and experience; he will not cease to study and to enrich his mind with new treasures, to which he has access in every sphere of human effort. The difference is that henceforth you have to bear the responsibilities of life for yourself, according to the law of growth which we have been discussing. The future will yield a rich harvest, in proportion to the fidelity with which you use your native powers on the basis of the training you have received, and the strength furnished you by the grace of God in the spirit of the Gospel. Thus far you and we, students and teachers, have walked together in the closest fellowship that earth affords. We have given and you have received the best that we could give. We have given you of ourselves and ministered to you of light and wisdom from above. Now the seed is planted; we can do no more. Henceforth it is yours to grow, and to bring forth in blade and ear and corn, the fruits of life, honor, purity and manhood. And this shall be your harvest."

MONDAY.

On Monday evening the Junior Contest took place in the College Chapel. The stage was handsomely decorated for the occasion. Prayer was offered by President Stahr.

The contestants were Harry H. Ranck, Lancaster, Pa., subject, "The Radical;" Harry W. Bright, Lebanon, Pa., subject, "The Emerald Isle;" Chas. L. Leonard, Lancaster, Pa., subject, "One Country and one Language;" W. D. Happel, subject, "Essentials of True Oratory;" Ambrose Cort, Greencastle, Pa., subject, "Race Problem in the South;" Joseph H. Apple, Lancaster, Pa., subject, "Democracy Triumphant."

Rev. J. E. Pratt, in behalf of the judges, announced the decision in favor of Joseph H. Apple, son of Rev. Thos. G. Apple, D.D., who was accordingly presented with the prize, a gold medal.

Thomas H. Leinbach of the graduating class was awarded the medal in the German contest.

TUESDAY.

Meeting of Board of Trustees.

The annual meeting of the Board was held on Tuesday afternoon. There was a full attendance. After appropriate services, Rev. Dr. Stahr, president of the college, offered his report. He reported the work of the past year as successful and the college in a prosperous condition. The Faculty favor the abolition of the honorary degrees of A.M. and Ph.D. Also the abolition of biennial examinations and in place annual ones. The number of students during the year was 117. The finances are in a good condition. The current expenses have been met and it will be better next year. The permanent fund has been increased during the year $6,729.30. A further endowment would enable the faculty to do more effective work.

A committee was appointed to make suitable minute on the deaths of Hon. J. P. Wickersham and Henry Wirt.

The Board acquiesced in the recommendation of the faculty to abolish the honorary degress of A.M. and Ph.D. Hereafter only those who have done special literary or scientific work will be eligible for either of them. The recommendation of the faculty for a change in examinations was referred again to the faculty.

Professor George F. Mull's salary was increased to that of a full professor, $1500 a year.

Jacob Bausman, treasurer of the college, reported a balance at beginning of the year of $6,255.51, and with the interest received the whole amount was $32,030.51. The amount expended during the year was $27,824.11, leaving a balance of $4,206.40. The total endowment fund is $171,339.72. The Wilhelm estate has a balance of $11,834.25 in hand, of which one-third belongs to the Theological Seminary. The Nevin Professorship fund amounts to $35,000. $5,000 are needed to complete it. Efforts will be made this year to complete it.

Hon. W. U. Hensel reported the Gymnasium under way, and of the estimated cost, within $6,000, $3 500 are to be provided for. The college students propose to purchase the apparatus.

Prof. Moore, rector of Franklin and Marshall Academy, presented his annual report. Certain repairs to the building were requested. The committee on buildings was instructed to confer with the rector and make the repairs requested if deemed necessary. Prof. Moore was re-elected rector for five years upon the same terms as before.

The officers for the year are—*President*, Hon. John Cessna; *vice presidents*, Hon. W. U. Hensel and Charles Santee; *recording secretary*, John C. Hager; *corresponding secretary*, Rev. Joseph H. Dubbs, D.D.; *treasurer*, Jacob Bausman.

TUESDAY AFTERNOON.

Class Day Exercises.

Class day exercises took place on the college campus in the presence of a large audience. The salutatory was delivered by Benjamin C. Atlee, of Lancaster; the class history was read by Thomas H. Leinbach, of Leinbachs, Pa.; the prophecy delivered by Louis Clinton Summer, of Shady Grove, Pa.; the presentation oration by George D. Robb, of Howard, Pa.; the mantle oration by George W. Middlekauff, of Leitersburg, Md., being accepted on behalf of the juniors by C. L. Leonard, of Lancaster.

The closing feature was the ivy oration, by Anson F. Harold, of Alexandria, Pa. The ivy, which was secured at Mt. Vernon, was planted at the new gymnasium. Henry D. Hopkins was master of ceremonies, and H. N. Bassler, chairman of the committee.

TUESDAY EVENING.

Address before the Literary Society.

The annual address before the literary societies was delivered in the Court-house, by Hon. W. L. Wilson, of Charleston, W. Va. His subject was "The Relation Between College and State." A large audience was present. The orator well sustained his high reputation.

WEDNESDAY.

The committee to draft a tribute to the memory of Dr. Wickersham and Henry Wirt, Esq., reported appropriate resolutions.

Walter M. Franklin, Esq., Lancaster, Pa., and George N. Forney, Esq., Hanover, Pa., were elected to take the place on the Board vacated by the death of the above named members.

Prof. J. B. Kieffer was authorized to solicit contributions for the college library.

SOCIETY REUNIONS.

Gœthean Society.

The meeting of the Gœthean alumni was called to order at nine o'clock by the president, W. D. Happel. Rev. J. M. Titzel, D.D., led in prayer. Rev. Cyrus Cort, of Greencastle, Pa., was elected president of the alumni meeting for the ensuing year; Rev. J. H. Pannebecker, Columbia, Pa., vice-president; Rev. Ambrose M. Schmidt, Baltimore, Md., recording secretary, and Rev. J. M. Titzel, Lancaster, Pa., censor. Minutes of last meeting were read and adopted. The committee on delinquent subscriptions made a verbal report. Upon motion the committee was instructed to continue their efforts to gather the outstanding subscriptions. S. H. Ranck, Lancaster, Pa., read the report of the present condition of the society. The report, a most encouraging one, was adopted as read.

Dr. J. A. Hoffheins, Martinsburg, W. Va., D. W. Gerhard and S. P. Heilman pledged $10, $5 and $5 respectively for the purpose of awarding a prize to the successful competitors in the annual poetical contest.

The following is the list of alumni present: C. E. Kreitz, '89, Lancaster, Pa.; A. V. Hiester, '89, Myerstown, Pa.; G. B. Smith, '89, Lancaster, Pa.; C. E. Arner, '90, Allentown, Pa.; H. F. Dittmar, '87, Jefferson, Md.; C. N. Heller, '90, Greensburg, Pa.; D. W. Gerhard, '62, Lancaster, Pa.; J. M. Titzel, '54, Lancaster, Pa.; J. A. Hoffheins, '63, Martinsburg, W. Va.; J. B. Kerschner, '72, Conyngham, Pa.; J. P. Stein, '61, Millersville, Pa.; Thomas S. Land, '74, Meadville, Pa.; Lewis S. Robb, '83, Williamsport, Pa.; W. W. Moore, Lancaster, Pa.; Cyrus Cort, '60, Greencastle, Pa.; A. M. Schmidt, '81, Baltimore, Md.; W. H. Landis, '90, Lancaster, Pa.; L. T. Lampe, '90, Lancaster, Pa.; A. R. Craig, '90, Philadelphia, Pa.; D. Scheirer, '88, Pinegrove, Pa.; J. H. Pannebecker, '72, Columbia, Pa.; James Crawford, '68, Philadelphia, Pa.; J. M. Souder, '69; S. R. Heilman, '62, Heilmandale, Pa.; J. G. Schucker, '87, Lancaster, Pa.; C. R. Witmer, '88, Hannibal, Mo.; D. B. Shuey, '83, Emporia, Kansas; C. B. Schneder, '85, Shamokin, Pa.; S. M. Roeder, '75, Elizabethtown, Pa.; Calvin Loos, '87, Bethlehem, Pa.

The Diagnothian Society.

The society was called to order at 9 o'clock by the president, and led in prayer by Rev. Warren J. Johnson, Baltimore, Md. Major A. C. Reinœhl was called to the chair.

The attendance was good, and many enthusiastic speeches were made by the alumni, after which they closed with the Lord's prayer in concert. The alumni present were: O. Everhart, Hanover, Pa; Taylor I. Motter, Washington, D. C.; T. G. Apple, Lancaster, Pa.; Theodore Appel, Lancaster, Pa.; N. Z. Snyder, S. Bethlehem, Pa.; O. R. Snyder, Greensburg, Pa.; Paul Kunkel, Harrisburg, Pa.; Harry Cessna, Bedford, Pa.; John W. Killinger; Will Harnish, Lancaster, Pa.

The Alumni Meeting.

The meeting of the Alumni association was called to order at 10 A.M., by President W. U. Hensel, and opened with prayer by Rev. J. A. Hoffheins, D.D. A goodly number of the alumni were present

A committee to suggest officers for the year reported as follows: President, Rev. G. H. Johnston, D.D.; 1st vice-president, O. R. Snyder, Esq.; 2d vice president, Rev. J. M. Titzel, D.D.; secretary, Rev. D. W. Gerhard; treasurer, Professor J. E. Kerschner, Ph.D.

The committee to give consideration to the matter relative to the admission of honorary members of the association reported through Dr. J. M. Titzel, that the constitution was found providing for such membership.

The following amendment to the constitution was submitted, and under the

---

* Gathered from the *Lancaster* (Daily) *Intelligencer*. (Ed.)

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rules will lie over until next year for adoption:

Resolved, That the term of the treasurer of the association be made three years and the words, "and give approved security for the faithful performance of his duties," be stricken out, also, that the time of the annual meeting be changed from Tuesday to Wednesday 10 A.M.

It was resolved that a committee of three be appointed to overture the several district alumni associations, requesting suitable action on their part looking forward to the placing of a memorial of Rev. J. W. Nevin, D.D., either in the form of a portrait or bust in some suitable position in the college building. The committee consisted of Revs. A. M. Schmidt, Jas. Crawford, D.D., and N. Z. Snyder.

The committee appointed to select the alumni orator for next year recommended the following: Hon. J. C. Bucher, Lewisburg, *primarius;* Rev. C. S. Gerhard, D. D., Reading, *secundus.*

A committee to arrange decennial reunions of the various Classes was appointed as follows: D. W. Gerhard, '62; J. O. Miller, '42; Wm. Goodrich, '52; J. H. Pannebecker, '72; W. J. Johnson, '82.

The Alumni Dinner.

The alumni dinner was served this year in the new gymnasium. The room proved to be admirably adapted to the purpose, its high ceiling and many ventilators making the atmosphere pleasant and comparatively cool. The college colors were prominently displayed and flowers and branches were placed in every conceivable corner and nook, while a rustic mound of flowers graced the centre of the room. Nine large tables accommodated over two hundred guests.

The dinner was served as usual under the auspices of the ladies of the college and city.

Rev. T. G. Apple, D.D., asked the blessing.

W. U. Hensel, Esq., was toastmaster, although the toasts and speeches were not as formal as on former occasions. After the excellent menu was fully discussed Mr. Hensel addressed all present, stating that full opportunity would be given for informal speeches. Congratulating all upon the completion of the gymnasium, he stated the equipment thereof must be provided for, that the endowment of the presidency must be completed and a library erected.

Speeches were made by Hon. John Cessna, Bedford, Pa.; Rev. C. W. Levan, Easton, Pa.; Col. D. S. Keller, Bellefonte, Pa.; Prof. R. K. Buehrle, Lancaster, Pa., and Prof. R. C. Schiedt.

WEDNESDAY EVENING.

Alumni Address.

The address before the Alumni Association was delivered this year by Hon. John Blair Linn, of Bellefonte, Pa., in the college chapel. His subject was, "A Retrospect—1791–1891." A large audience was in attendance. The speaker is a graduate of the class of '48. His address was well received.

Gœthean Triennial Greeting.

At 10 o'clock P.M., the Gœthean Literary Society held its triennial greeting in Eshleman Hall.

From end to end of the hall ran three long tables, and some one hundred and twenty were seated for the banquet. Rev. Dr. J. S. Stahr, Ph.D., president of the college, offered a prayer, and President W. D. Happel, of the society, delivered the address of welcome. An elaborate and substantial menu was served, and the following songs and toasts enlivened the festivities: Song, "Jubilate;" song, "Bingo;" toast, "Our Triennial Greeting," Rev. J. B. Kershner; toast, "The Society an Important Factor of the College," Rev. J. P. Stein; song, "Rip a gig, jig;" toast, "Personal Recollections of the Sons of Gœthe," Rev. Cyrus Cort; toast, "The Diags," Hon. W. U. Hensel; song, "Suwanee River;" toast, "The Sems," Rev. J. C. Bowman; toast, "Athletics," Rev. D. W. Albright; song, "Vive la Gœthean;" toast, "The Ladies," Rev. H. F. Ditmar; song, "Auld Lang Syne." Rev. Dr. Titzel and Rev. Dr. Eschbach also spoke about Gœthe.

THURSDAY MORNING.

Commencement Proper.

At nine o'clock the faculty, the trustees and the gentlemen of the graduating class, in cap and gown, entered the chapel of the college to music of the orchestra. The hall was tastefully decorated and in spite of the gloomy weather presented a gay appearance with a large audience numbering many ladies.

Following is the graduating class: Charles Franklin Althouse, Kintnersville, Pa.; Benjamin Champneys Atlee, Lancaster, Pa.; Harry Nelson Bassler, Lancaster, Pa.; John Henry Eby, Lancaster, Pa.; Calvin N. Gabriel, Mason and Dixon, Pa.; George Samuel Gill, Woodstock, Va.; Louis Christian Harnish, Lancaster, Pa.; Anson Forney Harrold, Manor Station, Pa.; Ellis S. Hay, Berlin, Pa.; Henry Douglas Hopkins, Lancaster, Pa.; George Kinzo Kaneko, Iwate Ken, Japan; Wm. Huestis Keller, Bellefonte, Pa.; Frank L. Kerr, Saville, Pa.; Thomas H. Leinbach, Leinbach's, Pa.; George W. Middlekauff, Leitersburg, Md.; Alfred Henderson Nauman, Lancaster, Pa.; Eugene O. Nothstein, Normal Square, Pa.; William Milton Panebaker, Manchester, Md.; John Wm. Reinecke, Nazareth, Pa.; Walter Allan Reinœhl, Lancaster, Pa.; George David Robb, Howard, Pa.; Amos Cornelius Rothermel, Fleetwood, Pa.; Chas. Martin Smith, Nazareth, Pa.; David M. Solliday, Hagerstown, Md.; Otto K. Spessard, Leitersburg, Md.; David Snider Stephan, Westminster, Md.; Louis Clinton Summer, Shady Grove, Pa.

The programme was as follows, the Fulton opera house orchestra rendering the music:

Music—March, "Lexington," (Fr. Nitz).

Prayer.

Music—Overture, "La Diademe," (A. Hermann).

Salutatory—"The Man for the Times," Amos C. Rothermel.

Oration—"The Unity of Literature," Louis C. Harnish.

Music—Violin solo, "Lucia di Lammermoor."

Oration—"Commodore Matthew Calbraith Perry," George Kinzo Kaneko.

Oration—"Man's Relation to the Earth," Frank L. Kerr.

Oration—"Vulgar Opinions Stamp their Holders," George W. Middlekauff.

Oration—"The Baccarat Scandal," Alfred Henderson Nauman.

Music—Duet from "Martha" (Flotow).

Oration—"Man's Mastery of Himself," David M. Solliday.

Oration—"Music the Sceptered Queen of Art," Otto K. Spessard.

Music—"Dance of the Goblins," (Recker Lorraine).

Franklin Oration—"Die Weisheit ist nur in der Wahrheit," Thomas H. Leinbach.

Music—Cornet solo, "Lizzie Polka," Hartman.

Marshall Oration and Valedictory—"The Obligation of the Citizen," William H. Keller.

Music—Italian Waltz, "La Serenata," Jaxone.

President Stahr conferred the degree of A. B. upon the members of the graduating class. Also,

A. M. in course upon Calvin K. Witmer, '88, Palmyra, Pa.

Honorary degrees:

D. D.—Revs. F. K. Levan, Wilkes-barre, Pa., Henry Mosser, Reading, Pa., C. R. Dieffenbacher, Greensburg, Pa., C. S. Gerhard, Reading, Pa., and D. M. Wolf, Bellefonte, Pa.

A. M.—Prof. Joseph T. Whitaker, Hollidaysburg, Pa., and Prof. J. D. Meese, Meyersdale, Pa.

Benediction by Pres. Stahr.

J. M. Grove, of Lancaster, Pa., received the gold medal for the best collection of specimens in zoology, offered by Rev. S. U. Mittman.

Next term of the college will commence September 13th. Rev. Prof. J. H. Dubbs, D.D., will deliver the opening address.

For Reformed Church Messenger.

THE REDEDICATION OF THE REFORMED CHURCH AT SHARPSBURG, MD.

Sunday, June 14th, was an interesting and happy day to the congregation at Sharpsburg. For some time the members have been engaged in making some extensive repairs to the old church, which has stood the ravages of time since 1832, and which had passed through one of the most desperately fought battles of our late civil war, of which it showed some evident marks, a cannon ball having penetrated one of its walls, besides other evidences of the ordeal through which it passed. The time had come, therefore, when these damages of time and war must be repaired. The pastor, Rev. B. R. Carnahan, assisted by an able building committee under the guidance of and designs planned by the architect, Mr. P. E. Gruger, of Lancaster, Pa., assisted, too, very largely by the ladies of the congregation, went earnestly to work and after much labor, anxiety, care and self-denial, and expenditure of money, have at an expenditure of a little over $4,000, now one of the most beautiful and neatly arranged church edifices to be found in the State of Maryland.

The changes and improvements are as follows. Two towers have been erected in the front part of the building, in which was originally a porch or portico supported by two pillars. A recess in the rear of the building with a small room on each side for Sunday-school purposes, with a memorial window in the rear wall. Three beautiful windows on each side of the building, in memory of deceased friends. A memorial window in the vestibule entrance of one of the towers, to the memory of the former pastors of the charge, with their names and length of pastorates of each down to the present time. A large and beautiful window in the centre of the front wall, representing the implements of war, with two flags in the centre, one the stars and stripes, the other a white flag, emblem of peace, all surmounted in the arch, with a round pane of glass with glass diamonds, representing the different states of the Union, and thirteen stars, representing the original colonies, and the inscription, "Peace on earth, good will to man." The ceiling is of wood, arranged in sections, from which is supended a double reflector for light, made by Frink of New York. The walls are finished in rough plaster, coated in white, which will at some future day be handsomely frescoed.

The pulpit platform and chancel are laid with a pretty carpet, and the aisles with cocoa matting of neat design. The pews are made of ash and birch of beautiful and comfortable design, and were made at Northville, Michigan, as also the pulpit chairs. A beautiful pulpit, baptismal font and lecturn and altar are in their appropriate places, all surrounded by a chancel rail of walnut and of pretty design.

The building, which is 38 by 50, is heated by a steam heater, so arranged that every part of the building is reached by the heat. Special mention must be made of some of these improvements, in order that all concerned may have proper credit.

The beautiful window in the front wall of the building was contributed by the 16th Regiment of Connecticut. The window on the right after entering the church, was contributed by the Grand Army Post of Pennsylvania, in memory of the "Fallen Heroes."

The windows contributed by the soldiers are a beautiful tribute of remembrance and of gratitude for the use of the church during the battle of Antietam, as a hospital and for other purposes, the result of which was that it was very much damaged. One of the members of the 16th Connecticut Regiment, Mr. Whitney, and wife, were present at the services, having come on expressly for that purpose. Mr. Whitney made a neat little speech, testifying to the interest which the remaining members of the regiment feel in the congregation and church. He also paid quite a compliment to the clergy present, by saying, in private conversation to some of them after the services, that he had never met any clergy anywhere with whom he was so favorably impressed, and by whom he was so cordially treated as by those present at these services. This regiment also contributed the chairs of unique and comfortable design, for the use of the choir, and if I mistake not, the double reflector. Mr. Whitney also, in behalf of the regiment, pledged $100 towards the repairs of the church, to make up what was necessary to free it from debt.

A more touching evidence of good will could hardly be conceived of, than these acts of the soldiers, plainly showing that the blue and the gray have come together in peace, and that the war is over. The pulpit furniture, with the exception of the chairs, were contributed by the ladies of the congregation, by whom also $1200 was raised for the repairs. The collection plates and altar cloth were presented by the pastor's wife. The window in memory of the former pastors, was a gift from the pastor and is of neat design. A singular circumstance in connection with the window, is the fact that among the ministers present and taking part in the services, were the nephews of one of the former pastors, Rev. John William Hoffmeier, who served the congregation from 1837 to 1843. All of the windows were of stained glass of rich design. The entire cost of the repairs was something over $4000, which was all provided for, so that the church was dedicated free of debt.

ORIGINAL. No. 41.

Strawberry Cottage Pudding.

BY MRS. DEARBORN,
Principal Boston Cooking School.

Cream ¼ cup butter; add ¾ cup sugar gradually, beating all the time; then add 1 egg beaten till thick and light. Mix together a generous pint of pastry flour and 2 tea sp. Cleveland's Baking Powder; add this to the first mixture alternately with one cupful of milk.

Beat well together, pour into a buttered baking-pan and bake about thirty minutes in a moderate oven. Cut in squares and serve with stewed and sweetened strawberries and cream. (Copyright, 1891, by Cleveland Baking Powder Co.)

Use only Cleveland's baking powder, the proportions are made for that.

An even teaspoonful of Cleveland's Baking Powder does as much as a heaping teaspoonful of others. A large saving on a year's bakings. Try a can, Cleveland's.

The dedicatory sermon was preached at the morning service, by Rev. Prof. J. C. Bowman, of the Theological Seminary, Lancaster, Pa. There were also present and taking part in the services the following ministers: Revs. J. M. Mickly of Burkittsville, Md.; Geo. Everhart, of Shepherdstown, Va.; T. F. and H. W. Hoffmeier, Middletown, Md., of the Reformed Church, and Rev. Lingle, of the Lutheran Church, of Sharpsburg. The text of the sermon was 1 Chron. 22: 5—"And the house that is to be builded for the Lord, must be exceeding magnifical, of fame and of glory throughout all countries."

Something over $1100 was needed to cover the balance of the expenditure, which had not been provided for, and an effort was made to raise that sum after the sermon, but only $900 could be raised, and as the pastor said the church could not be dedicated with a debt resting upon it, it was deemed advisable to dismiss the congregation, and renew the effort at the evening service. The congregation again assembled at 7.45 in the evening. The sermon at this service was preached by Rev. T. F. Hoffmeier, from 2 Cor. 6: 1—"We then, as workers, together with him, beseech you also that ye receive not the grace of God in vain."

The other part of the service was conducted by the other ministers present, with the addition to those present in the morning, of Rev. G. W. Snyder, of Harrisburg, Pa., the recently-elected pastor of the Boonsboro charge. After the sermon, another effort was made to raise the balance of the money needed, which was successful, $1148 being received in pledges and cash. After an anthem by the choir, the pastor, Rev. B. R. Carnahan, proceeded to dedicate the church to the worship of the Triune God. This interesting service was closed with the singing of the doxology, "Praise God, from whom all blessings flow," and the benediction, pronounced by the Rev. T. F. Hoffmeier. Thus ended a very interesting day's service for this congregation. May God grant that from this renewed and beautified temple, may go out streams of living water, to refresh his people and lead others to the true source of life.

H. W. B.

For Reformed Church Messenger.

ST. PAUL'S ORPHAN HOME AT BUTLER, PA.

A STATEMENT AND AN APPEAL.

In obedience to an action taken by the Board of Directors of St. Paul's Orphan Home at their annual meeting held on the 10th of June I make the following statement of facts and appeal to the Churches for help in the present emergency. St. Paul's Orphan Home, from the time of its establishment in 1867, had all along a certain number of Soldier's Orphans for whose maintenance the State made provision.

Two years ago when a number of Soldier Orphans' Homes were discontinued, the Superintendent of St. Paul's was solicited to receive one or two hundred additional soldiers' orphans. With the understanding, as he thought, that these orphans would be left with him for not less than five years, he, with the consent of the executive committee, had additional buildings erected and furnished to accommodate about one hundred and twenty-five orphans in addition to those already in the Home, thus involving the institution in a considerable debt. If the Home could have been run to its full capacity for a number of years, this debt could have been gradually wiped out. But this spring, the State commission suddenly resolved to remove the soldiers' orphans from St. Paul's and place them at some other schools. This action was not taken because of any dissatisfaction with the management at the Butler Home; the members of the commission acknowledged that the children were well cared for, but because the number of soldiers' orphans was so rapidly decreasing that these children were needed to fill up the quota of the other schools. The Superintendent and the Board of Directors of St. Paul's Orphans' Home claim that they have been very unjustly dealt with by the State Commission; that an uncalled for injury was done by them to the Butler Home. Their sudden and unexpected action has left a number of empty buildings, unoccupied beds, and a large debt on the hands of the Board. The Board will endeavor to manage the debt incurred. But they appeal to the Sunday-schools and congregations throughout the Church to lend immediate aid in meeting the current expenses of the Home. State aid having been cut off the Home falls back entirely now upon the charities of the Church. It needs immediate assistance so that the running expenses can be met. The cause of the orphan as represented by this school cannot wait until the Christmas season arrives again. The Board makes an earnest, urgent appeal for immediate aid in the hope that individuals may make offerings to this cause and that collections may be lifted in Sunday-schools and churches for the purpose of relieving the present necessities of St. Paul's Orphan Home.

Brethren of the ministry, please lay this matter before your people. The cause of the orphans is a worthy one. The Superintendent is eminently fitted for the work he has in charge. The empty rooms can be filled up with worthy orphans who are constantly knocking for entrance. But the Church must now furnish the means for supporting them.

In the name of the God of the orphan the Board appeals to the Churches for relief and support. Let us not forget to care for the fatherless and motherless poor.

All monies for the Home are to be sent to the Treasurer, Mr. B. Wolf, Jr., Pittsburgh, Pa.

A. E. TRUXAL,
A member of the Board.

☞ Church papers please copy.

THE SPIRITUAL CONFERENCE.

In answer to inquiries from different directions, we give notice that the Spiritual Conference convenes in the College chapel at Lancaster, Pa., Wednesday evening, July 29th, and the closing session will be held on Tuesday, August 4th. Mr. Theodore Glass has taken charge of Harbaugh Hall and offers to board the brethren at $3.50 for the term of the Conference; those who are present a shorter period at the same rate. It might be well for those who expect to come to give notice of their intention.

SPECIAL MEETING OF WYOMING CLASSIS.

A special meeting of Wyoming Classis was held in Shiloh Reformed Church, Danville, Pa., on Friday, June 19, 1891. Rev. D. S. Dieffenbacher was received from the Juniata Classis, Potomac Synod; his call to the Danville charge was confirmed, and the committee, consisting of Revs. A. Houtz, Geo. S. Sorber and W. T. Auman, was appointed to install him. The installation took place in the evening of the same day. Rev. G. S. Sorber preached the sermon from 1 Cor. ix. 22, and Rev. A. Houtz conducted the installation services. Brother Dieffenbacher enters upon his labors in his new field under very favorable auspices, the charge being in a good condition, spiritually and financially, and it is felt that he will successfully carry forward the work from the point where Dr. Peters laid it down. S.

THE CLOSING CONCERT OF ALLENTOWN FEMALE COLLEGE.

A large and intelligent audience greeted Miss Anna J. Moyer and her musical class in the chapel of the above institution on the evening of the first instant. The program was exceedingly elaborate, and the execution met every expectation. Miss Mary Schriver, one of the teachers, sang Schubert's *Wanderer* with fine effect. Miss Moyer's own singing needs no praise. She was supported on this occasion by her cousin, Miss Dora Schaeffer, who is the soprano of one of the prominent Philadelphia choirs. She deserves her reputation. Miss Daisy Bantz, of Frederick, made an impression on her audience which will not soon be forgotten. The most striking feature of the evening was Hayden's Toy Symphony, which was heartily encored. Miss Moyer has placed the reputation of the musical department on a high level.

The Commencement will take place on Friday, June 26. The friends of the College and of education in general are respectfully invited. AMICUS.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

PENNSYLVANIA.

Harrisburg.—Second Church. A Farewell Meeting.—The Rev. Geo. W. Snyder, having resigned the pastorate of the Second Reformed church, of this city, and accepted a call from the Reformed congregation at Boonsboro, Md., to which place he is about to remove, an interesting and affecting farewell meeting was held at the church last evening. There was a large attendance of the members present at the meeting, which was organized by calling upon Dr. Isaac Lefever to preside and electing Wm. R. Smith as secretary. Rev. E. N. Kremer, of the Salem Reformed church, being present by invitation, was called upon to open the meeting with prayer. He also made a very appropriate address bearing testimony to the excellency of his co-laborer's character. Addresses were also made by C. W. Meyers, Esq, of the Auditor General's office; F. W. Hantzman, and the chair. All the speakers spoke in the highest terms of the excellent Christian character of the retiring pastor and his amiable wife. Wm. H. Seibert offered the following paper, which was unanimously adopted by a rising vote:

"The Second Reformed congregation of Harrisburg, Pa., before parting from their late pastor, the Rev. George W. Snyder, desires to put upon record and to convey to him its appreciation of his valuable services.

"For a period of eighteen years Rev. Geo. W. Snyder has served this congregation. During this time he has been faithful as a pastor, diligent in the discharge of the duties of his sacred calling in the church, the catechetical class, the Sunday-school and the sick room, able and instructive in his exposition of the Holy Scriptures, earnest in the enforcement of its tenets, and above all he has adorned his holy office by such a consistent walk and conversation as to have commanded the respect and confidence of the community no less than ourselves.

"As a congregation we part from him with reluctance; we wish him God speed in his new field of labor; we invoke upon him the blessing of the Triune God, and we shall ever remember him with affection and respect.

"*Resolved*, That the secretary be and hereby is instructed to enter the above action upon the minute book of the congregation and to hand a copy of the same suitably transcribed to the Rev. George W. Snyder."

After a fervent prayer by Mr. Snyder the members crowded around him and his wife and shook hands with them, many of the younger people whom he had confirmed being affected to tears by the thought of parting from those whom they so dearly esteemed.

Meyersdale.—Rev. Wm. Rupp. During a thunderstorm which passed over this vicinity on the night of the 16th inst., the steeple of the Reformed church of Meyersdale, Pa., was struck by lightning, and so badly injured that it will have to be taken down at once and rebuilt. Damage, which may amount to a thousand dollars, is covered by insurance. A disastrous fire and the destruction of the church were prevented by the prompt action of the fire department and the excellent water supply.

Blue Bell.—Boehm's Church. Children's Day. Sunday, the 14th inst., was a bright day in the Reformed congregation at Blue Bell, one of the oldest churches in our Synod. Being Children's Day, great preparation had been made so as to have all pass off pleasantly. The church was tastefully and beautifully decorated with flowers, arranged only as the hands of ladies could do it, whilst the children were well trained to perform the several parts assigned them.

Rev. Geo. W. Williard, D.D., assisted the pastor, Rev. C. Wehler, in the services, speaking to the children in the morning, and preaching at night. The day was warm, but still bright and pleasant.

Children's Day, although comparatively new in the form in which it is observed, was emphasized as in full accord with the spirit of the Gospel. Its excellency is that it pleases the children, recognizes and gives them a place in the church, is in accord with the idea of educational religion, makes them acquainted with the needs of the church, and cultivates in them the spirit of Christian liberality.

The collection was for the education of indigent young men preparing for the Gospel ministry, which gave a good opportunity of explaining it to the people and pressing the claims of the ministry upon the young men of the church.

All seemed pleased and interested in the services. The day will be remembered as fraught with much good.

G. W. W.

Mt. Pleasant.—First Church, Rev. C. R. Ferner. Children's Day was observed Sunday, June 14th. The church was beautifully decorated with laurel and potted plants, while roses were in abundance. The service, "Happy Children's Day," from Philadelphia Reformed Church Publishing House, was used. It was elegantly rendered by choir and school. The infant classes especially performed their part well. A special collection for home missions was lifted and amounted to $9.30.

PERSONAL.

As we go to press we have received information of the death of Amos Kremer Miller, eldest son of Rev. J. David Miller of Marysville, Pa., which occurred on the 19th inst. The deceased had been manager of Dunn's Mercantile Agency in Pueblo, Col., and filled the responsible position with great credit and satisfaction. His remains were brought to Lancaster, Pa., on Wednesday, 24th, at 2 P.M., and there interred. His death was a great shock to his parents and family. May the Lord comfort and sustain them in their sore distress!

Col. George B. Weistling, of Mont Alto, Pa., died after an illness of six weeks on the 17th inst. He was well known in business and political circles. He was born in Harrisburg, Pa., in 1836, and was therefore in his 55th year. In early life he became a civil engineer and was connected with the Pennsylvania Railroad. During the Civil War he was Colonel of one or more regiments. In 1864 he became manager of the Mont Alto Iron Works. In 1872 he built the Mont Alto R. R., and in 1875 laid out the famous Mont Alto Park. With all his cares as a business man he was a devoted member of the Reformed church, and was the main stay of the Mont Alto congregation, being an elder in the former and superintendent in the latter. As a member of the Christian Church he was true and faithful and was the first to demonstrate the fact that a furnace could rest on the Lord's Day with no serious results, and he thereby kept the Sabbath holy and taught his employees to do the same. He leaves two sisters and a brother and a host of friends to mourn his departure. Sweet be his rest, for through toil has he reached it!

MISCELLANEOUS.

Memorial Lectern to Mrs. Nevin.—As a counterpart to the beautiful memorial window erected in the College Chapel, to Dr. Nevin, by his family, a new lectern has been presented by them and was placed in the chapel last week. The lectern is of polished brass, and is a copy of a famous antique in one of the English Cathedrals. It represents an eagle in conventional design, mounted upon a globe surmounting a simple pedestal which rests upon three lions, also in conventional design. Around the base is the inscription "To the Glory of God, Amen, in loving memory of Martha Jenkins Nevin, Jan. 13th, 1890." The lectern is massive in design, yet of marked simplicity. It was manufactured by Thomas Potter and Sons, of London, England.—*F. and M. Weekly.*

Change of Address.

Rev. L. J. Mayer from Saegerstown to *Denver, Lancaster Co., Pa.*

By All Odds

The most generally useful medicine is Ayer's Pills. As a remedy for the various diseases of the **stomach, liver,** and **bowels,** these Pills have no equal. Their sugar-coating causes them not only to be easy and pleasant to take, but preserves their medicinal integrity in all climates and for any reasonable length of time. The best **family** medicine, Ayer's Pills are, also, unsurpassed for the use of **travelers, soldiers, sailors, campers,** and **pioneers.** In some of the most critical cases, when all other remedies have failed,

Ayer's Pills

prove effective.

"In the summer of 1864 I was sent to the Annapolis hospital, suffering with chronic diarrhea. While there, I became so reduced in strength that I could not speak and was compelled to write everything I wanted to say. I was then having some 25 or 30 stools per day. The doctors ordered a medicine that I was satisfied would be of no benefit to me. I did not take it, but persuaded my nurse to get me some of Dr. Ayer's Pills. About two o'clock in the afternoon I took six of these pills, and by midnight began to feel better. In the morning the doctors came again, and after deciding that my symptoms were more favorable, gave me a different medicine, which I did not use, but took four more of the pills instead. The next day the doctors came to see me, and thought I was doing nicely, (and so did I). I then took one pill a day for a week. At the end of that time, I considered myself cured and that Ayer's Pills had saved my life. I was then weak, but had no return of the disease, and gained in strength as fast as could be expected."—F. C. Luce, Late Lieut. 56th Regt. Mass. Vol. Infantry.

"Ayer's Pills are

The Best

I have ever used for headaches, and they act like a charm in relieving any disagreeable sensation in the stomach after eating." —Mrs. M. J. Ferguson, Pullens, Va.

"I was a sufferer for years from dyspepsia and liver troubles, and found no permanent relief until I commenced taking Ayer's Pills. They have effected a complete cure."—George W. Mooney, Walla Walla, W. T.

Ayer's Pills,

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

Sold by all Druggists and Dealers in Medicine.

HORSFORD'S ACID PHOSPHATE

For Sunstroke.

It relieves the prostration and nervous derangement.

COMMENCEMENT OF MERCERSBURG COLLEGE.

Commencement week at Mercersburg College, which closed on Thursday, 18th, with a reception at the house of the President, Rev. Geo. W. Auginbaugh, D.D., was of more than ordinary interest. On Tuesday evening the Alumni address was delivered by Wm. S. Hœrner, Esq., of Chambersburg, and after the address the Alumni and invited guests, among whom were the faculty of the College, partook of the annual banquet at the Hotel Fendrick. Covers were laid for thirty. Fully one-half of the company were lady grad nates. The evening was spent in recalling reminiscences, and in hopeful conversations as to the future of the College.

Wednesday evening the Washington Irving Literary Society held its 26th Anniversary. H. H. Spangler delivered the Salutatory, his theme being "Results of Labor and Genius." The rest of the program was, Oration, "Party Allegiance," T. F. McAfee. Oration, "Nature's Dream," G. A. Stouffer. Eulogy, "Henry W. Grady," J. E. Blair. Oration, "Self Help," P. L. Cort, Greencastle, Pa. Address to Society, Rev. T. F. Hoffmeier, Middletown, Md. All of the efforts were well received by the large audience.

On Thursday morning the Commencement was held, when the following program was given: Salutatory, "The Dream of Ambition," Miss Anna M. Metcalfe, Mercersburg. Oration, "Columbian Exposition, Significance, Influence," Chas. A. Bushong, Winchester, Va. Oration, "The Door," Elmer T. Orndorff, Westminster, Md. Oration, "The Uncared for Millions," C. W. Plank, St. Clairville, Pa. Oration, "To-day," C. D. Shaffer, Mechanicstown, Md. Oration, "A Concentrated Life," A. Walker, St. Clairsville, Pa. Valedictory, "Trifles," Miss Carrie M. Keely, Boyertown, Pa.

The audience filled the Reformed Church, although the weather was threatening rain. The graduates acquitted themselves with credit, and were at the close addressed by the President, and diplomas were given to Miss Anna M. Metcalfe and Miss Carrie M. Keely. Students for the regular course are not carried beyond the Sophomore year.

The College has a prospect for a much larger number of students for the opening in September. The Board of Regents conferred the degree of M. S. on Prof, W. S. Zumbro, Principal of the High School of Mercersburg. *Public Opinion.*

CLARION COLLEGIATE INSTITUTE.

The Harbaugh Debating Club of this Institution will hold its anniversary exercises in the Reformed church at Rimersburg, Pa., Tuesday, June 30th, 8 P.M.

Representatives—John C. Downs, Will S. Fisher, Chas. A. Lauffer, H. G. Lepley, Maggie Mortimer, Roba E. Smith, Lulu Hoffman, Lilian L. Martin.

NOTICE.

The Ministerial Association of the Reformed Church of the Lehigh Valley will meet in the parlor of the Allentown Female College, on July 6th, the guests of Mrs. Kramer. COMMITTEE.

A Planters Experience.

"My plantation is in a malarial district, where fever and ague prevailed. I employ 150 hands; frequently half of them were sick. I was nearly discouraged when I began the use of

Tutt's Pills

The result was marvellous. My men became strong and hearty, and I have had no furthur trouble. With these pills, I would not fear to live in any swamp." E. RIVAL, Bayou Sara, La.

Sold Everywhere.

Office, 39 & 41 Park Place, New York.

Acknowledgments.

Monies received from March 30, 1890, until May 31, 1891, toward the Fund for the Outfit of the new Lady Teacher to Japan.

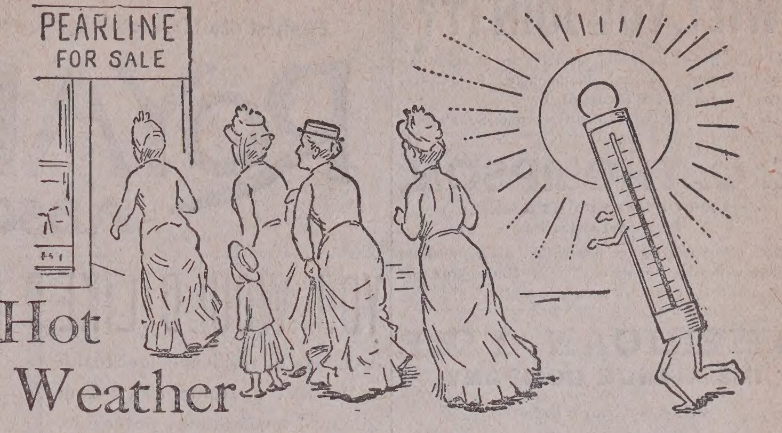
1890.			
Aug 30	Cash rec'd at meeting held at Lebanon, May 29, 1890,		$46 09
	Cash rec'd at Women's meeting held Friday, May 30,		11 50
	Cash rec'd of Rev C U Heilman,		20 00
Oct 10	Rec'd from W M S, Lancaster Cl,		2 00
" 24	Phila Classis, by W M S, Eastern Synod, 10.00, and W M S, Eastern Synod, per hands of Mrs E P Mosser, 20.00,		30 00
Dec 19	Cash from the W M S of Lebanon Cl, per Fannie S Bruner, Campbellstown, Pa,		2 00
	Cash from Mrs J B Yockey, Xenia, Ohio, from Women's Soc of Ohio Synod,		5 00
1891.			
Feb 5	Cash from Anna E Oberly, Easton, Pa,		10 00
Mar 12	From W M S of Miamisburg, O, per Mrs Herman,		10 00
	From Trinity ch, Dayton, O, per Mrs Herman,		5 00
" 28	From Gleane'rs Band, Dayton, O, Trinity ch, per Mrs Herman,		5 00
" 30	From Mrs S E P Mosser, Reading, Pa,		5 00
" 31	From Mrs E K Small, Lancaster, Pa,		5 00
Apr 1	From Mary Bucher and Ellen R Bucher, Lewisburg, Pa, each 10.00,		20 00
" 2	From Mrs H B Moyer, Freeburg, Pa, Easter offering,		5 00
" 8	From H E L, Williamsport, Pa,		5 00
" 11	From Christian Endeavor Society of Shiloh Ref ch, Danville, Pa, per Rev A Houtz. treas,		20 21
" 15	Cash from a Friend in Harrisburg, Pa,		5 00
" 22	From Mrs M D Schaeffer, Myerstown, Pa,		5 00
" 23	From A E C Foust, Witchita, Kans,		5 00
" 24	From Miss Carrie Hofford, Allentown, Pa,		5 00
May 2	From Mrs Mary A Gilroy, sec Miss Soc, St John's Ref ch, Lebanon, contributed by the following persons:		
	Kate D H Merly,	5 00	
	Mary A Killinger,	5 00	
	Mrs Richd Merly,	5 00	
	Mrs T S Johnston,	5 00	
	Mrs C N Seidle,	5 00	
	Mrs C D Gloninger,	5 00	
			30 00
" 7	From Mrs Mary A Gilroy, sec, contr by the following persons:		
	Mrs A B Gloninger,	5 00	
	John A Weimer,	5 00	
	Mrs Mary E Worth,	5 00	
			15 00
" 8	From Agnes E Kohler, New Berlin, Union Co, Pa,		5 00
" 9	From Mrs D W Gerhard, Lancaster, Pa,		5 00
" 14	From Wm H Schall, Phila, Pa,		5 00
" 16	From "Little Girls' Sewing School," First Ref church, Reading, Pa, per Mrs Mosser,		50 00
" 18	From Mrs Chas Santee and Mary E Santee, Phila, Pa,		10 00
" 19	From Miss Soc of Staads church, Tuscarawas charge, per Rev J D Neff, Massilon, O,		5 00
" 21	From Anna E Dorwart, contributed by the following persons, St Paul's Ref ch, Lancaster, Pa:		
	Mrs Sarah Wolfe and Cath Wolfe, each 2.50,	5 00	
	Mary Gormley,	5 00	
	Cath Long,	5 00	
	Emma Bowers,	5 00	
	Hamet Heitshu,	5 00	
	Mrs N Breneman,	5 00	
	Mrs T Diefenderfer,	2 00	
	W H Dorwart,	5 00	
	Anna E Dorwart,	5 00	
			42 00
" 21	From Mrs Chas A Santee, treas W C M S, St Paul's Ref church, Kansas City, Mo,		10 00
" 22	From A A Emerich, Shamokin, Pa,		5 00
" 25	From Mrs S E P Mosser, Reading, Pa, cont by following persons:		
	Mrs J L Lemberger, Lebanon, Pa,	5 00	
	" G H Delp, Reading, Pa,	5 00	
	" Cath Fricker (in memory),	5 00	
	" H M Ahrens, Reading,	5 00	
	" H H Thoms, Reading,	5 00	
			25 00
" 29	From Miss Eluth Bricker, New Lisbon, Ohio,		5 00
" 30	From Mrs M E Whitmore, Butler, Pa, in memory of Rev D M W,		5 00

Received towards Kid Glove Fund.

1890.			
Nov 28	Cash from Mrs S P Mauger, Stone church,	$2 00	
" 28	Cash from Mrs M E Whitmore, Butler, Pa, contributed by W M S, St Paul's Ref ch, Allegheny Classis,	2 75	
Dec 2	Cash from Friend, Bethlehem, Pa,	2 00	
" 6	From Mrs J Harper, Bellefonte,	2 00	
" 13	Sarah M Wolf, Lancaster, Pa,	2 00	
" 16	M E Kunkel, Frederick, Md,	2 00	
	Rev J A Peters, DD, Danville, by various persons,	3 75	
" 20	From J A Peters, DD, contributed by Norman W and H H Peters, as a thankoffering,	1 25	
" 29	From Mrs S J Houtz, President, contributed by three ladies of Orangeville Society, Wyoming Classis, viz.,		
	Miss Mary Achinbach,	2 00	
	Sarah Achinbaugh,	2 00	
	Mrs S J Houtz,	2 00	
			6 00
1891.			
Jan 3	From Mrs W D Rauch, Lebanon,	2 00	
" 8	" A Friend, Akron, O,	2 00	
" 8	Mrs H Rust, Tiffin, O,	2 00	
" 29	Mrs E J Callender, Mt Crawford, Va,	2 00	
	Miss L M Callender, "	2 00	
	Miss M E Callender, "	2 00	
Mar 19	Mrs J Blein, Dayton, O,	1 00	
			36 75
			$480 55
1390.			
May 30	Cash paid to Mrs S B Yockey, Xenia, Ohio,	$14 01	
Aug 9	Cash to Dermitt & Co,	14 75	
1891.			
Feb 5	Cash to Reformed Publishing Co, Dayton, O,	88 85	
			117 61
	Balance in hands of Treas, May 31, 1891,		$362 94

MRS. G. Z. KUNKEL,
Tress. W. M. S., General Synod, Ref. Ch. U. S.

Church papers please copy.



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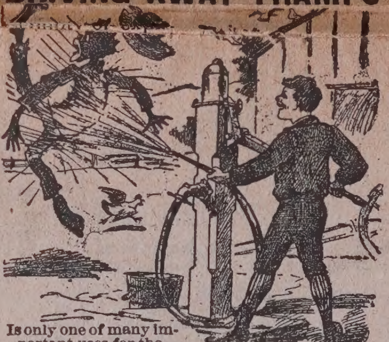

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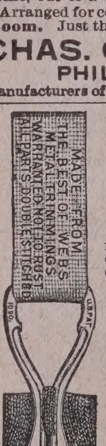
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